

gested that he underestimated the carrying capacity of most Mormons for unexpi-

ated guilt, and we left it for readers to decide.

Clawson and the Mormon Experience

The Making of a Mormon Apostle: The Story of Ruder Clawson by David S. Hoopes and Roy Hoopes (Lanham, Maryland: Madison Books, 1990), illustrations, notes, bibliography, index, xvii, 330 pp., \$24.95.

David Rich Lewis is assistant professor of history at Utah State University in Logan, Utah.

IN 1879 A YOUNG MORMON missionary named Ruder Clawson watched as an anti-Mormon mob in Georgia killed his companion. Through bluff and bravado Clawson survived the assault and brought his companion's body back to church and family in Utah. The murdered Joseph Standing became another in a long line of Mormon martyrs, while Clawson received a hero's welcome and lived with that distinction his entire life. In this dramatically written biography, journalists David and Roy Hoopes trace their grandfather's early life and emergence as an apostle against the backdrop of the Mormon experience.

Ruder Clawson (1857–1943) was the son of Hiram B. Clawson, friend and son-in-law to Brigham Young and manager of Young's personal estate, and Margaret Judd, the second of Hiram's four wives. Raised near the heart of the Church and schooled in shorthand and accounting, Ruder worked for John Young and for ZCMI before his mission and rendezvous with fame.

Following his mission, Clawson entered into polygamy despite warning clouds building on the national horizon. In 1882 he married Florence Dinwoody for status and to please his mother; seven months later he married Lydia Spencer, a poor, semi-literate but attractive woman, for love. Never particularly subtle in keeping his polygamous relationship secret, Clawson became one of the first prose-

cutted and convicted under the Edmunds Act of 1882. He received the maximum sentence and served over three years in the state penitentiary. Florence divorced him while he was in prison, but Lydia stood by him as she would years later when he took another younger wife.

While in prison, Clawson met and became friends with apostle Lorenzo Snow, who was impressed with Clawson's bookkeeping and teaching abilities. After Clawson's release, Snow took charge of the young man's Church career, appointing him president of the Box Elder Stake—Snow's old domain. When Snow became Church President in 1898, he ordained the forty-one-year-old Clawson as an apostle, and three days before his death in 1901 he called Clawson to the First Presidency as second counselor.

Such illumination of the internal dynamics of the Church hierarchy and the issue of advancement and succession is perhaps the book's most interesting contribution. There is little doubt that Clawson advanced as Snow's personal protégé. Snow brought Clawson into the Council at a crucial period of fiscal stress and insolvency following the Edmunds-Tucker Act. Clawson's ordination, his bookkeeping abilities, and Snow's campaign to collect a full tithe from Church members form a calculated strategy (prophetic or otherwise) to control and solve the problems of Church indebtedness. Clawson was, in fact, more bookkeeper than apostle for several years, drawing an accountant's wage and overseeing until 1910 the closing of Church accounts. By rights Clawson should have remained in the First Presidency when President Snow died, but Joseph F. Smith broke with tradition and chose two new counselors. Smith created his own hierarchy and promoted his own protégés, including a twenty-nine-year-old son whom he