and his first wife, Phebe, at best felt ambivalent about plural marriage.

Despite its overall strengths, Alexander's biography is disappointing in places. Only nine out of the narrative's 332 pages are devoted to Woodruff's family background and personal activities before he was twenty—an extremely critical period of his life. Perhaps anticipating a predominantly Mormon audience, Alexander also fails to provide adequate explanation of various Mormon doctrines and beliefs, particularly within the context of Joseph Smith's life and personality. Alexander also could have examined more fully Woodruff's attraction to, interactions with, and impressions of the charismatic Mormon Prophet, as well as of his two immediate predecessors, Brigham Young and John Taylor—strong dynamic personalities in their own right.

More serious, however, are problems with the biography's overall presentation. While presenting his subject within a general chronological framework, Alexander's narrative often skips back and forth in time, making it at times confusing and difficult to follow. Granted, no biography can present its subject absolutely chronologically, especially such a complex, multifaceted individual as Woodruff. However, movement back and forth in time during certain important episodes seriously disturbs the narrative flow. For example, Alexander describes the drama surrounding Woodruff's involvement in the "traditional topping-out ceremony" of the Salt Lake Temple in March 1893, then notes the formal dedication the following month (p. 290). Over the next six pages, he then skips back and forth in time, discussing difficulties with the temple architect, Joseph Don Carlos Young, during the earlier construction, and problems with dissident apostle Moses Thatcher that occurred before the temple was formally dedicated. One wishes, instead, for a smoother narrative presentation which would convey to the reader a sense of "episodic tension" important in presenting the larger epic drama of a life being lived.

Despite such problems, Thomas G. Alexander's *Things in Heaven and Earth: The Life and Times of Wilford Woodruff, a Mormon Prophet* is an important, noteworthy biography of a significant Latter-day Saint—a study equal in stature to such recent biographies as Stanley Kimball's on Heber C. Kimball (1981), D. Michael Quinn's on J. Reuben Clark (1983), Linda Newell and Valeen Avery's on Emma Hale Smith (1984), Leonard Arrington's on Brigham Young (1985), James B. Allen's on William Clayton (1987), and most recently, Levi Peterson's on Juanita Brooks (1988) and Roger D. Launius' on Joseph Smith III (1988).

The Administrative Role of the Presidency

The Founding Prophet: An Administrative Biography of Joseph Smith, Jr. by Maurice L. Draper (Independence, Mo.: Herald Publishing House, 1991), 255 pp. $14.00.

Reviewed by Ronald E. Romig, RLDS Church Archivist at the Auditorium, Independence, Missouri.

THIS USEFUL WORK PROVIDES a worthy synopsis of the early history of the Restoration Movement. In particular, it offers important insights about the administrative role of the presidency from Maurice Draper, a member of the RLDS First Presidency for twenty years.

I began this book expecting to come know Joseph Smith, Jr., more intimately. I was chiefly looking for insights into the motivation, personality, and organizational struggle that forged and shaped the familiar history and experiences of the early Restoration. However, *The Founding Prophet* does not delve deeply into such transformational tensions. While it treats the early movement's organizational history, it uses administrative structures primarily as background for a restatement of historical events. Consequently, it offers

little of Joseph Smith, Jr.'s or the emerging church's administrative personality. Length and format limitations in a work like this unfortunately necessitate generalizations which prove much too limiting for the expansive mind of Maurice Draper.

Nevertheless, Draper does draw the readers' attention to many significant administrative situations. In many cases, these reflect problems and concerns that he himself faced as a member of two leading quorums of the RLDS Church: the Twelve from 1947 to 1958 and the First Presidency from 1958 to 1978. As a result, the book reveals much about RLDS administrative personality, and nearly as much about Maurice Draper as about Joseph Smith, Jr.

Draper initiates an insightful exploration of the impact of experience and circumstance upon Joseph's administrative style. His discussion of individual agency versus authoritative leadership (pp. 168–69), illustrated by his reference to the First Presidency and High Council's general letter to the "Saints scattered abroad," is especially useful. Yet I still wanted to know more about the evolution of church administration: the struggle over corporate structure and procedure; the role of government; the church's search for and pursuit of authority; priesthood structure; and stewardship procedure, gathering, and temple building, to name a few examples.

It is my hope that Maurice might expand upon this foundation, for his valuable insights would ably serve the scholarly community.

I also look forward to future, perhaps less reserved, commentaries on the administrative actions of the founder of the Restoration. Nevertheless, employing this approach, *The Founding Prophet* provides instructive illustrations of the movement's early organizational and doctrinal development.

Utah's Darkest Side

The Unforgiven—Utah's Executed Men by L. Kay Gillespie (Salt Lake City: Signature Books, 1991), 199 pp., $18.95.

Reviewed by Donald B. Lindsey, professor of criminal justice, California State University, San Bernardino, formerly a Salt Lake City police officer and Utah attorney general investigator.

READERS OF L. KAY GILLESPIE'S exposition about Utah's unforgiven should find it thought-provoking—at times, disturbingly so. The picture he paints here is of Utah's darkest side: the deliberate brutishness and ugliness on both sides of the law in matters of life and death, crime and punishment, justice and injustice. Framing the elements in this collage are Mormonism's past preachments about the doctrine of blood atonement. For better or worse depending on one's perspective, Utah stands as a small (forty-seven executions) but sincere champion of capital punishment.

To help interpret this array of images, Gillespie first leads readers into the troubling moral and practical issues posed by lawful bloodletting. He presents an overview of an actual execution and the extensive preparations required to do it right on the first try. Once a key player in these actions, he somberly reflects: "There is no humane way to execute, but we pretend there is" (p. 2). If true, what is there about the concept and utility of this ritually bound practice that justifies the act? What makes capital punishment appealing enough to support it in principle or practice?

Gillespie offers an answer based on the philosophical principle of social utility—general deterrence. "After all," he says, "the purpose of any social sanction is to assure future compliance with and respect for law." This objective cannot be obtained, he opines, "if those who are the objects of societal punishment are forgotten and deaths never reviewed" (p. 9). By