

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.

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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

telling the stories of Utah's unforgiven, the author hopes to create a psychodrama in the readers' minds, to stimulate people to seek improvements in matters of due process that might make capital punishment more palatable. Perchance, by vicariously expressing our willingness to actually pull the noose taut around a few evil necks, we might experience enough discomfort to "see to it that society does not carelessly toy with those lives it chooses to forfeit" (p. 9).

Two related issues cannot be sidestepped in any serious consideration of crime and punishment in Utah. First is Mormondom's doctrine of blood atonement, including the moral or ethical strength of the Church's current stance on the death penalty. Second is the unique role the Church plays in dispensing Utah justice. Though the Church hierarchy of this era has denied that blood atonement was ever an official doctrine meant for this dispensation, Gillespie stresses that the matter still lies heavy in the minds of many Latter-day Saints. Some early Mormon leaders powerfully promoted the concept of blood atonement, among them Heber C. Kimball, who claimed it was an "excellent thing for this people to be sanctified from such persons, and have them cleansed from our midst, by making an atonement" (p. 13).

The vagaries surrounding the doctrine's official or unofficial status notwithstanding, the concept has been officially rationalized to fit any type of cleansing motif Utah ever offered its doomed killers. Thus, those executed in the future need not concern themselves about the necessity to literally shed their blood as an atonement, as was Arthur Gary Bishop, executed in 1988. Interestingly, no one ever took the state up on the once available beheading option. Perhaps the thought seemed too atrocious, despite the great inconvenience guillotining would cause the state. Inconveniencing the state was the desire of the most bitter of offenders in choosing death by hanging. And obtaining a guillotine and an executioner

skilled in its use would have been even more troublesome than constructing a gallows and hiring a professional hangman.

With the issues of blood atonement set in the background, the remaining chapters reveal a measured *tour de force* that tracks Utah's mountain-style justice since 1847. Some facts, figures, and encapsulated case studies unveil a black, sometimes outright gory, history at times involving wanton bloodshed and legally sanctioned killing. Sketched out are the highlights surrounding the abhorrent deeds, trials, convictions, sentencing, and societal reactions. Gillespie does not overlook the ritual last meals, final wishes, and words uttered by the damned. We get a look at botched executions and the death throes of forty-seven formally condemned men (Utah has yet to execute a woman). In addition to this relatively small number of official executions is a brief overview of several unofficial or vigilante-style executions. The final two chapters review everyday life on death row for both the inmates and the jailers, a miniature of those who rightly or wrongly escaped paying the ultimate price for their crimes and a brief glimpse of other executions and prison sentences.

Gillespie finishes without finishing, without answering the "many nagging, unanswered questions about the place of capital punishment . . . questions about the why's and how's of crime; about trials, guilt and sentences; about what it means" (p. 198).

Considering the bleak nature of the subject, this book is very sensitively written. It begins to bring together under a unifying umbrella scattered but important pieces of Utah history. Its shortcomings lie in what goes largely untapped or weakly exploited. More specifically, Gillespie says too little about a number of issues and questions raised about a church, a state, and its people. Perhaps the most significant of these is the insufficient explanation of justification of the book's pro-capital punishment slant. Using the justification of social utility or