

they attempt to reconcile their quests for self-discovery with the restrictive traditional definition of a woman's role as a self-effacing, modest wife and mother dedicated to a life of service. Arriving at a satisfactory resolution of such antithetical concerns seems almost impossible—yet each of these women reached a positive solution. Indeed this book offers a refreshingly believable middle ground between the male-oriented preachiness of the collec-

tion of sermons by Church authorities entitled *Women* and the strident negativism of Sonia Johnson's *From Housewife to Heretic*.

*Mormon Women Speak* is above all a profoundly human document which deserves the attention of women and men alike. It should be required reading for anyone interested in the women's movement or the status of LDS women. It is certainly a must for any man who seeks to understand Mormon women.

## The Gospel of Greed

*Mormon Fortune Builders and How They Did It* by Lee Nelson (Provo, Utah: Council Press, 1981), 252 pp., \$10.95.

Reviewed by Steve Christensen, a financial consultant for a Salt Lake City investment company.

SOMETIMES I WONDER why it is that our Mormon society, particularly those of us living in Utah, are so eager to become rich and successful (that is, if wealth really brings success). As a financial consultant to clients throughout the western states I am amazed at the naivete with which many would-be Mormon millionaires set out with their positive mental attitudes to find their rainbow of wealth.

While wealth in and of itself is not necessarily a bad thing, many of us try to get something for nothing. Utah is unfortunately known as one of the fraud capitals of the English-speaking world. We tend to hope that pyramid schemes and Ponzi maneuvers are legitimate vehicles on the road of financial independence.

What does this have to do with the book *Mormon Fortune Builders and How They Did It*? Maybe not too much if all you read are the biographies themselves. I am not critical of the eleven individuals themselves or the success which they have enjoyed thus far in their financial careers. I am curious, however, about what criteria was used in selecting these eleven

as Mormonism's representatives of personal fortune and wealth. It would also appear that this wealth representation is heavily centered in Utah and excludes Mormons of more prominent stature and public awareness living outside the state.

My main criticism of the book is that it tries to create a spiritual/scriptural formula for becoming wealthy. The author relates a personal spiritual experience which occurred in 1974 which inspired him about how "the Lord gives the power to get the wealth." The formula as related by the author parallels the four first principles of the gospel. First, one must have faith in oneself. Second, one has to repent, but in the author's words, "Repentance was nothing more than a church word meaning to change, to learn, to adjust." Third, one needs to have the ability to make decisions and remain committed, much as a new convert enters into covenants at baptism. Fourth, one must follow the promptings, feelings of well-being, and hunches inspired by the Holy Ghost. To me, the author is providing a formula for entrepreneurial achievements, not a guarantee of financial success. He fails to remember such ideas as proper education, financial budgeting, and hard work, to mention just a few important characteristics in becoming financially successful.

As a young man I received my Sunday School training during my high school years