

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

from Grant Affleck, now famous for the financial downfall of his company, AFCO Enterprises. Hundreds and possibly thousands of individuals and companies have lost millions just because they tried to squeeze too much juice out of an orange. As a bishop in Centerville I saw many families hurt financially when they became involved in a pyramid scheme using over-valued diamonds. As a financial planner and consultant, I see dozens of shaky investments fly through the valley with the hope of convincing gullible Mormons and others to invest.

All of this is to say that I am afraid of books which foster an inappropriate entrepreneurial spirit. I grew up with a father

who is an entrepreneur, but it meant eighty-to-ninety-hour work weeks and plenty of hard work every day. While it is interesting to read of the lives of some of the individuals mentioned in the book, I believe Nelson may possibly have had among his motives as an author the goal of trying to cash in on the Mormon market by writing a book aimed at our fellow brothers and sisters who enjoy chasing rainbows in their pastime. I question whether God really gave us the power to become wealthy as though it were some type of destiny for us to fulfill. It would be interesting to return in five years and see if all eleven individuals mentioned still have their fortunes.

Responsible Apologetics

Book of Mormon Authorship: New Light on Ancient Origins, Noel B. Reynolds, ed., BYU Religious Studies Monograph Series (Salt Lake City, Utah: Bookcraft/ BYU Religious Studies Center, 1982), 244 pp., \$9.95.

Reviewed by Blake T. Ostler, graduate student in law and philosophy at the University of Utah.

AS THE TITLE INDICATES, *Book of Mormon Authorship* addresses the heart of LDS faith claims—the historicity of the Book of Mormon. Noel Reynolds has assembled studies ranging from computer wordprint analysis to source criticism of ancient documents, all concluding that the Book of Mormon is a verifiable, religious revelation. *Book of Mormon Authorship* is intended as evidence for the faithful, as a challenge to the skeptic, and as a thorn in the side of the detractor. Though the book achieves this purpose, it fails to deal adequately with the very issues it raises in a critical, objective manner.

Book of Mormon Authorship is comprised of essays which confront divergent theories that have emerged to explain the origin of the Book of Mormon. Richard

L. Anderson tacitly addresses the theory popular among detractors that Joseph Smith *knowingly* produced a pious fraud (pp. 213–37). Anderson provides evidence and insightful analysis demonstrating that Joseph Smith and Oliver Cowdery sincerely believed the Book of Mormon was genuine. Indeed, the dominant impression gleaned from Joseph Smith's earliest holographs and now from Lucy Mack Smith's 1829 letter is that he was religiously committed to what he perceived as a divine calling. Fawn Brodie's theory that Joseph assumed his prophetic role only after the translation of the Book of Mormon thus appears to be erroneous.

However, Joseph's sincerity may not be the whole story. The possibility that Joseph was *unknowingly* self-deceived has received support from records surrounding an 1826 trial showing that Joseph had a sincere belief in his powers of divination through "stone gazing" and later of translation of the Book of Mormon by the same means. (See Marvin Hill, "Joseph Smith and the 1826 Trial: New Evidence and New Difficulties" *BYU Studies* (Winter 1972): 222–32; Richard Van Wagoner and Steve Walker, "Joseph Smith: The Gift of See-