

THEY LIE IN WAIT TO DECEIVE

by Robert L. & Rosemary Brown

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**TRANSCRIBED LECTURE BY
DEE JAY NELSON**

**The numbered items in the following lecture refer
to comments made in CHAPTER 8, pp. 118-154**

TRANSCRIPTION OF NELSON'S LECTURE

This is the introduction by Mr. Jim Robertson and the lecture by Dee Jay Nelson on AN EGYPTOLOGIST LOOKS AT THE BOOK OF MORMON AND THE ANTHON TRANSCRIPT ... February 22, 1980, ... Central Christian Church, 315 North Hobson, Mesa, Arizona, at 7:30 p.m. Sponsored by Concerned Christians, Inc., of Mesa, Arizona.

(Author's note — If Nelson's lecture seems rambling and often "disconnected" — it's because it is!)

INTRODUCTION

Again, our speaker tonight is ¹Dr. Dee Jay Nelson, ²a renowned Egyptologist who has his ³Ph.D. in Anthropology. He began his studies in the Nile Valley languages and the Egyptian languages in 1945. In 1949, he was on an archaeology digging crew in Egypt. ⁴In 1958, he was sent to Israel and to Jordan to do a two-episode television film on the Dead Sea Scrolls which was subsequently shown on several TV shows as well as the Jack Douglas show. ⁵In 1959, he measured and mapped the Great Pyramid using his own design of a measuring device still used today by other Egyptologists. ⁶In this same year, he got his first assignment and license to dig around the Great Pyramid. ⁷Since then, he has had twelve trips to Egypt.

⁸During a more recent trip in 1979, he validated the theory that the rising sun of the spring Equinox and using the shadows of the three pyramids of Khufu's wives, were indicators of the time and seasons.

⁹He has written and published eight books of Egyptology. ¹⁰He had his first paper published when he was fourteen years old. He owns the third largest collection of ancient Egyptian antiquities in the United States, many of which were gifts from King Farouk. ¹¹Dr. Nelson worked for Farouk doing Egyptian translations and setting up Farouk's library. He has traveled in 74 countries and has had over 9,200 appearances in the United States and 7 other countries. ¹²His Egyptology credentials go on and on.

However, to bring us down to why we are here tonight ... ¹³In 1968, Mr. Nelson, as a professor at the Rocky Mountain College, and ¹⁴at the suggestion of Dr. Hugh Nibley of Brigham Young University, and because ¹⁵Dr. or Mr. Nelson at that time was also Mormon, ¹⁶was commissioned by Eldon Tanner, of the LDS First Presidency, to translate an Egyptian papyri that had recently been found in the New York Metropolitan Museum. ¹⁷This papyri had originally belonged to Joseph Smith and was supposed to be the origin of the Book of Abraham in the Pearl of Great Price, one of the three standard works to be used in the Latter-day Saint church.

¹⁸After six weeks, the translation was given to the Mormon church. The Mormon leadership was very upset at what it said, but Mr. Nelson responded it wasn't his fault the translation didn't say what Joseph Smith said it did. Subsequently, Mr. Nelson and his family resigned from the Latter-day Saint church and ¹⁹the Mormons have never seen fit to publish his translations. Since then, ²⁰Dr. Nelson has been a regular speaker explaining and showing what he has found. The first portion of this show — or the program tonight — will be a brief look at Egypt, the pyramids, the tombs, and some of the discoveries made by him on his numerous trips to the Nile Valley.

The second half tonight will be on the Book of Mormon and the Anthon transcripts. Ladies and Gentlemen, I would like to introduce ²¹Dr. Dee Jay Nelson ... Dr. Nelson ...

“DR.” NELSON'S LECTURE

Good evening. It's really a pleasure to be here and to present my program and I hope you will enjoy it, and that some of the things I say may be edifying to you. Egypt is a great love of mine and has been since I was a small boy. I think that maybe my first interest was stimulated by those three illustrations in the Mormon Book of Abraham.

I was born in the Mormon Church and I always had some reservations about their philosophy. It was very anachronistic. Parts of it were very wonderful, and I still think so, and other parts clashed with my reason. I've always been a fellow who likes to think things out. I have often said that I want to have a lot of information in my mind so that when I'm alone I'll be good company for myself. So many people are afraid to be alone because being alone with an idiot is never pleasant. But, I'm learning, like everyone else. As a matter of fact, I'm only now beginning to realize that how I've really squandered my time and how much better I could be if I had tried.

²²Now, before I begin the lecture I want to say something about my credentials. Since I have been in the Valley, there has been much said against me in that respect. ²³I was on a radio program a couple of nights ago and a lady called in rather belligerently insisting that I had not been commissioned by Mr. Eldon Tanner to do the translation — and I'm not at all surprised because he does not admit it. ²⁴However, she also said that she had called Rocky Mountain College and I wasn't employed there. Well, of course, at that point I knew that she was lying. ²⁵I am going to supply you with some addresses and if those of you who are pro-Mormon would like to get out pencil and paper and jot them down, you can check on my credentials.

²⁶**I make my living as an Egyptologist. I'm paid for it. I'm either an Egyptologist or I'm fooling a lot of people. But, I've made twelve trips to the Nile**

Valley. I do research on all of those trips. ²⁷Although licenses to dig are very hard to get, I was given a concession, or a license, in 1959, and another in 1960; and then, though I applied each year thereafter, I didn't get another until 1976, and on that one ²⁸the directorship of the dig was given to a man named Collin Wood, an Englishman, under English sponsorship and I was just assistant director on the dig. ²⁹As a matter of fact, we had two digs that year. One in September, which is no time for anyone to dig in Egypt — scorching hot — and another in October. We will show you some slides of the October dig.

Now, in case you doubt this, I suggest that you write to a man named Zahi Hawass. He is First Inspector of Pyramids and the Necropolis at Giza. A personal friend, a dear gentleman, and he can verify the fact that I have done archaeological works in Egypt. ³⁰Now, they don't give these digs to someone unless you are qualified. They are very careful and questioning. ³¹The man who is in charge of the Dept. of Antiquities is a man named Gamal Malakh. He looks like a football player, a great, huge, wonderful gentleman, ³²and he is being very careful about who digs and who does not because they want responsible men doing this work. ³³Now, the fact that I have done digs in Egypt means that at least the Egyptians consider me an Egyptologist. ³⁴Now, I am given money by foundations to do the digs. ³⁵I've received money from a source in Tulsa, Oklahoma, and I will be going back in March under their auspices — not to dig because we don't have a license, but to do what we call surface work, making latex impressions of inscriptions and to measure some of the monuments. I receive a salary out of these works, out of this money that is provided.

³⁶Another source of income has been the SAAD Foundation. Mr. Saad died before I was born in 1923, but he left a trust fund for responsible Egyptologists so that they could dig and learn more about the land he loved — Egypt and its antiquity.

That really should be all I would have to say. ³⁷**If I dig in Egypt I am an Egyptologist, and Egyptians are saying so.** But let me go a little further. ³⁸I received my doctoral degree in my old age. ³⁹I've had it only a little over three years on a scholarship from Northwestern University. Now, there are, like there are two Loyola Universities in the United States and there are two Northwesterns, and this one is the one near Seattle. And ah, ah, ⁴⁰I ah, teach at a small college, at Rocky Mountain College in Billings, Montana; and if you want to check on that, write to Mrs. Lori Keck. She is the head of the New Horizons Department at Rocky Mountain College. Now there are ... I teach night time courses at that college, 2 hours each, and I receive a check for it. ⁴¹Now you can be sure the college has checked on my credentials or they wouldn't let me teach. This is the custom. ⁴²Now, it has been said, how so many people write me or telephone and say, "How dare you disagree with Dr. Hugh Nibley who is the ultimate authority upon ancient Egypt, so let's get that little matter out of the way. The letter was received by Mr. Jack Adams in Mesa, from, no, it was sent by Jack Adams to

Reverend Lawson, and in it he says, if I can find the place, lets see, another interesting thing — I thought if the Mormon church did have the papyri translated the second time by a non-Mormon, now the second time means since Joseph Smith, and the fact that he says I was a non-Mormon shows how little he knows about me because I was a Mormon, and an Elder in the church at the time I did the translation. They must not have believed the first translation by their Prophet Joseph Smith. An interesting thought. However, (referring back now to the letter) I believe that you will discover for yourself that: #1 Dee Jay Nelson was not commissioned by the Mormons to translate anything. ⁴³Well, I was given a little note by Dr. Hugh Nibley at Brigham Young University sometime during the first few days in January of 1978 to hand deliver to Eldon Tanner of the First Presidency, and I took it to him that very same day. ⁴⁴In the note, it suggested that I be supplied with photographs to do a translation and I chatted for perhaps less than 15 minutes with Eldon Tanner and he said, “You are the best man to do the translation.” Now, subsequently he denied that I was ever in his office and a man by the name of Michael Marquardt, who is a fine researcher in Mormon matters, and has resigned from the Mormon church, met Eldon Tanner at a dinner party one time and said, “What about Dee Jay Nelson and his work?” Eldon Tanner said, “Dee Jay Nelson, who is he?” Now, when pressed by a minister from a church out in the eastern United States some months later, a number of letters were sent by this minister to Eldon Tanner. Tanner finally sent to the reverend a sheet where he had zeroxed my business card and that note that I had delivered, and he sent kindly, Mr. Tanner sent a copy of the xerox to me, and he said to the reverend, “I am sorry I forgot about Dr. Nelson, or he said Professor Nelson, was in my office.” Well, I’m about as easy to forget as a brontosaurus walking down Main Street. Ah, so ah, there is a little something there that doesn’t quite jell. (Back to the letter) #2, His credentials are somewhat in question. ⁴⁵And I had just pointed out that I dig in Egypt so I must be an Egyptologist, that’s what Egyptologists do. ⁴⁶**I keep food on the table by my Egyptology. I go on lecture tours.** Now, most of lectures are on orthodox Egyptology and I have been doing so, doing these lecture tours for 32, almost 33 consecutive years. As a matter of fact, I’m the old man of the lecture business. This will be my 9,223 lecture. Now, they are not all on Egyptology I have to admit, but a large percentage of them are.

It says (referring to the letter again), “He has deliberately falsified his authority in claiming he was hired to translate by the Mormon Church. Well, let’s just for a moment give him the benefit of the doubt. ⁴⁷Whether or not I was commissioned, and believe me I was, I did a translation. ⁴⁸It was substantiated by some of the greatest living Egyptologists by their translations. Dr. Klaus Baer, at the Oriental Institute, and by Dr. Parker, Richard Parker, at Brown University, and parts of it were translated by Dr. Wilson, and those are very big names in the world of Egyptologists.

Let’s see, ah, anyway, in one place here he says, now if I can find it, I should have marked it down before I got up here. He mentioned that Hugh Nibley is an

Egyptologist. I don't see exactly where it is, pardon, oh, it's on Drigg's letter. This is, ah, the letter to, oh here we are, to Mr. Robert Driggs, or by Robert Driggs to Jack Adams and it says, "As you will note, Dee Jay Nelson has no connection whatsoever with Brigham Young University — and I thank the Lord of that! It's true, but I, he implies here that if that's the case, I can't be an authority, and in fact he is unknown as far as we can tell. Our leading Egyptologist, of course, would be Hugh Nibley himself. ⁴⁹Now, I'm going to read a little excerpt from a letter that was sent to me by Hugh Nibley himself. It has his signature on it, and it says, "I don't consider myself an Egyptologist at all." Now, I would say either Dr. Driggs is wrong, or Mr. Hugh Nibley is wrong, but in this case they are both wrong. Dr. Hugh Nibley is a very fine man, a fine historian. His Hebrew is excellent and his Greek is excellent and I like the man, he is a likeable fellow. Ah, ah, the fact that he goes to college wearing one blue sock and one red one is interesting in itself. Ah, but he is just a nice man and I like him, and I often refer to he and I as friendly enemies. I admire the man greatly, but he is no Egyptologist. ⁵⁰When they found these papyri fragments in the Metropolitan Museum, the Mormon Church immediately sent him off to the Oriental Institute to learn a little Egyptian and he took a semester or so of the language. ⁵¹I happened to be at the Oriental Institute at the time doing some research with Dr. Wilson and, ah, John Wilson, famous Egyptologist, and he said that "there is a chap here from the Mormon church." And I said, "What's his name?" He said, "Oh, I can't remember," and I said, "It wouldn't be Hugh Nibley would it?" And he said, "Oh, yes, that's it." ⁵²Now, it took me only about 30 years to become reasonably proficient with the Egyptian language. You can't learn it in a semester or two. ⁵³Oh, he has a little better-than-the-average knowledge of Egypt, but that doesn't qualify him as an Egyptologist. ⁵⁴He, however, has written a rather enormous book called THE JOSEPH SMITH PYPYRI AND EGYPTIAN ENDOWMENT. It's about these papyri and it's supposed to be pro-Mormon. I read the book and when I got through it, I thought "What did I read?" And I read it again. It went all around the subject and never got to the point. Now, he wrote a series of articles in the Improvement Era before the name of the magazine was changed, in which he talked about the Book of Abraham. They were wonderful. I enjoyed them, and they were informative, but they didn't say anything about the Book of Abraham. ⁵⁵And I've had people come to me and they would say, "I'm no expert, I just couldn't understand the technical terminology he used," and I say, "I am an expert and I couldn't understand it either." But this letter that I have in my hand, this is a xerox copy of it, was written by Hugh Nibley on June 27, 1967. I'd written him and said I'd heard rumors these papyri had been found and I'd like to come down to Brigham Young University and see them. And he tells me in the letter that he has had rumors of them too but that he hadn't seen them, and it was only a very few weeks after this that they turned up — that the truth of them was revealed and Dr. Hugh Nibley and I learned that there were such things. And then in January of 1968, I went down to examine them in company with Dr. Nibley. I made the mistake of writing in one of my books that I

kept copious notes at the time while he said I didn't keep notes. But he wouldn't know because when I left the library I sat down on the steps of the library and wrote out ideas and thoughts that I had had before getting in the car and going to Salt Lake with the letter that Nibley had given me. Well, I think that will be enough on that topic, ⁵⁶but if you doubt that I have my degree and if I and my degree is in Anthropology not Egyptology, you remember, then write those people that I mentioned and you will find out the truth of the matter.

Let's see some slides. I'm going to show you — this lecture is in two parts — first is just Egyptology, pure and simple, dealing with some of the work I've done in Egypt and some of the monuments. Then we will be favored by a song, and then I will return and we will show you matters about the inconsistencies with the Book of Mormon and the Anthon transcript. That is that piece of paper that Joseph Smith copied characters on from the Book of Mormon gold plates and gave to Martin Harris and he in turn showed them to Professor Anthon, perhaps the greatest living authority on ancient history in that day. But, ⁵⁷bear in mind, that the code to the ancient Egyptian language had not been broken by Champollion and Thomas Young. Nobody could read ancient Egyptian, and I contend that that includes Joseph Smith. The Mormons, of course, will disagree. Lights please ... slides ...

This is the front of the Cairo Museum. The building is an architectural monstrosity, but it contains more archaeological treasures than any building on earth. The gentleman with me is the foreman of my work crew in 1959. We call him Solomon. Inside the greatest single treasure in this museum is the coffin of King Tutankhamen.

Next. It's in a glass case in the Tutankhamen room. Tut was a rather unimportant king — My microphone still working? Oh, there we are. We'll get it in a moment — because his treasure was intact when it was found by Egyptologists. Almost all the other tombs of Egypt were looted in ancient times. This coffin is made of solid gold, somewhere between 20 and 22 carat gold. ⁵⁸And in 1960, the Egyptian government asked me if I would calculate its weight. ⁵⁹I have some skill as a mathematician, so I measured it in all aspects and spent weeks trying to work out this Pythagorean calculation and that one, ⁶⁰and finally I humiliated my mathematical prowess by putting it on two grain sack scales. I built an oak scaffolding so that one end of the scaffolding would sit on each of the two scales, and then using fire hose as a sling, we jacked it up with hydraulic jacks and weighed it. It took me nearly three weeks thereafter to calculate the error of the scales and when I was through, I was quite confident that its weight was 2,448 lbs. 4 oz. of solid gold. Imagine what it would be worth at the present price of gold! There is, of course, some glass paste, lapis lazuli, cornelian and other items on it, but they account for only about 1/2 of 1 percent of the total. It is a remarkable thing. Now, for a long time they couldn't figure out how it was made because obviously it had been made in those forty days after the young king died in the

fourteenth century before Christ and the time of his burial. Very recently, some industrial x-ray equipment has been used on it and they discovered it wasn't made in two pieces — the lid and the base — it was probably made of wood originally, the master mold, and then that was sawed into pieces and the pieces were individually molded and then they were hammered together. Gold has the unique characteristic that if you hammer two pieces of it together, the gold will literally amalgamate.

⁶¹Now, I wanted to get pictures of it in the glass case this particular year so I went to the old city of Cairo and I had them made a 10 foot mirror which I fastened on top of the case with pipe fittings at a 45 degree angle. So that I could photograph down through the top. Next. And by a strange quirk of reflected light I managed to get a picture of my own bald head when I was taking the picture, reflecting back off the top of the glass. ⁶²It is a remarkable thing; of course, it isn't traveling like some other items of the collection simply because it's too heavy to move. Next. Inside it, over the young king's face was this mask of gold and it has not been polished. It is exactly as it was found. The epitome of gold work. It has glass paste, cornelian, and lapis lazuli fitted into it. But it is essentially all gold otherwise.

Next. ⁶³In 1976, we had a license to dig at a place called Dahsur, just outside of the military preserve south of Saqqara. And we dug a very expensive hole in the ground and all we did was add to the economy of the community who supplied the workmen. I came back to the United States to attend the publication of one of my books. ⁶⁴I had been here only a few days when I received a wire from Mr. Collin Wood, the director of the project. ⁶⁵He said, "Come back at once, we have found a gallery tomb." So, I rushed back to Egypt as quickly as I could and this is the tomb that had been found. Now, he didn't unearth it; it had been found by the local fellaheen or natives and they had been looting it of its valuables and selling them in the old city. ⁶⁶I bought a spearhead which I will show you later. I registered it with the Department of Antiquities because it is against the law to buy and sell such things, and I believe it came from this same tomb. There had been about 50 weapons in the tomb. We could tell because of the imprint of them in the sand.

Next. This is back in the tomb looking deeper into it. The vertical object back there is a measuring pole we put up for comparison purposes. Some of the mummies had been ripped apart by the fellaheen in their search for bracelets, amulets, and other things of value. Next. This is back in the tomb looking outward just as it was found. Next. This man had been a priest of the Hem level — a Hem priest — that's a very high level of priest. We know because he was baldheaded; he is wearing a wig. They were required to shave their heads and go baldheaded into their ceremonials. Notice the disarticulated arm. There is a femur bond lying there. It was really quite a ghastly thing. Next. The tar, the bitumen in the embalming materials had stained the skin. Almost all the mummies of Egypt

you will find are stained a dark brown or blackish color by the bitumen. The word mummy is from the Greek "mo-mius" and it simply means "tar". They used to send expeditions, or caravans, to the Dead Sea and there is a seam of tar in the bottom of the sea and the chunks disarticulate and float to the surface and can be picked up along the shores.

Next. This man was also a Hem priest. The shiny object is a surgical hemostat I used to pull the wrappings away. Next. We showed at our Tuesday meeting this mummy. We have brought it again to show it to you tonight. Next. The mummy of a woman. We also showed it to you. Next. This is the mummy of a child. I also brought it back to the United States. It is rather on the fragile side so I can't travel with it. It dates from perhaps the second century after Christ, somewhere thereabouts. The Greeks who immigrated into Egypt in Tolmaic times and continued to come through Christian times, adopted the customs of the Egyptians, but kept their own language. And out of that grew Coptic, which is ancient Egyptian language using the Greek alphabet to which six or seven characters from the Demotic have been added to cover sounds that are not in the Greek language. The words across the middle of it written there in pure Greek say "Tah-tah-omene" and it means "given of Tahomene". Tahomene is the name of a group of kings of the Alexandrian period, but it was also a fairly common name and that means "given of Tahomene". Lying on his legs there are pieces of a broken plaque. During that period, they would put a string around the neck and hang the plaque with the name of the person on it. We found several such plaques, but we didn't know in most cases which one of the mummies they belonged to. In this case, we know because in Greek it says "Tahtohomee", and then in Hieratic writing it says, "Farewell Child".

Next. The face is a panel of cedar wood that has been painted in a very unique way. They had a style of doing three-dimensional drawings and some of them in the museums of the world are beautiful indeed. There is one called "I-tim-e-dorus" in the British museum — strikingly handsome young man in three-dimension. The painting was done with colored beeswax. The artist would work right out in the blazing sun to keep the wax liquid and then, of course, they would have to be careful not to let the sun get on it after that. When I found this, it was beginning to curl at one corner. The wax was curling a little bit, so I got some beeswax from a cobbler in Cairo and made a candle out of it and I dropped beeswax down on it to lay the little flakes back in place. William Flinders Petrie was horrified when he found some of them. He picked them up and the whole face slid off; but then he discovered this method of laying the fragments of wax back in place. Notice how natural the face looks but how unnatural the eyes are. I believe the child was already dead when this portrait was made because the eyes look rather staring. The x-rays that we took show that the child was about three years old and had very small bones for a child that age. He was probably very sickly. Now, I want you to notice lying beside him is a rather weird looking thing. That's the mummy of a Kite, a variety of Hawk sacred to the Egyptians. I brought it

along tonight. ⁶⁷Bear it in mind, these items belong to the Egyptians and I must return them one day.

Next. I, ah, was listening to the soldiers talking, just outside the tomb. We had a small detachment of soldiers to protect the tomb at night when we weren't there, and my Arabic is not terribly good, but I could make it out enough that I knew they were going to Saqqara City, a tent nearby, and watching belly-dancing at night and drinking when they should have been working. I thought I'd better check on them. One night I came out and they weren't there. I was very angry, so ⁶⁸I sent my little helper friend, a little boy, back to the Cairo museum with a note to the night watchman asking him to send me a sleeping bag, a pistol, and some food. Well, he came back quite a long while later with a pistol and a sleeping bag. He couldn't find any food that late at night so he brought me several bottles of Coca Cola. You can find them all over the world.

Next. That's my bedside table. In the morning I was awakened by the soldiers talking so I went to the entrance. Two of them were sitting with their backs right in the entrance way; so, I sneaked up behind them and clapped my hands on their shoulders and said, "Hi fellows." They ran about 100 yards before they even looked back. Needless to say, I complained to their commanding officer and we had a new detachment of soldiers the next night.

Next. ⁶⁹Last March, just a little over a year ago, we arrived in Cairo the night before the spring solstice. We were there in our hotel at Minnehouse just 300 yards from the Great Pyramid at midnight and in bed, and then we were up at 4 o'clock the next morning to set up our equipment to do some sun line measurements as the sun rose at that particular moment of the year so we could determine if it were true or not that the shadows of the three pyramids made for the wives of Khufu, on the east side, had been used to determine the seasons of the year and the hours of the morning by the shadows they cast upon the Great Pyramid. I have a theory that it is true. I was able to support my theory with my observations made at that time. Unfortunately, it was hazy that morning and we didn't get a horizon sighting on the sun, so I had to follow it at intervals through the entire morning and then later mathematically I projected the lying backwards to its point of rising and was able to substantiate that it was so.

Next. This transit that I am using has no ferrous metal in it. There is no iron or steel in it at all. Everything is either aluminum or brass so the compass that is mounted on top will be perfectly ... (microphone went out for about 12 seconds) ... It's my turn to look. She thought it was a telescope that had been put there for the tourists. Next. Now you can see there are two strings. One that goes right in front of my wife's feet. That is the sun lying string. Then there is one that goes right in front of her in a line. That indicates where the outer face of the Great Pyramid originally was before the facing stone was stolen. Next. Now the design of this transit is a little bit primitive. Nonetheless, it is extremely accurate. We use a plumb bob hanging on a thread and measure on that circle that is etched with the

degrees of a circle. We measure the exact position of the incline. Next. I told one of my helpers that I needed to dampen the movement of my plumb bob and would he bring me some water. So he went off and came back a little later. I looked around and he was pouring water on my plumb bobs. I said, "What are you doing that for?" and he said, "You wanted your plumb bobs dampened." I said, "No, you don't understand — I want to hang it in a glass of water so the movement will be dampened." He said, "Oh, I learned a new word." You can see there are two strings we have laid out to indicate where the original edge of the Great Pyramid was and the sunlight.

Next. This gentleman in the yellow turbin has worked for me on many occasions. He is a delightful man and I have always asked him what his name was and he will never tell me. He says, "Just call me Sam." And I said, "Why do you want to be called Sam?" He said, "Because I was in a movie once produced by Samuel Goldwyn." But he is a wonderful chap. The Egyptians are a scrupulously honest people. Cairo is one of the twelve largest cities in the world. It has 9,500,000 people. However, I was told at a party at the home of General Ephriam Gamel by a retired prefecture police, that in 1979 they had only 38 cases of murder reported. Now, that is only a few days in Detroit, the crime capital of the United States, and in New York they would have something like that in a week or two. But a whole year — that is remarkable. One of our party lost his camera. He was a very absent-minded gentleman, Oriental gentleman, who was on our team. I said, "You might as well write it off." About three days later a very poor farmer showed up at the hotel with the camera. He said, "Should I give the man a reward?" I said, "By all means, give him at least 15 pounds." The camera was at least worth \$250 and the man could have sold it for half that. But, he was an honest man, a good Moslem, and he had earned it. We find this over and over again. In business you think they were regular crooks. They always give you a horribly huge price for everything. You are not supposed to say, "Okay, I'll pay for that." You're supposed to start a horribly low price and then you work toward the middle. You know where you are going to end all along, but it's a game that is played and everyone is happy and you can get what you want at a reasonable price.

Next. The camel is a wonderful creature. I once had a big white camel called "Jumulu", a racing camel that had been given by (???), Chief of the Izazma bedouins, to me. He was a mean animal. Most camels are. He would spit on me and he was quite accurate up to 20 feet. The saliva is very chlorophyl smelling, and foamy. He would get me right in the eye once in a while. And then I would smell like chlorophyl the rest of the day. He also liked to step on me. The camel doesn't have a hoof like a horse. It has a big sponge-like affair on the bottom of its foot. But, you get several hundred pounds of sponge on your foot and it hurts. One day I had to travel all that day. So, one morning I was saddling him, the saddle goes right on the top of the single hump of the dromedary, and I looked at him and he looked back at me and I thought, "By George, he is going to step on

me.” He stepped but I stepped out of the way and then I stepped on him. He moaned and he groaned and he went around in circles. It took me the best part of half an hour to get the saddle on him. And, as we were traveling during the day, every once in a while, he would look back at me and remember and start limping. But he could never remember which foot it was I stepped on. Notice that supercilious expression on the camel’s face? When you ask an Egyptian why a camel looks like that you will always get the same answer. He says it’s because man knows the 999 names of Allah, but the camel knows the 1000th.

Next. This picture was taken out in the southern desert of Giza before the pyramids were built here. The records say this was called the Valley of Gazelles, and was the favorite hunting place of kings and nobles of Egypt. Then, of course, the Great Pyramid was started and after it other pyramids. From this spot, you can see 9 pyramids of Egypt. There are really 11 of them. The one just south of Khufu’s pyramid, that’s the highest one in the picture, actually the second highest pyramid, but nothing remains of it except its foundation and the tunnel leading down into bedrock. It was made for his wife. Notice just east of the Great Pyramid, you can see two little pyramids. One that is rather rectangular, it was originally pyramid shaped. And if you look just beyond it, there is a little hump that is the 3rd pyramid. Some people call him Cheops, but his real name was Khufu. We know the names of two of those wives. The better of the three pyramids was made for a woman whose name was “Hanutzen”. And the one that you can barely make out, the northernmost, was made for a Queen Marytitus.

Next. You don’t usually think of the Great Pyramid being covered with fog, but the day after we did our sun lines, it was foggy and it happens once in a while and you can see the pyramid vanishing up into the fog.

Next. That’s Hanutzen’s pyramid, the pyramid of his 3rd wife. He had all three of them at the same time. I think maybe he might have been a Mormon. Next. This is a drawing looking from the east toward the west. We see Marytitus. We don’t know the name of the 2nd wife, and then Hanutzen’s pyramid to the south. Here you can see Hanutzen’s pyramid, the unknown wife, and way off — just a crack over the road — Marytitus’ pyramid.

Next. This is the eastern cemetery, excuse me, the western cemetery. It was started about the same time the Great Pyramid was started — for the nobles, the priesthood, and the retainers of the king. Next. This is also on the west side. Next. Each of these mastabas, that means “bench” in Arabic because they are bench shaped, in each of them there are very small, brief egostical inscriptions. Individually, they mean very little. But I have collected more than 7,000 of the inscriptions and translated them, and I am now in the process of starting a new book to be called, ‘The Court of the Pyramid Kings’. Collectively, they tell a very large and rather interesting story of that time which is not unlike Peyton Place.

Next. Here is an inscription I ran across in the eastern cemetery. The inscription

reads, "A royal gift offering to the chief of the temple", and then something is missing. Here it says, "To be given to he who is in charge of the cemetery."

Next. This is one of the mastabas. It's really the offering temple that was in the side of a mastaba on the west side and it gives information on offerings. Next. Let's look at this from a different angle. You see over there the seated figure partly hidden in the shadow, and there is a Royal Cartouche. That is the name of one of the sons of the builder of the Great Pyramid. He was named after his grandfather. Next. And inside his mastaba, this is a very worn representation of him and one of his sons.

Next. This small offering temple and tomb is at the southwest corner of the Great Pyramid. It has been reconstructed. Some of the original stones were missing; had been taken away by quarrymen in previous centuries, but they replaced them and it is in rather fine shape now. Next. Another angle of it — Hanutzen's pyramid in the background. Imagine what this place looked like when there were hundreds of little shrines like this one around the Great Pyramid.

Next. That strange looking structure is a building that had been made to house the solar boat. It was found in a pit. As a matter of fact, the pit is right under the building. The pit was not large enough to hold the boat, so they had to disassemble it to put it in the pit before the huge blocks were lowered into place to seal it up. We see the edge of the Great Pyramid to your right.

Next. This building is still under construction. It is not open to tourists, but through the courtesy of General Ephriam Gamel, a very dear friend of mine, Surgeon General of the Egyptian Army, we were able to get in and see the solar boat. Next. This is a model of it. ⁷⁰Mr. Doug Benjamin is in the background. He is a quite renowned Egyptologist. Now there is another example that I associate with Egyptologists, so that must mean something. This boat is just the model. The original is colossal. Next. ⁷¹There it is — 140 feet long. It originally had 2,242 pieces. The hull is made of Lebanese cedar and the cabin is made of Acacia wood. The little canopy could be removed so the oarsmen — two men to an oar — could work the boat. And then it was put up as a pavilion for the king. Next. There were originally 5 such boats. There are 5 pits. Three of them stand open and in past years, the tourists have used the wood as bonfires. But this boat was found and everything was there except one oar, and it is being reconstructed. The wood is in perfect shape and you can even see the water mark on it. It was actually used in the ceremony. Now, they have found another solar boat still in its pit, but they have said it would be better if they would build a building over it before they remove it so the wood wouldn't shrink as it did a little bit on this boat. It is really a marvelous thing.

Next. You can see the structure on the south side of the Great Pyramid. I believe those are the slides. If we may have the lights please. You are going to leave us, Frank? That's Frank Berenowski, a very dear friend of mine. I hope you

enjoyed the slides. We are going to show you some antiquities now. We showed the mummies during our Tuesday show, but we brought you a few other things. Some you saw and some you didn't.

— Apparently a short intermission here —

Dee Jay, are you ready? Ladies and Gentlemen, I would like to reintroduce Dee Jay Nelson. Thank you.

I'm back. ⁷²This second half of the lecture deals with the Book of Mormon and I have to admit that I am not nearly as expert at the Book of Mormon question as I am at the Book of Abraham, so it will be somewhat shorter than the lecture I gave the other night dealing with the Book of Abraham. There is, however some evidence that needs examination. Joseph Smith — there are a lot of things that have been said about him, some marvelous books written that were pro Book of Mormon. One, I think a series of books written by a Mr. Hunter and a Mr. Ferguson. ⁷³The best of them is one called "Ancient America and the Book of Mormon". Whether you are pro-Mormon or not, I recommend that you read it. If you do, you are going to think, "By George, there is a lot of good evidence supporting the Book of Mormon". And it looks at first glance that way. I remember when I first read it I thought, "Now, this is great stuff. The Book of Mormon is right, it's correct, it's proven right here." In it the writing is done in two columns. The book of information in one, and in an adjacent column, are the ⁷⁴writings of the Old New Spain authors. Now, among them are Father Sahagun, a Spaniard who wrote about the Indians. ⁷⁵There was a man whose name was Ixtlilxochitl. He was a very unusual man, I gather, a prince of the Aztecs, and he was also keeper of the records in the Spanish court so he was an educated man both from the Spanish viewpoint and from the viewpoint of the ancient records. And he is supposed to have had in his possession some of the old Indian records which he wrote about in great length. ⁷⁶Now there is one work called the Nicholas Leon. If the Mormons want to try to support their claims, I recommend they get hold of a copy of it. I examined a copy of it written in Spanish and it was in the possession of the Reorganized Latter Day Saints. The man to contact is Mr. Heald, who is an emeritus apostle of that church. In the Mormon church you are an apostle 'til you die, but in the Reorganized Latter Day Saints you are only an apostle for a short period of time. I don't read Spanish, so Mr. Heald, who once published a translation of the Bible in Spanish, a prodigious work and is very adept with it, read parts of it to me. A very dear gentleman and a close friend, and it's marvelous. It tells about three migrations of people from the old world just like Ixtlilxochitl does. Sweetheart, would you have one of the gentlemen move the mummy so the people over there can see the screen. Appreciate it.

⁷⁷Then there is the work of Bishop Landa and several others, whose names don't come to mind at the moment, and you read them and you think, "By George, these stories are all pretty nearly the same. They tell about three peoples

who migrate, immigrated, from the old world to the new and the argument is that Joseph Smith did not have as a teenager when he wrote the Book of Mormon, at his command, these records to work from so what he does must be true; and outwardly it would seem so. But subsequently, it has been discovered ⁷⁸there has been a minister who lived in a town only 30 miles from Sharon, Vermont, where Joseph Smith was born. I don't believe the town of Sharon, Vermont, even exists anymore, but the town was only 30 miles from where this gentleman lived and his name was Reverend Ethan Smith. No relation, just a coincidence that they both had the same name. The Smith family used to attend the church from time to time where he was pastor and he wrote a book called VIEWS OF THE HEBREWS. In it were philosophies and extensive writings to the effect that the Indians, the American Indians, were descendants of the Hebraic people. I think it would have been rather unlikely if Joseph Smith as a child had not heard of that book and had not in the little sessions when the Smith family read aloud at night, had not heard the story. Now, there are some things that bother me a little bit and I'm just going to mention a few of them. ⁷⁹Joseph Smith, as a very young teenager, went to Pennsylvania, much against his father's wish to work in a gold mine. He found shortly — let's see — they had moved to New York — upper New York state before that happened — the Smith family had moved. Shortly after that, he is supposed to have found the plates at the instruction of an angel on the Hill Cumorah, which is a place of some veneration to the Mormon people. It is a very delightful and restful place. It is interesting, and I don't know if I am going to make too much of it or not, I'll leave it up to you, that the county where the gold mine was located in Pennsylvania was called Lehigh County. The #1 character of the Book of Mormon was called Lehi. It may or may not mean anything.

Now, when we go into the Book of Abraham, we find some things that are rather interesting. I know, but I am reverting to the Book of Abraham right now. My dear wife is my prompter and I do lapse sometimes. ⁸⁰Facsimile #2 — they used some words that are just a little bit bogus sounding to me. There's one called "Hah-ko-kau-beam"; supposed to be a heavenly body. That "beam" at the end bothers me and there is another one they use, "Ko-ko-beam". You see words in here that are not Egyptian. ⁸¹There's "Oliblish" — there is no "O" in the Egyptian language. It can — might be a "U" or a "W", I'll not make too much of that, but these names ... there's one in here that's spelled "Kae-e-vanrash", and there are no "E's" in the Egyptian language. We don't use vowels in Egyptian, we just sort of insert them in the transliteration to make them pronounceable. But as you saw from the, those of you who attended the lecture on Tuesday, we showed the papyri fragments and the three illustrations in the Book of Abraham and all kinds of inconsistencies. I don't like this plurality of Gods starting with Chapter 4, verse 1, and going through to the end of the Book of Abraham. The word "God" is used with the "S" on the end of it 44 times. Are we supposed to be miltidiestic people? Do we worship Gods? No. My Christian belief's forbid that.

But in the Book of Mormon, very near the beginning of it, there is a little thing, Chapter 2, verse 6, "and it came to pass when he had traveled three days — we are talking about Lehi and his family — when he had traveled three days in the wilderness, he pitched his tent in a valley by the side of a river of water". Now, we skip one verse and go down to the verse 8. ⁸²"And it came to pass that he called the name of the river Laman (after his son, it doesn't say that but that was the name of the son) and it emptied into the Red Sea and the valley was in the border of the mouth thereof." In other words, the valley where they pitched the tent was near the mouth of a river. I've spent a lot of time in Israel and Jordan, and you can't do it. You can do it in a Jeep and you can do it in a car. There are good roads in that area, but you can't do it on a horse... it's too far. Now I mentioned that to a man less than a week ago and he said, "Oh the geography has changed." Well, that's a good cop-out, but if that's so, then we would not have some of those archaeology sites that are down in that region — among them, Ashkelon, which is an extensive ruin. Philistine and then later Roman — that would have been under water. All this is supposed to have taken place about 600 B.C. just prior to Nebuchadnezzar's invasion of Israel and his destruction of Jerusalem and the temple of Solomon. The first destruction — it was later rebuilt and then later destroyed in 69 A.D. by Titus. You can't make that trip. Lots of attempts have been made to identify the place in the New World where these people immigrated. But Joseph Smith laid that all to rest very nicely one time when he was commenting on some reports he heard after the Book of Mormon was printed. And this, he complimented the author of the book and he said that was Central America and we have now been given more information about the peoples of that section of the world as spoken of in the Book of Mormon. So, when they say, "Maybe it was Central America and maybe it wasn't", Joseph Smith made that quite clear at one point. It was, so far as he was concerned, Central America.

Now, there were several peoples, ancient peoples, who lived there. The Olmecs lived on the coast, mostly in the region of Vera Cruz and somewhat to the south. The Olmecans lived more inland. ⁸³The Incans lived later in the plateau of Mexico. And then, of course, the great society was the Mayan Kingdom of the Isthmus of Tehuantepec, and their branch society, the Itzans, who lived in Yucatan. Those are the tribes, and if we believe the Book of Mormon, then we must say those people and these tribes I have mentioned are, or at least some of them or most of them, are one and the same thing.

There are inconsistencies like these through the Book of Mormon. Now, it's been said, "How could a young man in his upper teens write such a sophisticated work as the Book of Mormon?" Very easily — he had older secretaries. He wrote these at the dictation, he dictated to Martin Harris and to a man named Phelps, both men had more experience in the world, were older men, and you can do wonderful things if you have proper editors. When I write my books of course I think they are fine, I have a young man named Oakland edit them for me and I discover when he goes over them and points out things that I've split all kinds of

infinitives and he reconciles them for me and it comes out much nicer. One never appreciates ones own problems with grammar, but there are problems with the grammar here and Martin Harris and Mr. Phelps were very helpful in straightening them out. Not that I can understand great sections of it even now. But that is nonetheless the case. when they say, "How can a young man write such wonderful things?" That's how.

So, let's see some slides. If we will start with just the one screen, we will look at some ruins and archaeological sites in Mexico and Central America. This is a place called Teotihuacan. It's just a few miles, about 30 miles, north of Mexico City. It was a great ceremonial region at the time the Spanish conquered Mexico. We are looking from the top of the Pyramid of the Moon down to the Plaza de la Luna. The structure in the center there is the altar. This is the Avenue de la Luna. The large structure over to your left is the Pyramid of the Sun. Interestingly, it has almost exactly the same foundation measurements as the Great Pyramid. There are only 2 or 3 inches difference. It covers about 13 1/8 acres. Of course, it is made of adobe brick with concrete overfacing and is only about 1/3 as high and is much less an architectural accomplishment. There were little pyramids along it. Some of them had been excavated, others haven't. In the distance on the left hand side of the avenue is the temple of Quetzalcoatl. "The Incans called this particular God "Quetzalcoatl", and the Mayans called him "Kukulcan". He was no doubt, an historic figure and a very brilliant person who came, they say, from the east to teach the people. And when he left, he vanished into the east evidently by ship — and many books, including those put out by Hunter and Ferguson that are pro-Mormon, have said that he was Jesus — and they claim in their Book of Mormon that Jesus visited the New World after his resurrection. That is a point that can stand considerable examination. He was "Kukulcan", and "Quetzalcoatl" was however a historic figure. I don't think there was any doubt of that, and he was a man with great innovative characteristics which are obvious in the traditions of the ancient people.

Next. The Pyramid of the Moon. When I first visited it more than forty years ago, it was just a mound of earth with weeds growing on it. But little by little, they have exposed most of it. You can see there is still some work to be done near the top and this is the Pyramid of the Moon. Many thousands of innocent people were sacrificed here — their blood spilled in offering to the Moon god.

Next. Much further south, just south of the Isthmus of Tehuantepec, is Monte Alban, a ruin. Very extensive excavation work going on — most of it being conducted by the Mexican government and it is a marvelous place to visit. It dates within the Mormon period, so its earliest times would have been times that are supposedly described by the Book of Mormon and we would thus equate it with one of those city states that are mentioned in the Book of Mormon.

Next. In the Isthmus of Tehuantepec, the Itlans settled. They were Mayans and they were expelled by warring factions from the regions of central Guatemala and

they immigrated up into the Yucatan peninsula and began building their cities and temples there. Most of the humble dwellings were wood and reed and have perished, of course, but their monuments survived and little by little they are being reconstructed. As, for instance, this pyramid at Chichen Itza.

Next. One of the my favorite sites is the Pyramid of the Niches, also called the Pyramid of the Year, located not too far from Vera Cruz — inland a little ways. It has exactly 365 small openings around it at the various terraces, and we are told by the Spaniards who visited this place when Mexico was being conquered, that there was a statue of the god who was holy to the particular day of the year in each of those niches. And then that a golden statue was moved from one niche to the next each day to indicate the passage of the days.

Next. Only a small part of this site excavated. The pyramid itself, which was the major feature, but most of the smaller pyramids and temples are still covered. They're just turf-covered mounds now. Next. In Central Guatemala at Tikal — a Mayan city-state-region, are some marvelous pyramids with temples on their summits. The delicacy of the work on the crown of these temples is remarkable. This is one of them. Next. This is another, much in ruins. There are still tribes in the interior that come down and worship the old Mayan Gods. They are called Lacondones, and they are a vanishing people. They are only a few hundred of them now. It's only a matter of time before they will be gone or be absorbed by other societies. They are a gentle people — a long-haired people — even the men wear very long hair and long sack-like garments for clothing.

Next. Now let's go to types of writing. **Certain facts persist and this is the case, whether or not you think I'm an Egyptologist.** It really doesn't matter all that much. The important thing is that the facts are there. Weigh them for what they are worth. Number 1 over on the far side, we see two columns of Mayan characters of the type used in their calendar system. Only about 1/3 of those can now be read. We can read the calendar glyphs almost completely. I say "we" — I cannot, but there are scholars that can. They give dates — the little circle or dot was "1" and the bar represented "5". They worked on the vigesimal system — that is their datings were based on "20", not "10". So, they counted up to "20" and the next entity was another "20". I tried doing arithmetic that way one time. It's almost impossible as we are ingrained with the decimal system now. The Roman numeral for "2" shows a vertical column of hieroglyphic writing, and #3 is exactly the same thing written in Hieratic script — always reads from right to left and top down. Number 4 shows at A, a little line from the Wilbur papyrus in the Brooklyn Museum. Just a little excerpt and then B shows that part written out in hieroglyphics. They used abbreviational marks. B is hieroglyphic with the same abbreviational marks. Now, they never use them in hieroglyphics, but I put them there to show what they were. And C is the same thing written out in its entirety so abbreviational marks were used and the reason I show them here is because this script down below seems to have that same kind of a character in it — a line which

might be interpreted as an abbreviational mark. And #6 at the bottom — those lines are the characters that Joseph Smith supposedly copied from the gold plates and wrote on a piece of paper and gave to Martin Harris to take to New York to the college there in New York City to show to Professor Anthon. I said in one of my books that a number of those characters look like Hieratic and I had to admit that. A little later on we'll cover that point more thoroughly. The way it is written we assume it is written from left to right. All the lines here are the same size. I made them the same size so they could be easily compared, but on the transcript which we'll see a little later they are not the same size. Here is some typical Hieratic writing of a cursive nature. When you write Hieratic, you really can't write it without having a cursive characteristic to it. Now that word "cursive" means a flowery little stroke, a little flow through. You can see it in some these characters. This was written very quickly by the ancient Egyptians and this is an example, that I copied from a papyrus. It always reads from right to left. Always.

Next. Here is some Hieratic writing exactly as it appears on a fragment from a papyrus — a papyrus called Hipoware. And it tells about a series of calamities that occurred in Egypt which are very like the calamities of the time of Joseph. Whether they are the same ones or similar ones, we do know ... we do know that there were periods of drought in Egypt and that several such times of famine were recorded.

Now you can see the cursive characteristics. Notice that some of those characters go way down below the line. That's where the scribe was in a real hurry and he just made that little flowery stroke, and that makes it cursive. It's called cursive script. Up at the top, about 2/3rds of the way down, the line you see — as stroke across the top, an arc — he was being a little flowery in his writing and almost all Hieratic writing has that characteristic. I have never seen an example that didn't. They all have some little quirk, some little variation that is cursive that they sort of emphasize a line.

Now, this is a poem that I wrote in English. A young lady came to me one time, about 10 or 11 years old, and she said would I write some Hieratic hieroglyphic and English translation for her to take to school to show in her history class. And I thought, "Well, I'll do a good job of it". I said, "Come back tomorrow". So, I wrote this on a piece of mylar film and spent a little time over it and the next day when she came, I gave it to her. I said, "At the top is Hieratic writing, and the middle is the same thing written in hieroglyphic writing, and down on the bottom is my English". Now, of course, the Hieratic and the hieroglyphic don't rhyme. My English does, but I got the message. The information of the bottom lines in the Hieratic and hieroglyphic. Now, that top represents my handwriting in Hieratic and you can see the cursive characteristic of my writing. See the little stroke going out there. That's the little habit I have of making that kind of little swish when I write.

Next. Now I am going to regress a little bit here. ⁸⁵These are drawings that I

copied from the Dresden codices. It's a leather manuscript that was made in ancient Middle America, and one of the very few that has survived. Here we see Itzamnah holding a glyph for corn in her hand. She was the mother of the Gods and behind her sits her husband, Ixtah (Ixchel). The originals are in the Dresden Museum.

Next. This is Zatzila. He was the bat-faced God, and he is holding offerings in a jar in his hands. It's also from Dresden codice. Now, this is a pagan type of god that was worshipped by the Central Americans. It has been said by any number of people that the Book of Mormon has been used by archaeologists to find the ruins in Central America. Well, that inquiry has been made of the Smithsonian Institute and they say it is not so at all. I did quite a lot of things to try to substantiate it. For instance, I put some bottles in the Gulf Stream that flows up through the Leeward Islands of the West Indies and interestingly 2 of the 50 bottles with notes in them, and a promised reward, were found near Tampico which is the spot near where, according to the Book of Mormon, some of the immigrants from the Old World landed. The Gulf Stream carried it around. So, you could pick out almost any spot on that coast and say this is where they landed. The Book of Mormon is quite specific that they landed in about that area, but I'm sure that if bottles were found on some of the other remote beaches, they would have come from any point along the coast.

This is a Yuncox, the God of Death, and he has black spots on him which indicates decomposition. He has a skeletal jaw and wherever you see dots coming from near the mouth up to an object, that means he's speaking. This is characteristic of the Mayan writing.

These are illustrations in the Dresden Codice. This is a very interesting one in that same Codice, and it represents a flood. There was a tradition in almost all societies of the world that are old, that there was a universal flood that destroyed man. We see Yuncox, this time as a black individual, and he's holding the lance with the point down meaning death, and he has an eagle headdress and water is pouring out of the mouth of the dragon of the sky.

Now, Itzamnah, besides being mother of the Gods, was also the Goddess of Death by drowning and we see her there. This is a very interesting illustration in the Dresden Codice.

Next. *Now, this one is very intriguing. It shows Kukulcan, whom the Mormon writers have tried to equate with Jesus, vanishing into the east in the boat with the promise that he would one day return. There is the remarkable coincidence, if you want to call it that, that he returned the exact same year that Cortez landed and as a result there was a great division among the Indians of Mexico whether it was Kukulcan coming back or whether it was an invading army of enemies. The Indians were far too powerful to have been conquered by that small Spanish army, but it was the division that did it. And if it had not been for that conflict, we

would probably be dealing with Indian society in Mexico rather than a Spanish descent society. The various objects you see are provisions of food. The lizard up at the far right hand side is an iguana which was considered a very tasty delicacy by them. I have not tasted Iguana, but I am told by people who have, that it is very much like chicken. That's an interesting thing that I should mention. Mr. Hunter is dead who wrote some of these books, including *Ancient America* and the *Book of Mormon*.⁸⁷ Mr. Ferguson is still alive and though his books are still selling, he says to me, "I don't believe it any more." So, he researched himself to the point where he doesn't believe it either. He believes that Joseph Smith simply picked up a tradition which was common in the early 1800's about the origins of the Indians — one that was reflected by Ethan Smith in *VIEWS OF THE HEBREWS*, and which was researched by Lord Kingsbury in his books.⁸⁸ Now, it's been said that Joseph Smith couldn't have read Lord Kingsbury's book — that there were none of them in the United States when he wrote the *Book of Mormon* at that time. Not so. There was a copy at, as a matter of fact, New York University at that time. Now, whether he saw it or not I can't say, and I wouldn't be presumed to guess that he did. But there was a copy in the United States and it's not at all unlikely that authors quoted from it and even reproduced some of its illustrations. Lord Kingsbury published 11 great volumes and died in debtor's prison paying for the paper they were printed on.

This is one of the oldest dated objects that has been found. The bar and dot system of dating shown there. And it falls well within the *Book of Mormon* period. If the *Book of Mormon* story is true, then this was made by one of those Mormon tribes.

Next. This is a typical Mayan glyph. Each bar represents "5" and the dots "1". So, at the top, excuse me it is a little out of focus honey, you see is the number "8". The next number is "14", then we see "3". I don't know about that one, but the one down here is "22" and so forth to represent dates. Now, here we see some various kinds of writing that I've put on the sheet. The ones that have the little red triangle are scripts that I have some skill with. The top hieroglyphic writing, #2, the same thing written in Hieratic, but I have written it from right to left which really isn't correct ... Oh, excuse me, that's bookhand from right to left. Then #3 is Hieratic, from right to left. #4 is Egyptian Demotic writing — quicker abbreviated form. #5 are the characters from the Anthon transcript — A few of them showing those characters that were supposed to be on the gold plates. There is absolutely no cursive character to them at all. #6 are some Hieratic characters that were copied in Joseph Smith's grammar and alphabet of the Egyptian language; a notebook that survives today. And what happens to be the name phrase and it gives the name of the lady for whom the papyrus was written, and her name was "Ta-shert-min" over there at the far end. It's a pagan document. The evidence is irrefutable and any Egyptologist can tell you so who can read the Hieratic script. There were picked up among the fragments of papyrus that Joseph Smith acquired, one piece that had some Arabic on it.

“There are two kinds of Arabic. The older form was called Nesghi, and this is Kufic. So, it is comparatively modern. It was probably written in the 19th century. Modern Arabic at 8, just a variation of the same. Coptic at 9, Greek at 10, Hebrew at 11. This is Persian cuneiform which is a simpler form at 12. There were many kinds of cuneiform, but the simplest was Persian because it was alphabetic. Syriac at 13, and down at the bottom, hieroglyphic with abbreviation marks and then Hieratic with abbreviation marks. Remember, the abbreviation marks — those little slash strokes that are in there — and because we will deal with them a little later.

Alright, now here, look over here at my poem and the Hieratic. And I have made some red lines on this one to indicate the cursive character of my writing. I have, of course, exaggerated the red lines so that you can see that it is cursive and that I have a way of following through. The priest who kept the records that we have in the Brooklyn Museum, called the Wilbur papyrus, named after the man who donated it, was so cursive that he would flow some of his characters through half a line and then write the characters over the top of it. That’s called a cursive characteristic and it’s found in all Hieratic writing. You don’t find Hieratic without some form of cursive character to it — a flowing of the lines.

Next. This one please. Now, this is the Anthon transcript. I want you to notice the spelling of the word “characters”. Now, I researched that. Webster’s dictionary came out in 1824 and it had “ch” but I doubt that Joseph Smith had it at that time; and “or” at the end means “one who” rather than “character’s”, but we won’t make too much of that, but “I’ve often said I can misspell in a number of languages myself. Would you focus just a little. Now, notice the characters. The upper four lines are large and then we have three lines at the bottom that are very much smaller. The lines are irregular and Joseph Smith evidently himself, with his own hand, copied these down on the piece of paper which is still in existence. Now, I’ve said that some of these characters appear to be Hieratic. I said that in one of my books and the Mormons jumped on that with both feet. The said — if that’s true, it must be reformed Egyptian.

Next. So, I’ve underlined all the characters I can recognize as being of legitimate form of Hieratic in red. Now, I went to a school near my home and I asked the class in one of the rooms, youngsters ranging in age from 10 - 12 years old, if they would make up a language for me. Invent a language. Pretend they couldn’t write English and just write a language, make it up. Here are two of those. I marked out the names of the children down in the lower right hand corner, and I’ve underlined those that could be legitimately Hieratic. May we look at another one over there. Here are two more of them. This young fellow had a lot of Hieratic characters and this fellow quite a few. Some of them were so sloppy, I didn’t use them as examples. But these four examples — those are Hieratic examples. If I saw them in Hieratic writing, I could say, “Now that’s an ‘M’, a ‘B’, an ‘A’, and so forth. And so it is over here. The fact I point out there is a

Hieratic in there doesn't mean a darn thing. If you write something or make it up like Joseph Smith did here, and believe me he did, then you can say that certain parts of those are legitimately Hieratic. 'There are about 1,000 Hieratic characters in use in ancient times. About 4,000 hieroglyphic characters.

Next. Now, you'll notice I have marked a lot of characters here. I have spent a lot of time studying this Anthon transcript, and again, it was taken from Joseph Smith by Martin Harris to Professor Anthon to examine. Now, remember, Professor Anthon could not read ancient Egyptian, and as some of them looked legitimately Hieratic, it is not surprising that he might have thought there were some Hieratic characters involved. Over here please ... (microphone goes out) ...

Now, when we are dealing with a primitive language, we put it in categories like this depending on the number of strokes involved. One stroke can only be formed in four ways, the only four possible ways you can possibly put the stroke of one line. Two, there are many more variations of two lines that can be combinations. Three, even more four lines — oh, it goes on. I couldn't get them all on the page so it's much longer than this. Five lines and so forth. I've included circles ... #5 is really circular things and not five lines. #6 is dots and 3A are triangles or lines of three. These are the forms we are involved with and whenever anyone sits down to doodle, he's going to use some of those one way or another or a variation of them. It's a human animal's character. I didn't figure this out. This was figured out by Dr. Carey, who is a very eminent psychiatrist, and it is used to test people for their mental acumen. These are the standards. I made the drawing, but it's a standard procedure. You see them over here. Notice the red arrow which is the filled in square. Just because he used these doesn't mean that it's bogus. It leans toward that probability; but you see them in use, various of the characters over here, in which two lines or three or whatever were used in these formations. If you sit down to write a language, you just have to use some form of those. And I should get pretty squiggly about it.

This is the character for Pices, at the top as it appears in older printed books, those in the early 1800's and as a person would write the same character. Notice character #1 up there, and the ones that are in squares are all the same. There is a gentleman who is in retirement from BYU. He's on a Mormon pension. And he asked me to come and see him. I can't name him and you'll understand why in just a moment. He said, "I have a manuscript I want to entrust to you. Only three of these copies of this manuscript are in existence. One has been given to a librarian and the University of Utah. You'll have one, and I'll have one." He said, "When I die, I want you to publish it for me." And I promised him I would under his own name. He's a very old man and a very wonderful man, and he knows for a fact, being a very brilliant gentleman, that the Book of Mormon and the Book of Abraham is not true. And he has pointed out in the manuscript that an almanac used in the time of Joseph Smith had characters in it which resembled some of the characters on the Anthon transcript. The square, you see, every place

is a square, resembles this character.

Next. Now, here is Neptune. The upper two are standard forms. This on the side toward me is a later form, but the one further over is the one used in older books, older almanacs. Down at the bottom is the way it is written in long hand the way an astologer or an astronomer would have written it in the early 1800's. You'll notice it over there, the third character. Now, this is indicative. It doesn't prove a whole lot but it's just indicative.

Next. Cancer. Now, this is not quite the same, but the one in the circle might possibly be that character. Next. Aries. Notice how it was sometimes written in long hand. Well, there you see it. I've marked it in yellow. I've underlined phrases that seem to be the same in two places. And down below here, I've put some phrases. They differ slightly but they have components which are very similar. We must assume that if this is legitimate, and came from the gold plates, and is reformed Egyptian, then those are phrases that were repeated over and over.

Next. Now, this shows a map of the eastern United States. You see the state of Vermont marked over there. Sharon is the easternmost of those two dots and the town where Ethan Smith lived is the other. They are really closer together than I have shown them. They are about 30 miles apart. now, it's true that Joseph Smith left with his family to move to New York, where this other dot is and where the Hill Cumorah stands, when he was a very young man. But, nonetheless, the book would have been known to anyone attending the church of Ethan Smith. It is a fact, the family went to that church sometimes, and it was a large church. That's one of the reasons they went there — for special events especially, and I can't imagine any minister who was proud of his authorship standing up on the pulpit and mentioning and talking about his book. It's a thing to be considered, at least.

Next. We end here with a picture with a pyramid of the year. Next. ²²I want to show you here the title page of the "Views of the Hebrews". A photostatic copy of it. By the way, if you want to read this book, it is available from Modern Microfilm Company, in photostatic copies. It's a little difficult to read because the printing is old and very poorly done, but it can be read and it's available from Modern Microfilm Company, Box 1884, Salt Lake City, Utah. Here are just two typical pages from it, and it's a very large book and it tells about the old world and the Hebraic origins of the Americans. Joseph Smith knew about it. He couldn't have helped it, really.

Next. ²³Now, in all fairness to the Mormon viewpoint, I must mention, and I'm opening a Pandora box when I do so, that there was a third manuscript, a third papyrus that Joseph Smith owned which has not survived. We have not found it. ²⁴Among the Metropolitan fragments that were given to the Mormon Church in exchange for a large sum of money — which in my book means they were bought — Dr. Fisher told me they received a very large donation and it was part of the agreement — were parts of two papyri. One, as I told you the other night, was a

copy of the Perhanharu, or the Book of the Dead, a pagan document; and the other was the Shitensensen, or the Book of the Breathings, and both were pagan documents and they date from 100 B.C. to 100 A.D., so they cannot be written by the hand of Abraham and for the benefit of those of you who were not here the other day I am going to read the preamble to the Book of Abraham, once again, so you can see what it is.

— He now reads the forward to the Book of Abraham —

“The Book of Abraham, Translated from the papyrus by Joseph Smith. Now, under that is a little preamble, and I read it in its entirety. Now follows this, “...written by his own hand upon papyrus.” That’s a neat trick when the papyrus was written about 100 B.C. to 100 A.D. and Abraham died about 1800 B.C. Now the Mormons have said, “Well that doesn’t mean it was written by Abraham. It’s just a copy of something that was written by him”. Well, I know semantics. This says written by the hand of Abraham. The ink on the document was put there by Abraham according to Joseph Smith. But even if it wasn’t, the documents are pagan. Are the Mormons pagan? Well, anyway, there was a third papyrus. I know it existed because these lines, the black at the top of each of these, was copied in one of Joseph Smith’s notebooks called “Valuable Discoveries of Hidden Records.” It’s in the church archives. I have a photostatic copy of it. And I see that there was a man named Ominhotep — a fairly common name around the time of Christ in Egypt. And I can also see some of the texts and they indicate its a pagan document talking about pagan Gods. They can’t say this is the original of the Book of Abraham. First of all, there are three manuscripts that I showed the other night, and in the margin are the characters from a specific fragment which has survived and the English translation attached to them.

Next.⁹³We are now leaving the topic of the Book of Mormon and going back to the Book of Abraham cause this is my forte. This is the original fragment of facsimile #1 in the Book of Abraham and it contains hieroglyphic columns which are caption materials describing the picture. ⁹⁴This was first translated, not by me, but by Dr. Klaus Baer of the University of Chicago. And let me read the translation to you. It tells you who that man is. The Book of Abraham says it’s Abraham on an altar . . . TAPE RAN OUT

NELSON'S PRESS RELEASE INFORMATION

AUTHOR'S NOTE ...

Nelson says he has given well over 9,000 lectures in 29 years. This is a total of 10,592 days. (29 yrs. \times 365 days + 7 Leap Days)

10,592 days

- 9,000 lectures (assuming 1 per day)

1,592 days left, or 4 1/3 yrs.

Nelson has 4 1/3 years left in which to:

1. Spend 1 1/2 yrs. walking in the footsteps of Christ.
2. Make 11 other trips to Egypt (he "spent several months" in 1959 alone measuring the Great Pyramid.)
3. Spend 4 months working for King Farouk.
4. Spend some months traveling from the "head of the Missouri River, in South Dakota, to New Orleans and on to Florida — Then on to Columbia, South America by way of Yucatan and Honduras", all on a "Chinese Lorcha Junk" that he built himself.
5. Spend 93 days on a canoe trip across Florida.

WHEN DID HE EAT AND SLEEP LET ALONE WRITE MANY BOOKS, ARTICLES, AND PRODUCE NUMEROUS TV FILMS?

PRESS RELEASE INFORMATION
BY
DEE JAY NELSON

The following press release information was furnished by Dee Jay Nelson to a lecture sponsor in Mesa, Arizona. It has been re-typed word for word. The original margin spacing was inappropriate for this book.

I believe that few lecturers can equal my record as a public speaker.

In the 29 years since I delivered my first paid lecture (for a fee of \$9.50) in 1948, I have given exactly 5,129 paid lectures (and approximately another 3,500 free ones, which I do not keep close track of). These were delivered in 46 U.S. states and 7 countries (including the U.S.A.) before approximately 10 million people (assuming an average audience size of 200 people). My largest audience was 8,500 and my smallest paid audience was 8 persons.

The break down is as follows (paid lectures only):

Public Schools	3,915 lectures
Colleges and Universities (not counting my teaching lectures at Rocky Mountain College)	277 lectures
Private Schools	103 lectures
American Indian Schools	73 lectures
Museums and Botanical Gardens	62 lectures
Clubs and Foundations	258 lectures
Church Groups	294 lectures
Miscellaneous Groups	59 lectures

I have also done **681** paid lectures with the National Audubon Society (some of these are included in the numbers given above).

I should also mention **230** lectures on Indian Sign Language given without fee to Boy Scout groups.

LECTURE BOOKING AGENCIES AND REPRESENTATIVES:

The National Audubon Society	10 years
National School Assemblies	16 years
Southern School Assemblies	1 year
Ansel Frankel Entertainments	a few lectures
Handly Management	a few lectures
L. Conrad Swartz Agency	a few lectures

One or more paid lectures have been delivered by me at the places listed on the following pages. This listing does not include my public school or church lectures. (No free lecture sponsors have been listed).

In 1945, he was a student of Father Vespo Iliad, learning Nile Valley languages at the Monastery of St. George in what was then Palistine.

In 1947, after a medical discharge from the Medical Corps, U.S.A. Navy, Nelson worked as supervisor on the digging crew of Zakaria Gnoeim, Keeper of Antiquities, Saggara, Egypt. His payment for this work was instruction in ancient Egyptian languages.

In 1958, Nelson was sent on assignment to Israel and Jordan to do a two-episode television film on the Dead Sea Scrolls; subsequently aired on the Jack Douglas **Seven League Boots** show. Other episodes filmed by him for this series were **The Biblical Zoo**, **Bizarre Trails in Bibleland**, and **The Light from Galilee**.

During several periods of time during 1959-1960, he walked alone over every foot of ground known to have been traveled by Christ, including the long trek from Bethlehem to On (Cairo) in Egypt. His travels were somewhat complicated by hostile borders. Often, when stopped at borders, he had to retreat and go by way of a neutral country. His Israel-to-Egypt walk, for instance, was interrupted by the Gaza Strip. To continue he was required to fly to Cypress, Greece, and Cairo, then train to Gaza to pick up the trail; a total of 1,400 miles just to get to the other side of a wire fence. During a part of this time, he traveled as a Bedouin sheik to reach Moslom holy places forbidden to Christians. He has often said, "My Arabic wouldn't fool an Arab, or an English Cockney for that matter, but I overcame this small problem by learning a few key phrases to perfection. The most useful one of these was "Don't bother me, I'm a pilgrim and I'm in contemplation." Filming was partly done with an electric camera (GASAP) hidden in a gourd water bottle. This film was shown on the **Seven League Boots** television series in this country, in England, Germany, France, Canada, and Australia. It was titled, **The Footsteps of the Shepherd**.

In 1958, he swam the width of the Sea of Galilee (Lake Tiberias) a distance of about 6 miles. He confesses that when he became tired he rested by holding onto the transom of the accompanying boat.

In 1959, D.J. Nelson spent several months measuring all aspects of the Great Pyramid using a theodolite designed and built by him for the purpose. He also measured the Eastern Giza Cemetary (just east of the Great Pyramid) and the map which he made of this area is the one now in general use by Egyptologists.

In late 1959, Professor Nelson, with a crew of 31 native workers cleared the accumulated sand from the west side of the Great Pyramid — his first licensed dig in Egypt.

In late 1960, he discovered the looted tomb of the Princess Nefer-Ka-Ra with the most colorful wall paintings ever found in Egypt. This was under his second concession (license) in Egypt.

In 1978-79, he was on-the-spot lecturer for special interest groups traveling to

Egypt, Israel and Jordan. In less than a year, he made four trips to Egypt and two to Israel and Jordan. These were trips financed by foundations and special grants.

In 1976, Nelson was granted two digging licenses in Egypt. The first was unsuccessful; but the second, North of Dahsur, Egypt, turned up a gallery tomb containing 6 human mummies.

Dee Jay Nelson has made 12 trips to Egypt, 7 of them with his wife.

He has written 8 books and large booklets on various aspects of Egyptology and has published nearly 150 scientific papers and articles, many of them on Egyptology. His first paper, on micro-biology, was published at the age of 14. It received the Award of Science Achievement, 4th place, from the Academy of Science.

He has done more lectures than any other speaker, to the best of his knowledge. Paid and unpaid, these number well over 9,000 appearances in the U.S. and 7 other countries.

Nelson published the first translations ever done of the Ta-Shert-Min, Harus and Amen-hotep Egyptian Papyri. He owns the third largest private collection of ancient Egyptian antiquities in the United States. Many of the items were gifts from King Farouk. Nelson worked for him at Capri when he was in exile. Dee Jay's duties included arranging his library and translating inscriptions on his Egyptian collection. He was employed for a period of about 4 months.

Dee Jay Nelson is a member of the famous Explorers Club and a 21-year member of the Los Angeles Adventurers Club. He has traveled in 74 countries.

Nelson has a working knowledge of ancient Egyptian hieroglyphic, hieratic, and demotic scripts as well as 3 dialects of Coptic and hieroglyphic and demotic Metroitic (ancient Nubian) as well as cuneiform Syrian and the Hen language (Manderine and Cantonese)

Dee Jay Nelson is lecturer on Egyptology in the New Horizons Program at Rocky Mountain College.

In 1977, Dee Jay Nelson was given a scholarship to Pacific Northwestern University, based upon professional acumen, and has since been granted a doctoral degree in Anthropology with special emphasis on Egyptology.

Update

In 1978-79, Nelson made four trips to Egypt as an on-location lecturer for special interest groups. On a trip to Egypt made in March of 1979 (in Giza during the Vernal Equinox) sunline measurements of the rising sun were made, proving that the shadows of the 3 pyramids of Khufu's wives where they fell upon the east side of the Great Pyramid were used as hourly and daily indicators of the time and season. Sun-line measurements were made with a transit designed and constructed by Dee Jay Nelson.

By the time this is published, Dee Jay Nelson will have completed a flight, by

light plane, from Khartoum, Sudan, to Cairo, Egypt. Landings will be made (on the land vehicle road) at a number of Archaeological Sites for the purpose of surveying and making alignment measurements of Nubian Pyramids and Upper Egyptian Monument.

TELEVISION AND MOTION PICTURE CREDITS

(Does not include several hundred TV news interviews)

- 1950 . . . **Wildlife in Louisiana**, a 15-minute weekly filler presentation produced and filmed by Dee Jay Nelson. WDSU-TV, New Orleans, La. (To the best of my knowledge, this was the first weekly wildlife show ever presented in that area).
- 1952 . . . **About Town**, four paid appearances on this daily show. WDSU-TV, New Orleans, La.
- 1952 . . . **Alligators**, a 30-minute special put on by the Fitzgerald Advertising Agency. WNSU-TV.
- 1957 . . . **Swampland Shangri-La**, a 30-minute show filmed and narrated by Dee Jay Nelson. Presented on the Jack Douglas **I Search for Adventure** series. ABC Network and Syndicated.
- 1958 . . . **Bayou to Boca**, a 30-minute show filmed and narrated by Dee Jay Nelson. ABC Network and syndicated. The film story of a 730-mile sailing canoe voyage from New Orleans to the Rio Grande.
- 1958 . . . **Swampland Shangri-La** re-edited for the **Bold Journey** series. Syndicated. Jack Douglas Enterprises.
- 1958 . . . **Bayou to Boca**, re-edited for the **Bold Journey** series. Syndicated. Jack Douglas Enterprises.
- 1958 . . . Personal appearance on the Jack Douglas premiere presentation of the **Seven League Boots** TV series. Syndicated. I was a member of the "Camera Caravan", one of the seven traveling cinematographers filming sequences for the **Seven League Boots** series.
- ? Newsreel photographer for Meral Kinney Films. Covering Vice-President Nixon on his western U.S. tour. Shot for news spots in several western states TV stations.
- 1958 . . . **The Americanos**, filmed in Mexico for the **Seven League Boots** series. Syndicated.
- 1958 . . . **The Dead Sea Scrolls**, filmed in Israel and Jordan. This was in two episodes called **Sand, Sheiks and Scrolls** and **The Call of the Qumran**. ABC Network and syndicated. Also aired in Canada, Australia, England, Germany, France, etc. Also bootlegged by kinoscope re-recording in Russia. These two TV shows are believed to have been seen by eleven million people.

- 1958 . . . **The Light from Galilee**, filmed on location in the Middle East. Shown on the **Seven League Boots** syndicated TV series.
- 1958 . . . **The Biblical Zoo**, filmed in Israel for the **Seven League Boots** syndicated TV series.
- 1958 . . . **Bizarre Trails in Bibleland**, filmed in Israel and Jordan for the **Seven League Boots** syndicated TV series.
- 1959 . . . **Holyland Vignettes**, filmed for Munzit Productions and aired on German TV.
- 1960 . . . **The Footsteps of the Shepherd**, shown in several European countries on TV and in a number of individual U.S. cities on TV. I spent long periods over 1 1/2 years walking every foot of ground that Christ is known to have walked including several so called holy places barred to Christians. These I visited disguised as a Moslem. Filming was partly done with a GSAP camera hidden in a gourd water bottle.
- 1958-64... Four films used for library rental. Some of these were enlarged, re-edited network TV shows. DeRosner Productions, Los Angeles, California.
- Falcons on the Wing**, 52 min.
- Desert Candle and the Moth**, 55 min.
- Magic Carpet and the Gulf**, 50 min.
- Swampland Shangri-La**, 52 min.
- These were often rented by TV stations and aired.
- They were also often rented as public school instruction films.
- 1959-60... Several long film sequences made by Dee Jay Nelson were used in six episodes of the Peabody Award TV series **Expedition**. These were Insight Inc. Productions used in TV syndication.
- 1959 . . . Dee Jay Nelson had a bit part in the desert sequences of the theatre production **Ben Hur**, filmed in the Negev of Israel.
- 1959 . . . Film sequences in two Jack Douglas **Golden Voyage** TV shows.
- 1964-65... Dee Jay Nelson filmed several sequences in three Don Meier Production Wild Kingdom series. TV syndication. This includes a part of an episode called **King of the Skies** and the larger part of **The Valley of Eagles**.
- 1969 . . . Rewrote, directed and filmed the impact ending of the semi-documentary wildlife film **Gates of Hell**, produced by Brooks Fitzgerald for Frontier Productions. Released as a theatre production in 35mm but widely seen on cable TV in the U.S. and Canada.
- 1971 . . . Dee Jay Nelson wrote a part of the script and narration, and filmed part of the syndicated TV production **A Legal Crime**, Frontier Productions. THIS FILM WAS ACCORDED THE UNPRECEDENTED HONOR OF BEING SHOWN AS PHOTO EVIDENCE BEFORE THE ENTIRE BODY OF THE MONTANA STATE LEGISLATURE AND WAS INSTRUMENTAL THE FOLLOWING DAY IN EFFECTING A PASSING VOTE ON THE

REVISION OF THE OUTMODED (1880) MINING LAWS IN MONTANA (PROVIDING CONSERVATION CONTROL OF MINING PROCEDURES.)

- 1973 . . . **Montana Today.** Five half-hour taped appearances on this weekly show. Shown on 8 Montana stations.
- 1973 . . . Dee Jay Nelson wrote the entire commentary of one of Chet Huntley's daily 5-min. spots. Syndicated. Taped in Billings, Montana.
- 1974 . . . **Great Adventure.** Three one-hour productions appeared on this series which were filmed and narrated by Dee Jay Nelson, Richard Citron Productions, Miami, Florida.
- (1) **Touring America by Chinese Junk**, the film story of a Chinese Lorcha Junk built by D.J.N. and its voyage from the head of navigation on the Missouri River, in South Dakota, to New Orleans.
 - (2) **Carabou Winter**, the film story of a journey into the Canadian subarctic by sled pulled by trained caribous (reindeer). This 3-month trip was done in the dead of winter.
 - (3) **Canoeing the Okeefenokee**, the film story of a 93-day canoe trip which culminated in the first crossing of northern Florida by boat. It started at Fort Clinch at the Atlantic mouth of the St. Mary River, crossed the Okeefenokee and ended at the Gulf of Mexico mouth of the Suwanee River.

This TV series is to be reshown in Philadelphia (TV) in 1978. Many of my lecture films (9 of them), not listed above, have been shown on local television.

Addendum:

- About 1968. . . **Forgotten Gods**, a film showing research and travel in Egypt. Produced by Dee Jay Nelson Enterprises and sold by syndication to several TV stations around the country.

PUBLISHED PAPERS, BOOKS, BOOKLETS, ARTICLES, AND STILL PHOTO CREDITS (In approx. order of publication)

- 1944-46... Five science fiction stories published in various 25¢ pulp magazines. (As I was then sensitive about the matter and did not want my science-minded colleagues to know about it I published them under the pen-name, Nugget Lance ... I NEEDED THE MONEY).
- 1946 . . . **Why the Pit?**, a study of the heat detecting function of the head pits of

- pit vipers (in folio form). Printed and distributed by Sidney Printing Co., Ocala, Fla.
- 1947 . . . **Travel and Adventure Notes**, an article published in Spanish in a weekly tabloid, "Esta Semana", Mexico City.
- 1947-48... Five papers published on biological subjects in the bimonthly **Herpetologica**, San Diego, Calif ... including two short papers on range extensions of the Western Milk Snake (e.g. **Lampropeltis Trianqulum Gentilis in Montana**, *Herpetologica*, Vol. 4, Part 5, 1948). The range limits of this species were subsequently extended on the data supplied in these articles.
- 1947-55... Many of my technical papers were abstracted in **Biological Abstracts**, a monthly publication, Baltimore, Md. (e.g. Entry No. 12322, Vol. 25).
- 1949 . . . **Written Chinese for the Beginner**, with character calligraphy by the author. A self-financed, limited edition printed by Siminco Printing House, San Francisco, California. 5,000 copies printed and sold.
- 1950 . . . **A treatment of Helminthiasis in Ophidia**, *Herpetologica*, Vol. 6, Part 3, cover article (including 1 microphotograph by the author).
- 1951 . . . **Lament the Nightingale**, written in the Hen language (Chinese) by the author and published in an issue of **Loang Sheh (Dragon Tongue)**, Hong Kong, B.C.C.
- 1954-55 ... **Tales of Adventure Among the One Thousand and Seven Wonders of the World**, a by-line, 1,500-word weekly column printed in a small newspaper called **The Yellowstone News**. About 42 issues.
- 1959 . . . Short articles in 3 issues of **TV Preview**, a weekly Yellowstone Valley, Montana television and entertainment guide ... including an original photograph on the cover of the Aug. 10, 1958 issue.
- 196? . . . Two of my articles appeared in one issue of the semi-annual publication of the Montana Arch. Society, **The Book of the Dead**, a translation from the Egyptian excerpt and an untitled first person humorous story.
- 1964 . . . Double-page color photo-reproduction of an alligator laying eggs in the hard-backed Nature Library Book, **The Land and Wildlife of North America**, Life Publishing Company.
- 1968 . . . **A Translation and Preliminary Survey of the Ta-Shert-Min, Ter and Amen-Terp Papyri** (hieratic) published by Modern Microfilm Co., Salt Lake City, Utah. My translation was the first made and published of some Metropolitan Museum papyri. (Subsequently 3 almost identical translations were published by 3 of the most eminent living philologists). Includes 30 original line drawings by the author. (Used one year as class room text at the University of Utah).
- 1968 . . . **The Joseph Smith Papyri**. An enlarged version of above, Modern Microfilm Co., Salt Lake City, Utah.
- 1968 . . . **The Joseph Smith Papyri, Part 2**, "Additional Translations and Study

- of the Ta-Shert-Min, Hor and Amen-Terp Papyri, Modern Microfilm Co. with 31 original line drawings by the author.
- 1968 . . . **The Eye of Ra** (A study of ancient Egyptian hypocephali (amulets). Modern Microfilm Co., Salt Lake City, Utah. With 26 original line drawings by the author.
- 1968 . . . My translations from ancient Egyptian hieroglyphic, hieratic, demotic, and Coptic are extensively quoted in **Is the Book of Abraham True**, by Jerald Tanner, Modern Microfilm Co., Salt Lake City, Utah.
- 1968-75... At least 12 issues of **Salt Lake City Messenger**, published irregularly by Modern Microfilm Co., Salt Lake City, have carried my commentaries and original translations from ancient Egyptian texts.
- 1969 . . . **A Translation and Study of Facsimile No. 3 in the Book of Abraham** (apocryphal). With 13 original line drawings by the author. Modern Microfilm Co., Salt Lake City, Utah.
- 1972 . . . **Eagles, What are they Worth?**, published at Rocky Mountain College, Billings, Montana. This is an abstracted defense of the feeding habits of the golden eagle based upon my 19 years of field studies at 71 nests in 7 U.S. western states and southern Canada. This is the most extensive feeding study of golden eagles yet done and is primarily based upon the microscopic examination (in the lab.) of 3,400+ regurgitated castings (containing undigestible bone and hair fragments). These were picked up at nest sites. NOTE: In 1973, I presented 9 full and written field notebooks on this subject to the Federal Fish and Wildlife Dept. (Xerox copies retained).
- 1972 . . . A first person story published in **Tales of the Adventurers' Club**, a commemorative publication to note the 50th anniversary of that organization.
- 1972-75... Six original articles printed in **Adventurers' Club News**.
- 1973 . . . Reader's Digest bought from me a color picture of an alligator. I have not yet seen it in print, but I understand it was for an 11-volume hard-back Natural History set.
- 1976 . . . **Against Discrimination**, Co-authored with Dr. John Fitzgerald, a large limited-edition, put out by Carriage Lane Publications, Salt Lake City, Utah. (200+ pages).
- 1977 . . . **Life Force in the Great Pyramids**, co-authored by Mr. David Coville. With 55 drawings by the author plus about 35 chapter and cosmetic drawings (232 pages). (Drawings by D.J. Nelson). With many original translations from ancient Egyptian by D. J. Nelson. The first edition was 1000 signed and numbered copies, sold out through book stores in about 4 months. An improved 2nd edition is now being printed by DeVorss and Co., Marina Del Rey, California. I have contracted with them for 25,000 copies under royalty. This 2nd edition should be on the market by Oct. 25, 1977.

- 1977 . . . **Pyramid Science Experimenter.** An assembly of 35 original line drawings done by the author. These are mostly diagrams of electronic equipment dealing with high velocity electron trajectory and their stone-penetrating qualities and of translations dealing with the pyramids taken from little known museum monuments and texts. Pentoid Publications. Now being printed. (3,000 copies).
- 1977 . . . In negotiation . . . An original MS entitled **LOG OF THE EBONY WITCH** written several years ago but unpublished. Being examined by Naturegraph Publications, Calif. (408 manuscript pages). The first person story of a 1 1/2-year voyage from New Orleans to Haiti and return in a Dutch Grundel (build by the author).
- 1977 . . . An unfinished manuscript which has been 20 years in the works. This is a definitive work in three volumes on the calligraphic forms of ancient Nile Valley languages (hieroglyphic, hieratic, encorial-demotic, 3 (of the 5) dialects of Coptic, Meroitic hieroglyphic (Nubian) and Meroitic demotic (Nubian). Probably title **A Source Book of Egyptian Paleography**. As the 35-page index is already being assembled, I estimate that about 2 years of spare time work remains. This 3-volume work is made up entirely of my drawing, plus a 57-page introduction. Just over 700 drawings have been completed. As of April 10, 1976, the index listed 924 specific characters with 1,373 hieroglyphic and 742 hieratic variations. The work not includes 11,366 individual handwriting variations.

NOTE: I HAVE PROBABLY OVERLOOKED ONE OR TWO UNIMPORTANT ITEMS WHICH I HAVE PUBLISHED, BUT THIS IS A FAIRLY COMPLETE LIST.

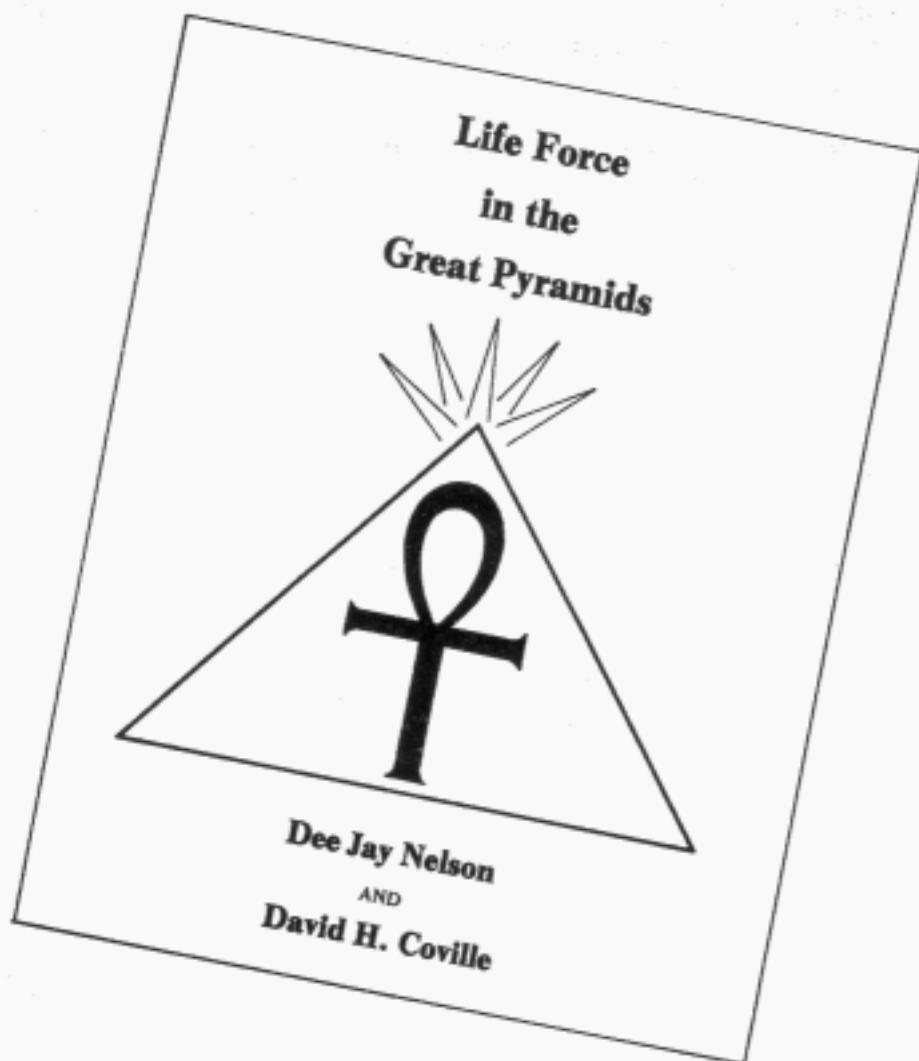
PUBLICATIONS Dee Jay Nelson

In making the list of publications, I overlooked one of my most important published papers. **The Mirroring Effect** was written for and read before the public hearing of the U.S. Environment Committee inquiry into the then proposed Coalstrip Montana Mining Project. It thus became a part of the printed and widely distributed proceedings of that investigation. It deals with an original theory which states that stripped land reflects heat upward against cooler atmospheric layers which in turn disperses the higher air temperature over a wide area of land and by doing so raises the mean atmospheric temperature. I have no

file copy of this paper so I am not sure of the date ... about 1972.

Since the listing of these publications, I have sold wildlife prints of still pictures (color) to McGraw Hill Publications and one print to Houghton Mifflin Co., and one to Griffith Publications.

Between 1977 and 1979, I published 7 papers entitled **Pyramid Science Experimenter Notes**, Numbers 1 through 7 (copyrighted).



In these preliminary pages to Nelson's book, notice that he states that he "is professor of Egyptology at Rocky Mountain College"; he "studied at the University of California, Berkeley"; he "made several ABC Network productions"; he has "directed or been assistant director on four professional digs" in Egypt; he "discovered the royal tomb of Princess Nefer-Ka-Ra"; he has had "more than 130 scientific papers and articles that have appeared in technical journals", etc. **All these have been proven false in this book!**



**Life Force
in the
Great Pyramids**

BY

Dee Jay Nelson

Professor of Egyptology

AND

David H. Coville

Do-In Master

ABOUT THE AUTHORS

David H. Coville was born at Mexia, Texas. He acquired an advanced education in mechanical engineering and electronics at the General Motors Institute of Technology, Flint, Michigan; the Oklahoma State Technology School at Okmulgee, and the AMF school in Glendale, California.

For the past eleven years he has been a professional lecturer on the relation of electromotive properties of the human body to Do-In, Acupressure, acupuncture areas and a healthful diet. His innovations in this field have been termed by many experts as revolutionary. There is little doubt that he is the leading authority on methods of controlling bio-energies with devices which resonate at compatible or interruptive frequencies. He is the inventor of several different types of these resonating instruments.

Dee Jay Nelson is professor of Egyptology at Rocky Mountain College, Billings, Montana, a professional producer of natural history, archaeological and travel films for television and a traveling lecturer with 29 seasons and more than 6,000 paid appearances in 46 states and 7 countries behind him.

Nelson was born in 1925 at Vernal, Utah. He attended the Polytechnic Institute of Technology and Eastern Montana College, and also studied at the University of California, Berkeley. His earliest studies in ancient history and archaic languages were under Father Vespo Eliad, Monastery of St. George, Jericho, Palestine and M. Zakaria Ghoneim, Keeper of Antiquities at Saqqara, in Egypt when it was still a kingdom.

He has photographed or produced 42 syndicated and network television films for such series productions as "I Search for Adventure", "Bold Journey", "Seven League Boots", "Kingdom of the Sea", "Wild Kingdom", "Across the Seven Seas", "Expedition", "Great Adventure" and "Golden Voyage". In 1958 he directed and filmed a two-episode presentation of the Dead Sea Scroll story, the first to be telecast in the U. S. He also made several subsequent ABC Network productions on the Holy Land. In 1959 and 1960 he walked every foot of ground that Christ is known to have traveled, part of the time disguised as a Bedouin sheik to reach Moslem holy places forbidden to Christians. His film of this journey (shot mostly from a camera hidden in a gourd water bottle), called "The Light from Galilee" was acclaimed as one of the year's best on European television.

Nelson has directed or been assistant director on four professional digs in the Nile Valley and is credited with the discovery of the royal tomb of Princess Nefer-Ka-Ra and a late period gallery tomb at Dashur.

More than 130 scientific papers and articles have appeared in technical journals and magazines under his name and his photographs have appeared in hardback books put out by Reader's Digest, Houghton Mifflin, Griffin and Time-Life Publications. The first translations of the Metropolitan Museum Egyptian funerary papyri of Hor, Amen-Hotep and Ta-Shert-Min were done by Nelson and published in four works by Modern Microfilm, Salt Lake City.

Prof. D. J. Nelson has a working knowledge of Egyptian hieroglyphics, hieratic and demotic writing as well as three dialects of Coptic, Persian Cuneiform and both Meroitic Hieroglyphic and Meroitic demotic (Old Nubian). In addition his reading skills in the Han language (Chinese) are extensive. He is also a definitive authority on the spectroscopic analysis of ancient inks.

His private collection of ancient Egyptian antiquities is one of the most comprehensive in the country. It includes several rare resurrection figures, papyri and parchments.

The Adventurers' Club of Los Angeles has claimed Dee Jay Nelson as a member for twenty years.



NEWSPAPER ARTICLE IN THE STANDARD EXAMINER, OGDEN, UTAH, MARCH 1980. This news writer did some checking on the credentials of Dee Jay Nelson after being contacted by Robert and Rosemary Brown. Many of Nelson's false credentials are discussed in this article.

NO DOCTOR'S DEGREE

Egyptologist's Credentials Questioned

By CHARLES F. TRENTELMAN
Standard-Examiner Staff

An investigation of the credentials of Dee Jay Nelson, Egyptology lecturer who says the Book of Abraham is a fraud, shows he does not hold a doctor's degree from a university, as he has claimed.

The discovery has caused considerable consternation among his supporters in Salt Lake City. They say Nelson's work as a translator of hieroglyphics is correct, but they can no longer associate with him because of false statements about his credentials.

Nelson's chief supporters and publishers, Jerald and Sandra Tanner, publishers of numerous books and papers attacking the LDS Church, say they are concerned by claims made by Nelson in recent months.

Mrs. Tanner said they investigated the claims and found Nelson's diploma was from a university that was shut down recently by the federal government as being a diploma mill, an institution that sells diplomas without requiring any schooling.

SPOKE IN BRIGHAM CITY

Nelson, who lives in Billings, Mont., was in Brigham City last month to lecture on Egyptian antiquities and on papyri that the LDS Church says Prophet Joseph Smith translated into the Book of Abraham. The book is contained in the LDS text, "Pearl of Great Price".

Efforts by the Standard-Examiner to contact Nelson have been unsuccessful. His wife says Nelson is in Egypt doing more study. She declined to comment on her husband's credentials except to say Nelson had written a letter to the Tanners, explaining the whole situation.

During the lecture in Brigham City, Nelson said he is a professor of Egyptology at Rocky Mountain College and holds a doctor's degree in "social anthropology." He did

not say which university granted the degree of Ph.D.

Mrs. Lori Keck, director of the Center of Continental Studies at Rocky Mountain College, told the Standard-Examiner Nelson is not a professor at the college.

He has taught several non-credit adult extension courses as a volunteer from the community, she said, but he is not on the payroll and never has been.

Nelson's talk in Brigham City sparked considerable conflict in northern Utah since it attacked a basic precept of the LDS Church that Joseph Smith could translate Egyptian hieroglyphics and that the Book of Abraham is a correct translation of papyri that Smith obtained in the 1830s.

BOASTS RECOGNITION

Nelson said at his lecture he was well known in Egyptological circles and has participated in numerous ones in Egypt.

The Standard-Examiner checked it out and was referred to Dr. Klaus Baer, University of Chicago Oriental Institute, as the leading Egyptologist in the country and the man who, if anyone, would know of Nelson.

Dr. Baer said he has heard of Nelson, mainly because of the papyri involved in the Book of Abraham dispute.

There are two aspects to the question of Nelson, Baer said. One is Nelson's credentials. The other is the translation of the Book of Abraham papyri and Nelson's ability to prepare it.

Baer said that, so far as he knew, Nelson had no formal education in Egyptian although he has certainly learned Egyptian somewhere.

"Describe him as having a good amateur knowledge of Egyptian," Baer said, adding that that does not mean Nelson has a poor knowledge. It is just not professional quality, he said.

"He can translate hieroglyphics

but not without error," Baer said.

As to the papyri in question, Baer said Nelson's translation is "essentially" correct.

Baer said he prepared a translation of the same papyri, after being contacted by Nelson in 1968, and the translations say basically the same thing.

Baer would not say, however, that the Book of Abraham is false.

Translating Egyptian is one thing, he said, but the translation by Joseph Smith is another.

"I do not accept Joseph Smith as a prophet and have to accept the Book of Abraham as an inspired work of God," he said, "whether or not it corresponds with the Egyptian."

In his letter to the Tanners, Nelson describes contacting Pacific Northwestern University in 1977 and inquiring about obtaining a doctorate.

The degree was granted after taking some courses and submitting a thesis, Nelson says in the letter. But the school, Nelson admitted, was not accredited.

Mrs. Tanner told the Standard-Examiner she and her husband

tried to find out about Pacific Northwestern University and learned from federal authorities in Seattle that it had been ordered to shut down, although no charges were brought against it.

But she said the Tanners are cutting themselves loose from Nelson, stopping sales of his pamphlets and discontinuing all support of him or his lectures.

In the following article, “Jews Discovered America First, Professor says”, Dr. Cyrus H. Gordon, Professor of Mediterranean studies at Brandeis University, tells of a stone found in a burial mound in Tennessee in 1885, which had an inscription on it which read “For the land of Judah”. Dr. Gordon is of the opinion that “There were connections between the Indians of the Southeastern United States and the people of Eastern Mediterranean in ancient times.” This theory is in agreement with the premise of the Book of Mormon.

Monday, Oct. 18, 1970

Jews discovered America first, professor says

Associated Press

NEW YORK — A Brandeis University professor said yesterday evidence has been discovered that Jews fleeing Romans in the Middle East came west and discovered America 1,000 years before Columbus.

Cyrus H. Gordon, professor of Mediterranean studies at Brandeis, said the evidence is an inscription found in a burial mound in Tennessee in 1885.

The inscription, he said, was found on a stone under one of nine skeletons in the mound, but when the inscription was photographed and published by the Smithsonian Institution in 1894, it was printed upside down and its significance went unnoticed. The stone is at the Smithsonian museum in Washington.

Last August, Gordon said, Dr. Joseph D. Mahan Jr. of the Columbus Georgia Museum of Arts and Crafts sent a photograph of the inscription to Gordon because Mahan was convinced there were connections between the Indians of the southeast United States and the people

of eastern Mediterranean in ancient times.

Upon studying the inscription, Gordon said, he discovered that its five letters are in the writing style of Canaan, the "promised land" of the Israelites somewhere between the Jordan River and the Mediterranean.

The fifth letter of the inscription, Gordon said, corresponds to the style of writing found on Hebrew coins of the Roman period. He translates the inscription to read "for the land of Judah."

"The archeological circumstances of the discovery," Gordon said, "rule out any chance of fraud or forgery, and the inscription attests in

a migration of Jews . . . probably to escape the long hand of Rome after the disastrous Jewish defeats in 70 and 135 A.D."

Gordon, who presented the findings to a meeting of the North Shore Archeological Society on Long Island, said scholars must now reassess other findings.

In eastern Tennessee, for example, there is a group of people known as the Melun-

gons, who are neither Indian nor Negro, who are Caucasian but not Anglo-Saxon. They are, Gordon indicated, descendants of Mediterranean people and they believe that they came to the New World in ships about 2,000 years before Columbus.

Gordon said the inscription was found in a burial mound at Bat Creek, Tenn., in 1885 by Cyrus Thomas, who worked with the Smithsonian.

Thomas Stuart Fergeson is often referred to by Jerald & Sandra Tanner and other anti-Mormon writers as a stalwart Mormon, defender of the Book of Mormon, author and lecturer of the LDS church, that has lost his faith in Mormonism and Joseph Smith. Does this letter sound that way to you?

Law Office of

Thomas Stuart Ferguson

1 Irving Lane
Orinda, California 94563
254-3395

October 23, 1980

Mrs. Rosemary Brown
[REDACTED]
Mesa, Arizona 85203

Dear Mrs. Brown:

I do not recall ever meeting Dee J. Nelson or ever corresponding with him. I have read some of his published writings about the Book of Abraham.

I am an active member of the Mormon Church and always have been. My relationship and membership with the Church has never been terminated.

Sincerely,


Thomas Stuart Ferguson

**SOME FRUITS OF THE LDS CHURCH
ARE SUMMARIZED IN THE
FOLLOWING FAMILY CIRCLE
ARTICLE:**

1. Much healthier than national average!
 2. Higher-education quotient is “The best in the country”!
 3. Greater percentage of Mormons than any other religious group are represented in “WHO’S WHO IN AMERICA”!
 4. Strong, stable families!
 5. Mormons are less fearful of death! They have the highest percentage of those believing in life after death.
 6. Less stress!
-

This article is reprinted with permission from FAMILY CIRCLE magazine.

WHAT CAN WE LEARN ABOUT HEALTH FROM THE MORMONS?

Why do these 2,300,000 Americans have a significantly lower cancer rate, fewer heart attacks, less diabetes and other devastating diseases than the rest of us? Scientific studies are finding some of the answers — and may have a message for us all. By BILL DAVIDSON

Jerry Cahill is a Salt Lake City executive who has a lot going for him. He has a lovely wife, Lela, and five charming children with no modern-day adolescent aberrations—plus a statistical advantage that few of the rest of us can enjoy:

The Cahills are at least 25 percent less susceptible than other Americans to cancer, heart attacks and many equally dire diseases.

The reason? According to a current flurry of highly regarded medical reports, the Cahills have their edge simply because they practice the Mormon religion.

No one knows why Mormons are comparatively resistant to catastrophic illness. Medical researchers, who look beyond theological and metaphysical explanations, are convinced that the answers lie somewhere in the life-style of those 2,300,000 Americans who call themselves "LDS" (from the official name of the Mormon religion — Church of Jesus Christ of Latter-Day Saints).

Low Cancer-Death Rate

As early as 1938, an LDS church elder, John A. Widtsoe, wrote an interpretation of *The Word of Wisdom*, one of the Mormons' books of holy writ, and noted that Mormons had dramatically lower death rates for many diseases — notably an astounding 50 percent below average rate for diabetes and ailments of the urogenital tract. Although Widtsoe was a Ph.D., a chemist of some note and a former president of the University of Utah, not much attention was paid in the medical community to his findings.

BILL DAVIDSON is an award-winning journalist (including the Lasker Award for medical journalism), author of seven books and numerous articles.

Then in 1973 a young California physicist, Dr. James E. Enstrom, became fascinated with a California Health Department study of residents of Alameda County in the East San Francisco Bay area. The study, supervised by Dr. Lester Breslow, included a startling disclosure:

★ The 111 Mormons in the sample of 6,928 adults had a death rate from major diseases that was 45 percent lower than that of the general population. All 111 were regular churchgoers and—following one of the tenets of their religion—they neither smoked nor drank.

This reminded young Enstrom of another series of studies of a smaller sect, the Seventh-Day Adventists, which also prohibits the use of tobacco and alcohol. As far back as 1959, a group of scientific investigators headed by Dr. Ernest Wynder at New York's Memorial Hospital had discovered remarkably low rates of lung cancer among Seventh-Day Adventists. Similar studies had continued into the 1970's, but Enstrom believed the number was too small—about 400,000—and their social and economic status too high to draw totally valid inferences.

It was then that Enstrom felt impelled to make a major study of the much more numerous Mormons, who range from the very poor to the very rich. Dr. Breslow, now Dean of the School of Public Health at UCLA, obtained both a fellowship and sizable money grant for Enstrom at the Los Angeles campus. Overnight, Enstrom changed fields—from physics to epidemiology (the study of occurrence and distribution of disease).

It was a lucky switch. Enstrom produced a massive report that attracted worldwide attention when it was published in

the September, 1975, issue of the authoritative medical journal *Cancer*. He had studied cancer deaths in Utah County, Utah (where the population is 90 percent Mormon), in the State of Utah (73 percent Mormon) and in the State of California (less than 2 percent Mormon). The results were astonishingly similar:

- In heavily Mormon Utah County, the cancer death rate for men is 35 percent below the national average; for women it's 28 percent less than in the United States as a whole.

- The State of Utah, nearly three-fourths Mormon, has the lowest cancer death rate by far of any state in the United States—27 percent lower for men and 26 percent lower for women.

- In California, where there are no complicating environmental differences—such as clean Rocky Mountain air—and where Enstrom directly compared the deaths of Mormons and non-Mormons from cancer over a three-year period, the deaths of Mormons are 21 percent less for women and nearly one-third less for men.

- Particularly low for Mormons in all three regions are deaths from cancer of the mouth, throat, stomach, lung, colon, rectum and bladder. For some unexplained reason, only in the matter of cancer of the prostate do Mormon men—in Utah but not in California—equal or even exceed the national average.

Thus each local "ward" (congregation) has a gym and basketball court that is formally called a "cultural hall." From the age of 12, nearly every Mormon girl and boy competes in organized league competition in basketball, volleyball, softball, tennis and golf. And all this doesn't stop with adulthood. On any given weekend the entire state of Utah resembles a vast

Olympic Village. Almost the whole population seems to be out golfing, playing tennis, skiing, hiking, mountain-climbing, shooting river rapids—receiving "health in the navel and marrow to their bones." At the very least, cutting down on coronaries and high blood pressure, both known to be abetted by a sedentary existence. It's hard to find a sedentary Mormon.

There are other factors in Mormon health statistics that are harder to explain by diet, regular exercise and abstention from possibly harmful drugs. Epidemiologist Dr. Joseph Lyon is particularly perplexed over the Mormon's low rates of cancer of the cervix, breast and stomach (only 40 percent of the national average).

"No one has ever demonstrated," he told me, "that these types of malignancies are associated with diet, tobacco, alcohol or any external or environmental cause." Dr. Lyon—himself a Mormon—adds: "I can't explain it. Maybe we'd better start looking into more intangible aspects, such as the comparatively less stressful life my people lead."

★ To Dr. James O. Mason, the stress factor is not quite that intangible. A distinguished former Harvard epidemiologist and now director of the Mormon church's worldwide medical program, Dr. Mason says: "It's a supposition, not a scientific theory, but the stability in the life of the average LDS family could be one of the main secrets of this medical phenomenon of ours. It's known that possibly dangerous hormonal discharges are caused by deprivation, break-up of family, social problems, drug dependency. The church does a lot of programming of people's lives to avert these kinds of crises. To be candid, the programming itself can

bring on stress in some cases, but it's not the kind of stress that causes hormonal discharge. A lot needs to be measured."

★ One scientist has already done some measuring—in one area at least. He's the University of Utah's Dr. Glenn M. Vernon, who has a national reputation as a sociologist. While he was at the University of Maine in 1968, Dr. Vernon began a fascinating recently published study about lifelong stress caused by fear of dying. He used a sample of 1,500 students and compared their reactions according to their religious background. In all Categories, the Mormons emerged as the least fearful. For example, 92 percent believed implicitly in a life after death—compared with the runner-up Catholics (77.5 percent) and the 10th place Presbyterians (48.6 percent).

Dr. Vernon explained: "The Mormon is brought up with the assurance that life is eternal and that he can look forward to meeting all his loved ones in the hereafter, and even his more interesting ancestors. He knows all about the ancestors through the Mormon's penchant for studying the best-kept genealogy records in the world. My hypothesis is that this lack of fear of dying causes less stress in life over the years."

★ This led Dr. Vernon to speculate about other stress-reducing facets of the Mormon existence: "There's no professional clergy, so that from childhood on, everyone is so busy keeping the church going that there's no time to get into mischief. All boys enter the priesthood at 12, and girls work in an auxiliary called The Young Women. At age 19 to 21 thousands of Mormon youth become missionaries all over the world in a sort of Mormon Youth Corps. This missionary work is an important bridge over a rather difficult time of growing up. It prevents a lot of exposure to the temptations of the drug culture and such. But most important in reducing stress," Dr. Vernon added, ★ "is the church-ordained strong family unit. For example, on Monday nights every Mormon church

building is closed and dark. Every Mormon must spend Monday night in joint activities and discussions with all members of his immediate family."

I asked Jerry Cahill what his Monday family nights were like. His reply: "It's flexible. My 12-year-old daughter Jennifer plays the piano well, so we might sing—religious songs or pop ballads. We could read a religious lesson and spend 15 minutes discussing it. Or we could go to a movie, the circus, the symphony or the ballet. Or we might just go up into Big Cottonwood Canyon and barbecue hamburgers near the waterfall. It doesn't matter, just so long as we do it together. The main purpose is to indoctrinate the family with the idea that when there's stress or trouble with any of them, we also work it out together."

Whether or not you agree with the Mormons' theology and restrictive racial policies—blacks are excluded from the priesthood—there's no question that such activities have produced a remarkable record even in non-health areas. In proportion to their total number, a greater percentage of Mormons than any other religious group get into *Who's Who in America*. Their higher-education quotient is the best in the country.

Does the same life-style, the strong family unit, the comparative placidity of their existence also contribute to their proven capability better to resist catastrophic disease? "It's a hypothesis that cries out for additional research," Dr. Enstrom told me.

Shaking his head in wonderment as he looked over his startling Mormon health statistics, Enstrom ★ said: "They must be doing something right."

Excited by his finding, Enstrom launched a similar study into Mormon incidence of heart-attack deaths. The startling revelations continued. He reported to an American Heart Association conference in Tampa, Florida, last March that both in Utah and in Los Angeles County the Mormon death rate from heart attacks and other

cardiovascular disease was from one-third to one-half less than average.

Then came a totally independent study by a well-established epidemiologist, Dr. Joseph F. Lyon of the University of Utah. Lyon made a case-by-case analysis of living cancer victims as they were admitted to hospitals and their disease was diagnosed. The results? Almost the same as Enstrom's: Mormons in Utah were contracting cancer 25 percent less frequently than non-Mormons.

Other Health Surprises

But there were some additional surprises in the Lyon work. For example, he found that Mormon women are an incredible 90 percent below the national rate in contracting cancer of the esophagus, the tube that carries food from the throat to the stomach.

Soon Enstrom, Lyon and others were looking into Dr. Widtsoe's 1938 statistics. They confirmed that Widtsoe indeed was correct about Mormon resistance to diabetes (50 percent less), bladder and kidney disease (51 percent less), and the race was on to find out why the Mormons fare so much better than the rest of us in warding off dire illness.

Based on what science already knows, there are some logical explanations for at least part of the Mormon medical phenomenon. For one thing, the Jerry Cahill family, along with all other devout Mormons, rigidly follows the church's "Health Code." This is incorporated in *The Word of Wisdom*, considered a revelation from God handed down in 1833 to prophet Joseph Smith, the founder of the Latter-Day Saints religion. The Health code decrees total abstinence from alcohol, tobacco and "hot drinks"—interpreted to mean tea, coffee and every derivative thereof, including even sodas that contain caffeine.

With devout Mormons smoking not at all, and with even nonpracticing Mormons smoking far below the national average because of social pressures, it's not surprising

that Mormon rates for cancer of the mouth, throat and lung are amazingly low—as are those for heart and circulatory-system disease.

The same is true with respect to drinking. Alcohol has clearly been identified as a cause of acute liver disease and is implicated in cancer of the esophagus as is heavy beer drinking—20 or more cans a day—in cancer of the rectum. Among teetotaling Mormons such diseases are so rare as to be a statistical puzzle. Even those Mormons who “cheat” a little do not seem to raise appreciably those extremely low death rates for, say, cancer of the esophagus. So much for the fairly possible reasons for the Mormon’s extraordinary health statistics. But how about their low incidence of diseases like diabetes, and cancers of the stomach, colon, breast, kidney and the lymph glands, none of which have ever been associated with smoking or drinking?

A perplexed Dr. Enstrom told me, “Maybe it’s because their church advises them to avoid all drugs that are not prescribed by a physician? Maybe there’s a clue in certain of their dietary habits?”

Many scientists believe there is a valid clue in the eating patterns of the Mormons. While they’re not complete vegetarians like the Seventh-Day Adventists, *The Word of Wisdom* counsels moderation in the consumption of meat but commands that the faithful eat “every fruit in the season thereof” and states without equivocation that “all grain is ordained for the use of man...to be the staff of life.”

Most Mormons take this grain edict literally and even go a step further. They actually make it a point to obtain newly threshed wheat and such from nearby farmers and granaries. They have another reason for such purchases. The church orders all Mormons to keep one-year supply of food in their home as insurance against disaster and depression—and raw unprocessed wheat is the easiest and least perishable commodity to store.

In Salt Lake City, Jerry Cahill told me he keeps several steel drums full of wheat in his basement at all times and that “we’re still using wheat we bought 12 years ago.” The Cahills also keep large quantities of canned cherries, apricots,

peaches, apples, tomatoes, peas, and beans.

There is no actual proof that such dietary practices can stave off serious illness, but most nutritionists agree on the theoretical efficacy of a well-balanced diet based on wholesome grains, fruits and vegetables.

The scientists also agree that another Mormon religious-dietary practice might contribute to their overall health—*they fast a lot*. Every Mormon is required to abstain from food completely for at least one 24-hour period every month.

“Run and Not Be Weary”

Dr. Enstrom points out that there are very few fat Mormons. And this leads to what could be another important anti-disease factor: They practice what probably is the most athletic-oriented religion on earth, with physical fitness ordained in the holy writ. The human body is described as the Temple of God and must accordingly be kept in top shape at all times so “you shall receive health in your navel and marrow to your bones . . . and shall run and not be weary, and shall walk and not faint.”

**LETTER FROM
DR. HUGH NIBLEY . . .**

Early in the research of this book, I contacted Dr. Hugh Nibley about Dee Jay Nelson to ask his opinion on some matters. Rather than criticize Nelson, he made it perfectly plain that at least **he** had no problem with him. As critical as Nelson has been of Dr. Nibley, this author thought it interesting that Nibley would not spend the time or effort being critical of Nelson.

**JUDGING AND PREJUDGING
THE BOOK OF ABRAHAM**

Several years ago Dr. Hugh Nibley wrote this article that sheds some light on the problems involved in judging and prejudging the Book of Abraham.

JUDGING AND PREJUDGING THE BOOK OF ABRAHAM

By Dr. Hugh Nibley

An international symposium of scholars held in Los Angeles in 1972 was devoted to the discussion of ancient autobiographical writings attributed to Abraham which, until recently, have lain in a state of total neglect. The most important of these writings, the so-called Apocalypse of Abraham, was first translated into English in the pages of a Latter-day Saint periodical, the **Improvement Era** in 1898, the year in which Bonwetsch first edited the text and translated it into German. At that time some striking points of resemblance were noted between the ancient writing and Joseph Smith's Book of Abraham. With renewed interest after 80 years, the parallels appear more impressive than ever, and are being seriously considered by non-Mormon scholars. The point of this is not that either the ancient texts or the Joseph Smith version need be accepted as authentic, but that the latter is a work of real substance and should be carefully read by those who would judge it. Instead, it has been noisily denounced as a complete fraud on the grounds that it could not have been translated in a certain way. In what way? By a fantastical procedure which the critics themselves have invented and palmed off on Joseph Smith. Did the Book of Abraham come out of nothing? Was it the product of worse than nothing, a farrago of philological gropings which Joseph Smith himself threw up as an insuperable obstacle to his own work of translation? Let us look more closely.

The "Fall of the Book of Abraham" routinely proclaimed throughout the land for the last 145 years, has been heralded anew in the present decade, and the contemporary critics announce that some Mormon students are in agreement with them, how is that?

That claim clearly demonstrates their methods. **It is perfectly possible for LDS students to applaud their willingness to discuss matters, and the zeal and dedication with which they go about it, but that by no means is to be taken as an endorsement of their opinions — which is the way they make it seem.** In commending the diligence of the critics (and deploring the unpreparedness of the LDS to deal with materials with which they should be thoroughly familiar) one does not for a moment find the results of their work in the least convincing — quite the contrary, the evidence which their hostile voices have supplied goes far to disproving their assertions.

What are the specific charges?

1) We are asked to see Joseph Smith diligently composing an "Alphabet" and a "Grammar" of the Egyptian language, 2) by employing which he works out the

translation of the Book of Abraham from certain Egyptian characters in his possession. 3) The source of those characters, an Egyptian writing called the Book of Breathings, suddenly surfaces in 1967 and it does not contain anything suggesting the Book of Abraham. 4) Therefore, the Book of Abraham is a fraud.

Isn't that evidence enough to convict?

Only if the charges are true. But none of them will hold water. Let us consider them in order.

1) **Joseph Smith never produced an Alphabet or Grammar of the Egyptian language.** What was repeatedly and falsely put forth as "Joseph Smith's Original Alphabet and Grammar" was an enterprise in which a number of men engaged. The leader of the project was W. W. Phelps, and by far the greatest part of the writing is in his hand. Phelps had an ambitious plan for methodically working out an Egyptian Grammar and Alphabet, but it quickly became apparent that the approach was not a fruitful one, and it was at once dropped for good.

But wasn't Smith in on it?

He was indeed, sharing his ideas with the others, for both works (the Egyptian Grammar and the Alphabet) were purely speculative and exploratory.

How do you know that?

Because, of the six men participating, each makes his own contribution; no two of their interpretations are identical. The whole thing is quite fluid. The men are admittedly exploring and interpreting. Most importantly, the project never got off the ground. The most ambitious version of the grammar, that of Phelps, ground to a halt after a single page, and his equally ambitious alphabet was given up after a page and a half, before the second letter was completed.

Then what is behind it?

Obviously they were doing what they explicitly stated they were doing, i.e., trying to produce an Alphabet and Grammar of the Egyptian language — nothing was said about a project of translating the Book of Abraham. Their interest in such an enterprise was perfectly legitimate and understandable. They had priceless Egyptian manuscripts in their possession and were irresistibly drawn to search for clues. The decipherment of Egyptian was a problem which excited many at the time, and the School of the Prophets had a legitimate and honest interest in the study of Biblical and related languages. At the time Phelps made independent attempts at translating parts of the Bible, Oliver Cowdery, one of the group, had eagerly sought some years before to translate "the engravings of old records which are ancient" (D & C 8:1). The instructions given Cowdery in the matter are extremely important: he is not to expect the power to translate to come to him as a gift, but must first "**study it out in your mind,**" and only "**then you must ask me if it be right**" with no guarantee of acceptance (D & C 9:7). This is the process we

see going on in the Egyptian exercises.

The critics say that the “Grammar” proves that Joseph Smith did not know Egyptian.

Nobody ever said he did. His translations were “given to him”, as the expression went, **by direct revelation**. If he did know it, why would he be sweating over a grammar and alphabet?

Then Joseph Smith did write an Egyptian Grammar?

He did not. He would very much have liked to as the subject intrigued him to the end of his life when he suggested the possibility of such an undertaking in the future.

But why should he have been so interested in Alphabets and Grammars if not to help him translate?

This brings us to our second point which is that:

2) The Alphabet and Grammar were not used in any translation. It is important to note that the Prophet had a real interest in ancient languages and studied them the hard way; but only **after** he had completed all his inspired translations. Thus, he studied Hebrew and German along with the brethren and looked about for a teacher of Greek, but that lively interest in languages blossomed in Kirtland only after he had finished his new translation of the Bible, translating the Book of Abraham at the same time. Greek and Hebrew dictionaries and grammars were available for their studies, but what about Egyptian? They would have to do what students of exotic languages have always done, what the scholars of the 16th century did when confronted by strange Greek, Syriac, or Coptic texts — they would have to make their own dictionaries and grammars. Joseph Smith’s translation of the Old Testament was one thing; his Hebrew and German lessons long after were something else entirely. Likewise, his translation of the Book of Abraham was one thing; while his discussions and speculations and intellectual flights with the brethren in Kirtland were again something else.

You mean they were interested only in making a grammar? Wouldn’t they need it for translating the Book of Abraham?

That suggestion is the wildest of all in view of the evidence. Just look at those documents; could anyone possibly use them for anything? Just try it. The opposition have loudly proclaimed that the “Grammar” and “Alphabet” shows exactly how Joseph Smith did his translation, the precise **modus operandi** he followed, as they put it. Well, let someone show us how the **modus operandi** works. To date no one has tried to turn the key — understandably, since it won’t fit into any lock. Aside from the wild nature of the stuff we have seen, there isn’t nearly enough “Alphabet” or “Grammar” to be of use to anyone; they didn’t really get started on them before they gave them up. But, aside from that, the

characters that meet us in the “Alphabet” and “Grammar” never turn up in the attempts at fitting Egyptian characters to the Book of Abraham. The 125 proper names and 79 numerals in the Alphabet and Grammar nowhere appear in Abraham’s book. Even if the Alphabet and Grammar **could** have been used as an aid to translation, it was not so used.

This brings up the matter of those other documents that do look very much like an attempt at translation; that is, where Egyptian characters appear in a margin on the left side of the page while the rest of the page is filled with writing from the Book of Abraham.

At first glance it looks as if it may have been a translation, but a second glance wipes out even the remotest possibility of such a thing, as the critics themselves have been at pains to point out. A certain Mr. Heward went to the trouble of passing out handbills on Temple Square at a General Conference, asking the Mormons to accept as sacred truth from him, that the juxtaposition of Egyptian characters and English text proves that the one could not possibly by any stretch of the imagination be a translation of the other. The disproportion between the characters is staggering: “How could one dot tell the whole story of Little Red Ridinghood in all its harrowing details?”, Mr. Heward asked. There is only one answer. Everything shows that this was not a translation and was not viewed as such.

Even when the two texts are found side by side?

If the juxtaposition made sense translation-wise, then it might be used as evidence that this was intended as a translation. As it is, the juxtaposition effectively refutes the thesis. First, there is that absurd disproportion between, for example, three short strokes of a scribe’s brush and a whole paragraph of English text including parenthetical remarks and at least a dozen proper names — all in three strokes and a dot! Along with that, there is the meaningless spacing of the characters opposite the English Abraham text: characters where none should be, intruding in the middle of a phrase or word; no characters where such are indispensable, as at the beginning of a new paragraph or episode; characters placed squarely between lines so that no one can tell which line they are supposed to go with. Then there is the sloppy and indifferent drawing of the characters; though each tiny detail is supposed to contain whole sentences of meaning, each of the researchers draws his own symbols, putting in or leaving out lines and dots with easy abandon.

All this is understandable only if the characters are treated as expendable, consulted in the process of trying out various possible clues to help in the composing of an Egyptian grammar, and abandoning them when they fail to work. We know they were considered expendable because they were dispensed with four-fifths of the time. Of the three “translation” texts, one of them has no Egyptian characters whatever, though like them it is labelled “Translation of some ancient

records," etc., as is the present-day Book of Abraham, showing that the word "translation" does not refer to those particular characters. Even in the two manuscripts in which they appear, those of Phelps and Parrish, the Egyptian characters put in an appearance only part of the time: both these exercises dispense with them and preempt their margins when they become a nuisance. In all, there are only 18 Egyptian words employed in the "translation", all taken from the first two lines of the text of 45 lines.

We do not have here the process of deriving one text from another, but simply that of placing two completed texts side by side for comparison.

Completed?

Certainly. The Egyptian characters are copied from a Book of Breathing text, and the Abraham passages from a completed text of the Book of Abraham, as is perfectly apparent from the state of all the manuscripts. The Abraham sections are found in three manuscripts and are the same in all three, copied out each time in a fair hand without erasures, corrections, substitutions or alterations, without the slightest indication of the laborious business of translation — there is nothing here but the simple mechanical task of neatly copying out a finished text. The margins should also be noted: they are drawn in before either text was written down. The English was easily accommodated to them, but the Egyptian was not. If any attempted translation was going on, the English side of the ledger would have been messy indeed instead of a model of tidiness. There is one notable exception to the obvious lack of any rational attempt to match up the English and Egyptian.

What is that?

Phelps made a bold and ambitious start with his copy: beginning with the top line he starts out by placing numbers beside the Egyptian characters, matching each one by the same number marking an English word opposite. This looks like business — Phelps is determined on a systematic study even as he was working away at the Alphabet and Grammar. And that is what makes this so significant, for Phelps never got any further than the number three — after the first three characters he gives up, while the neat four columns of classification into which he has divided the page are abandoned at the same time — the whole thing collapses before our eyes before it has even gotten properly started. It was a nice try, but Phelps could see that it was getting nowhere.

Can we be sure of that?

We can. If the men of Kirtland knew they had a real thing going in this operation, they would have stuck with it; if they were getting anywhere at all with their exciting project, they would have carried on for more than a mere two pages of Alphabet and Grammar and ventured beyond barely two lines of Egyptian characters from a text containing 45 lines. If their studies were making progress,

they would have continued them; and if they had hit upon something valid, they would have announced it. As it is, nothing is more impressive than the promptness and finality with which the Alphabet, Grammar, and “translation” projects were dropped the moment it became apparent that they were up a blind alley. The state of the manuscripts makes that perfectly clear. Equally significant, however, is the care that was taken to avoid misleading anyone, raising false hopes, or giving false impressions. The whole business was strictly confidential in nature; these speculations and probings never got out of a closed academic circle. Again it is the opposition who make this clearest when they play up their own role in bringing to light “hidden documents,” as they put it, writings “suppressed for 130 years.” Well, they were suppressed and forgotten, they were never publicized or circulated. No claims were ever given for them. It was not the Prophet’s habit to suppress anything he felt was true and relevant to the Gospel. On the contrary, his calling was to make everything known. He translated and published the Book of Mormon to the world in the face of universal opposition and contempt, and he told everyone just how he got it and how he translated it. He was not one to hold anything back. **If the Kirtland Papers were thought of as inspired or even reasonably helpful they would have been expanded, used, and their worth announced to the world.** The strictly confidential nature of the work tells us just what kind of an exercise it was — never circulated, never given out to the members of the church or the general public — no one was corrupted by it. Now, if the brethren had continued after they saw they were going nowhere, then we might charge them with deceiving themselves if not others. But they did not. They were pursuing the same trial-and-error course that scholars and scientists must needs follow. And the results were not more fantastic than the speculations of some eminent scholars of the world in their early efforts to decipher Egyptian. Nay, they are not a whit more extravagant and bizarre than many explanations, translations, and interpretations of the Facsimiles brought forth by students both inside the church and outside of it to this very day, and that in an environment of graduate study and large university libraries such as the men of Joseph Smith’s day never dreamed of.

The behavior of the participants in the philological exercises of Kirtland after the project was abandoned is also not without significance. At the very time the work on the Alphabet and Grammar and Translation came to a halt, all but one of the five men engaged in it with Joseph Smith turned against the prophet, denounced him in the strongest terms and were cut off from the church. Why? Mostly because they were jealous of him; especially Phelps who was far better educated than the Prophet, had studied Classical languages and at that time tried his own hand at translation. All but one of these men returned to the church and begged the prophet’s forgiveness, which he freely granted. But though these temporary renegades told every manner of lie to make the prophet seem ridiculous and deluded in the eyes of the world, they never mentioned his indiscretions in the matter of the Book of Abraham.

Wouldn't that be because they were in it together with him?

On the contrary, they exploited to the hilt precisely those secrets which they claimed to have shared most intimately with him. If they mention no dubious activity in this case, it is because there was none. Parrish, the one who never came back, said later in an interview, **"I have often set (sic) by his side while he translated from the Egyptian by direct revelation from God."** Direct revelation is not the same thing as grammar-making; it is the same way all Smith's other inspired translations were made. It should be clear to anyone who has looked into the ample evidence available on the subject of Joseph Smith's activities as a translator, that we are wasting our time trying to figure out the laborious exercises of the brethren at Kirtland. For that was not Smith's way of translating at all. **We may not ignore such decisive information as that when the Prophet translated the Book of Abraham he had already done the immense Book of Mormon, the Book of Moses and the New Translation of the Bible, both Old and New Testament — all done by revelation, as it needs must be.** He was making his final review of the inspired translation of the Bible at the very time he brought out the Book of Abraham, and the church acquired the **Time and Seasons** for the express purpose of publishing the two — the Bible translations and the Book of Abraham — together as parts of a single project. Since he used no grammar or dictionaries in rendering the corrected Bible text, even though such aids were available in abundance, why should he mock the spirit and give himself the enormous handicap of constructing a preliminary handbook of grammar to aid him in an activity in which he had been successfully engaged for years?

Then what is the connection between the Book of Abraham and the Book of Breathings, from which all are agreed it cannot possibly have been derived?

It was an exploratory and experimental exercise. The men of Kirtland, when they wanted to know more about Egyptian, did what any scientist or scholar will do to solve a difficult problem; that is, he must try any and every approach to the problem. If he is completely in the dark, every possibility and suggestion, no matter how absurd it may appear, must be considered. **You cannot make a grammar or alphabet of any language if you don't have at least one example of a translation — without a Rosetta Stone you will get nowhere. And the Book of Abraham offered the brethren the only exemplar of a sure translation from the Egyptian. They compared it with various texts, trying it on for size.**

How do we know that?

Because Smith explicitly describes another Egyptian manuscript which he says was the real Book of Abraham. It was, he reports, a) perfectly preserved, b) beautifully written, and c) containing rubrics — passages in red ink. On each of these points the Book of Breathings Manuscript fails conspicuously to qualify.

Then where is the other Manuscript?

That is one of those questions that should have been asked the moment it became apparent that nobody could have taken the Book of Breathing connection seriously. **The fact is that the manuscripts at present in the possession of the church represent only a fraction of the Joseph Smith papyri.** As President Joseph F. Smith stood in the front doorway of the Nauvoo House with some of the brethren in 1906, the tears streamed down his face as he told how he remembered “as if it were yesterday”, his “Uncle Joseph”, down on his knees on the floor with Egyptian manuscripts spread out all around him, peering at the strange writings and jotting things down in a little green notebook with the stub of a pencil. When one considers that the eleven fragments now in our possession can be easily spread out on the top of a small desk, without the straining of the knees, back, and dignity, it would seem that what is missing is much more than what we have. Another indication of this has recently come forth. In the summer of 1979, there was brought to light an old legal document transferring ownership of the Joseph Smith Egyptian effects, in which it was stated that the original materials were divided into four parts, one part being kept in a box, and the rest divided into three portions that went to three different parties. Now, what the church obtained in 1967 was **one** Facsimile out of three, and the Book of the Dead fragments that would seem to represent about a third of the standard text; this was the portion that went to the son of Major Bidamon’s housekeeper, it being her share from the Major, who had the whole lot from his wife Emma, who had it from the Prophet. A fair estimate is that we have here but tattered remnants of one of the three (equal) parts not kept in the box.

But the part that showed up in 1967 must contain the original Abraham text, for your Facsimile No. 1 was attached to it.

And what were the **other** two Facsimiles attached to it if not the Book of Abraham? There is a certain detachment of the Facsimiles of the Book of Abraham from the text. Thus, the Book of Abraham is written in the first person — “I Abraham” — as the Testament and the Apocalypse of Abraham happen to be — a rare and surprising phenomenon, while the explanations to the Facsimiles designate Abraham in the third person — they are Joseph Smith’s own explanations. This incidentally, follows the Egyptian usage.

What is that?

The vignettes that accompany Egyptian texts often seem to have no apparent connection with them. Some recent studies have shown how familiar pictorial compositions, in particular the one made familiar to us by Facsimile 3 of the Book of Abraham, could be borrowed by ordinary Egyptians to be used, with minor alterations, as illustrations to their own autobiographies. That is certainly what is suggested in the Facsimile to the Book of Abraham. From papers delivered in the above-mentioned Symposium of 1972, one gathers that the Testament of Abraham is to be traced back to Hebrew writings of the first or second centuries A.D. showing strong Egyptian influence and aimed at reporting “what Abraham

would have revealed to his own children”, as one writer puts it, in his missing autobiography. Most significant is the thesis of one scholar that the contents of the apocryphal autobiography of Abraham were actually inspired in the first place by the contemplation of vignettes from the Egyptian Book of the Dead — making the story explain the pictures rather than the other way around. That means that we would have a Hebrew transmitter of an **Abraham** autobiography using the very same Egyptian picture-book that Joseph Smith did to supply illustrations for his story. Obviously, we are only beginning to get a glimmering of what is going on here.

But so far we have not paid any attention whatever to the actual charge brought against the Book of Abraham! The real question is not whether Joseph Smith knew Egyptian — no one has claimed that he did; or whether the Book of Abraham is translated from the Book of Breathings — that, by universal admission, is impossible; or whether Joseph Smith was interested in producing an Egyptian grammar — he emphatically says that he was; or that the Alphabet and Grammar came to nothing — the men of Kirtland found it useless almost immediately, and forgot it; or who is an Egyptologist and who is not — no one challenges their translations, but the true significance of the old texts and pictures remains a mystery to the expert and layman alike. **It should be understood that the translations made of Joseph Smith Papyri by Egyptologists were accepted without hesitation or reservation by the Mormons; there was no case of secret documents being brought to light by the diligence of crusading scholars, or of experts being given special access to carefully guarded documents or commissioned to make official translations of them, as the public has been misled to believe. As soon as the church got the documents, its leaders invited all the world to look at them, circulated excellent reproductions of the lot, and readily accepted the translations of the learned. There has never been any need for self-appointed experts to “expose” anything.**

Then what has been discovered?

That the men of Kirtland, after parts at least of the Book of Abraham had been translated, tried their hand at using those passages in the construction of an Egyptian Grammar. That in no way impugns the validity of the Book of Abraham, which is another matter entirely. It is not Joseph Smith but the Book of Abraham that is on trial.

But doesn't it amount to the same thing? If the man used questionable methods and engaged in far-out speculations, doesn't that discredit his claim to translating by direct revelation?

On the contrary, the most singular contributions in every field of human endeavor have been made by persons who outraged the establishment by transcending the current rules; the productions of genius, to say nothing of divine revelation, are necessarily unconventional in method and offensive to the

schoolmen, whose expert testimonies are highly prejudiced and after all only opinions. If the bringer of ill news does not deserve the wrath of the king, neither is good news to be rejected out of hand because one suspects that the messenger is illiterate — all the better, since he cannot fake the thing. Let us assume for example that a reporter publishes what he calls an eyewitness account of the sinking of the Titanic; and it later turns out that the man was never on the Titanic. That shows him to be a rascal, but does it follow that his account is a fraud? Or does it follow from his deception that there never was a Titanic and that the whole story is a newspaper hoax? Actually, the man's account may be accurate in the highest degree, based on careful research and scrupulous reporting by himself or others. That his claim to have been on the Titanic is fraudulent indeed makes his story suspect, but actually proves nothing as to its correctness. That must be checked from other, outside sources. The analogy is faulty, for Joseph Smith never made false claims; he never pretended to know Egyptian though his critics have always pounced on that assumption as an Achille's heel. But he did put the Book of Abraham before the world as a true history, and that is a proposition that can be tested by tried and established methods.

Meantime, it is not the work of a fool. One must read it for oneself, and ask if one is to imagine the author painfully squeezing out this bold, forthright, original and lucid narrative drop by drop from a meaningless jumble of hieratic characters painfully processed through a little scrap of "Alphabet and Grammar" that makes no sense to anyone. The Book of Abraham invites the most rigorous and objective testing that comparative scholarship can apply. The noisy and protracted campaign to condemn it before such tests have been considered, and to evade the real issue on the most fragmentary and controversial of evidence must now be succeeded by the serious study which this great scripture deserves.

A letter to the editor in the Payson, Arizona, "Round-Up" newspaper, July 23, 1980. Col. Joseph P. O'Riley tells of his experience at an anti-mormon meeting. It was conducted by Jim Robertson of Concerned Christians of Mesa, who invited Dee Jay Nelson to lecture in Arizona and gave the introduction to Nelson's lecture.

Letters to the Editor

Editor,

I commend your newspaper for inviting public comment through letters to the editor.

My curiosity was quickened by an ad in the Rim Country News inviting the public to attend a seminar at the First Southern Baptist, to learn about the Mormons.

The meeting was conducted by Mr. Jim Robertson, an excommunicated Mormon.

I was appalled as I sat there for three hours and listened to so-called Christian people, competing with each other, to see who could make the ugliest and most sarcastic remarks about their Mormon neighbors. These remarks always brought laughter from the audience, as if each remark was a victory for those in attendance.

As a career army man, I have traveled around the world, where I seek worship with the Presbyterian faith whenever possible. Life has taught me to have a great deal of respect for all religious faiths.

I especially respect the Mormon officers with whom I have been associated. I have watched them remain on base and write letters to their wives and families and study the Bible, rather than frequent the bars, the nude attractions, and the sinful enticements of a far off land.

One year ago, I attended a meeting at the West Minister College in Salt Lake City, Utah. This college is owned by the Presbyterian Church, however on this occasion a group of Mormons were invited to attend. The business at hand was to create a better feeling between the two faiths, through mutual understanding and trust. Also to discuss the financial distress the college was suffering at that time. The Mormons volunteered the services of N. Eldon Tanner, a member of the Mormon hierarchy to head the finance committee. About sixty days later, word reached Phoenix that the Mormons had contributed

some \$50,000 to save our Presbyterian College.

Here was an excommunicated Mormon, mixing half truths with sacred scripture, to deceive the younger generation. He was challenged by a young Mormon dentist who suggested that he was misquoting the scripture and only telling half the story. Mr. Heap asked for a few moments to make corrections. Mr. Robertson refused the request and said in an audible whisper, "This is Baptist night."

Yes, I enjoy my summer cabin near Payson, and have wonderful, gracious neighbors. But this display of foul play in the name of Christianity was nauseating to me.

As I witnessed this slaughter of Christian principles, certain thoughts kept running through my mind: "Love thy neighbor as thyself. Do unto others as you would have them do unto you."

Col. Joseph P. O'Reilly

**A LETTER FROM JAROMIR MALEK
CONCERNING COLLIN WOOD AND
THE SAAD FOUNDATION**

Collin Wood was supposedly the director of a project Nelson was on. Collin Wood was described as an Englishman, acting under English sponsorship (p. 186). It is interesting and consistent, that the Ashmolean Museum in Oxford, England does not know of a Collin Wood.

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Mr Robert L Brown
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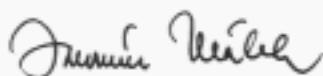
19th June, 1980

Dear Mr Brown:

Thank you for your letter of the 30th May.

I am afraid I do not know either Mr C Wood or the Saad foundation. I am sorry that I am not able to help.

Yours sincerely,



J Malek

A newspaper ad sponsored by the Concerned Christians, Inc., Mesa, Arizona, appearing in the Mesa Tribune, Mesa, AZ, November 1, 1980.

B4 The Tribune, Saturday, Nov. 1, 1980

This message is sponsored and paid for by the Concerned Christians of Mesa

Dear Mormon Friends and Neighbors:

In February, 1980, Concerned Christians of Mesa, Inc. had the opportunity to have Dee Jay Nelson, a renowned Egyptologist, speak at two seminars. These lectures were directed to the problems of the Joseph Smith translation of the Egyptian Papyri used as the scriptural basis to the Book of Abraham as shown in the Pearl of Great Price (P.G.P.), one of the standard works Mormons consider scripture. Concerned Christians was anxious to have Mr. Nelson speak because of his widely acclaimed reputation of being an Egyptologist, former Mormon, and one of the translators of the Joseph Smith Papyri. We must say here, it was of no interest to us to prove or disprove Mr. Nelson's academic credentials, because these had no bearing on his ability to speak as a witness to and a translator of the papyri in question. Mr. Nelson was an Elder in the Mormon Church during the discovery of the papyri at the New York Metropolitan Museum in 1967. This discovery also included a manuscript identified as the original document from which Joseph Smith copied the drawing which he called "Facsimile No. 1" and published with the Book of Abraham, (Desert News, November 27, 1967, page 1). Mr. Nelson's credentials, prior to 1967 influenced the Mormon high authorities in-

to accepting him as the most likely candidate to do a translation and yet be sympathetic to Mormon beliefs. When Dr. Hugh Nibley learned of Nelson's ability as an Egyptologist, he wanted Mr. Nelson to help defend the Church. In a letter dated June 27, 1967, Dr. Nibley told Nelson he could "see no reason in the world why you should not be taken into the confidence of the Brethern..." (see letter below). On January 4, 1968, Dee Jay Nelson visited Dr. Nibley at Brigham Young University and examined the papyri. A note written by Dr. Nibley and hand carried by Nelson to N. Eldon Tanner, a member of the First Presidency of the Mormon church, stated "it would be a good idea to let Prof. Dee J. Nelson have copies of the papyri. (see note below)

An Article in the Mesa Tribune's Sunday edition, "Ask His Mummy," (Feb. 24, 1980) was a typical response by Mormon leaders to divert public attention away from the proven problems of the Book of Abraham. By teaming together, Mormon High Priest Robert Brown and Tribune staff writer Mike Padgett attempted to divert public attention to Mr. Nelson's academic credentials and attacking Mr. Nelson's character, thereby avoiding the real issue of the Joseph Smith translation. Their tactics only

demonstrated adequately that there are no Mormon documents to support erroneously translated papyri, when these papyri are translated using present translation techniques. Mr. Nelson has shown courage and character to call attention to a willful attempt to deceive the public. The Mormon foundation rests on the trustworthiness of one Joseph Smith, Jr. first President and Founder of the Mormon movement.

Concerned Christians are now equipped, through research, to provide documented evidences that a cover-up has been going on since the papyri were returned to the Mormon authorities in 1967. We are prepared to deal with:

1. Dee Jay Nelson's credentials as an Egyptologist and his apparent "amateurish" ability.
2. Mormon authorities in fact asked Mr. Nelson to translate the papyri.
3. Three separate translations — two by well known Egyptologists and educators.

1. In the article "Ask His Mummy", (Mesa Tribune Feb. 24, 1980) Robert Brown stated that Dr. Klaus Baer of the Oriental Institute at the University of Chicago, had said, "Nelson has a very good, but amateurish knowledge of Egyptian Hieroglyphics." This did not sound reasonable to

members of Concerned Christians, because Mr. Nelson's experience began in 1945, as a student of Father Vespo Iliad, learning Nile Valley languages. He also has published the first translation ever done on the Egyptian Papyri Ta-Sher-Min, Harus and Amen-hotep. He has made several trips to Egypt on official digs, the latest trip in March, 1980. A Concerned Christians member called Dr. Baer, he read the article to him concerning his statement to Mr. Brown. Dr. Baer said the statement is definitely a misquote.

Dr. Baer had told Mr. Brown that, "Mr. Nelson was very knowledgeable as an Egyptologist, but used an 'older technique' to translate Egyptian, considered to be an obsolete method compared to present methods." In other words, the 'older technique,' although giving the same results, was "amateur" compared to the better or improved present day methods. In Dr. Baer's opinion there is a vast difference between his real intent of the word "amateur" and what was quoted in the Tribune. We'd like to add, that Mr. Brown attempted to sidetrack any follow-up work to Dr. Baer by Concerned Christians, telling a neighbor who had attended one of our meetings, "no one else should bother Dr. Baer for he was recovering from a heart attack." In speaking with Dr. Baer, Concerned

Christians members learned his heart attack was more than 2 years ago and he was of good health now.

2. The Mormon Authorities have denied asking (commissioning) Dee Jay Nelson to translate the Joseph Smith Papyri. Following are photocopies of letters, notes and articles directed to Mr. Nelson.

3. As we have shown above, the three translations of the Joseph Smith Papyri are essentially in agreement, Hugh Nibley has made the statement that Professor Parker is, "the best man in America for this particular period and style of writing." Dr. Klaus Baer, a friend and professor under whom Dr. Nibley studied Egyptology at the Oriental Institute for 1 or 2 semesters, apparently does not share the same views in regard to the translation. There is even more evidence from other Egyptologists that Joseph Smith erred in his translation of the papyri, for example:

1. Professor of Egyptology John A. Wilson (of the Oriental Institute at the University of Chicago), rendered a "Summary Report," (Dialogue: summer 1968 issue), which identified Book of the Dead Scrolls (Joseph Smith Papyri), once belonged to an Egyptian lady named Ta-shere-Min.

2. Thomas Stuart Ferguson, a Mormon lawyer and founder of the New World Archaeological Foundation, has lost faith in the Joseph Smith translation and Mormonism. He writes in the Newsletter and Proceedings of the Society for Early Historic Archaeology (BYU, March 1, 1968); "Yesterday, I spent an hour and a half with Professor Emeritus Henry Lutz, an Egyptologist of the University of California . . . at my request he looked at the Egyptian glyphs found at the

Metropolitan Museum of Art in New York City as published in the Church Section of the Deseret News the first week of December. I had clipped them from the paper, and he had no notice as to where they came from or that they had any significance to the LDS People. He gave me a perfectly candid and honest opinion that they are from the Book of the Dead." It seems that after showing the photographs of the papyri he consulted with both Prof. Lutz and Prof. Lesko of the University of California. Both these Egyptologists again said that the 'Sensen' text was the book of Breathings named for a man by the name of Hor.

3. Soon after the rediscovery and the return of the Joseph Smith Papyri to the LDS Church, Dr. Nibley lamented the fact that Mormon scholars were not prepared to deal with this issue. He went so far as to say that "LDS scholars are caught flat footed by this discovery" (Daily Universe, BYU Dec., 1967). Since that time, because the church has come under sharp scriptural criticism from proven facts, some Mormons have taken serious interest in the study of Egyptology. This research has tended to increase the problems facing the LDS Church. For example, Michael Dennis Rhodes has made a study and translation of Fac. No. 2 in the Book of Abraham which has been published in BYU Studies. Mr. Rhodes had confirmed that it is in reality a 'hypocephalus', not what Joseph Smith claimed, "A Fac-simile from the Book of Abraham." He has said that, "The text of the hypocephalus itself seems to be an address to Osiris, the god of the dead, on behalf of the deceased, 'Sheshonk.'" (BYU Studies, Spring, 1977, p. 274) Rhodes translation of Fac. No. 2 contains absolutely nothing about Abraham, but only mentions the pagan

gods of the Egyptians.

4. Within 6 months from the time the papyri was returned to the LDS Church, the "Book of Abraham" was proven false! The fall of this book has been brought about by the identification of the actual fragment of papyrus from which Joseph Smith 'translated' the book. The identification has been made possible by a comparison with "Joseph Smith's Egyptian Alphabet and Grammar." The handwritten documents were reproduced photographically in 1966, by Modern Microfilm, Salt Lake City, about one year prior to the return of the papyri by the Metropolitan Museum. Dr. James R. Clark of BYU gives this information, . . . "There are in existence today in the church Historian's Office what seems to be two separate manuscripts of Joseph Smith's translations from the papyrus scrolls . . . One manuscript is the Alphabet and Grammar . . . within the Alphabet and Grammar there is a copy of the characters, together with their translation of Abraham 1:4-28 only." ("The Story of the Pearl of Great Price," 1962 pp. 172-173). Improvement Era, Feb. 1968 issue, printed several photographs of the Papyri, the very last photograph labeled; "XI. Small 'Sensen' text (unillustrated)," is the fragment of papyrus from which Joseph Smith translated the "Book of Abraham." This is published in Joseph Smith's Egyptian Alphabet and Grammar. Dr. James Clark reveals that there is another handwritten manuscript in the church Historians Office in Salt Lake City. "The characters from which our present Book of Abraham was translated are down the left-hand column and Joseph Smith's translation opposite, so we know approximately how much material was translated from each

character." (Pearl of Great Price Conference, Dec. 10, 1960, 1964 ed., pp. 60-61) A careful examination of this manuscript shows that Joseph Smith used less than four lines from the papyrus to make forty-nine verses in the "Book of Abraham." From forty-six characters Joseph Smith translated over 2000 words, this included over sixty-five proper names. Mathematically speaking this has been proven impossible.

Shortly after Dee Jay Nelson gave his lectures, in 1966, by Modern Mormon leaders here in Mesa and Brigham City went about frantically to each Ward declaring Mr. Nelson an amateur and fraud on what little evidence was found, but in reality, as we have adequately shown, his only error was not insuring he had a valid Doctorate. In actuality Mormon leaders from the top down are frantically trying to hold together a house made of cards delicately balanced from Mormon Scriptures. They are fully aware, that if one book of accepted scripture is proven false the whole house will tumble down. Those who have followed this controversy since 1967 are fully aware of the facts, that Dr. Nibley, the LDS church's chief defender, has stubbornly fought against overwhelming amounts of evidences against the validity of the Book of Abraham. He has put up many smoke screens to try to divert attention from the real problems, but he has not been successful in silencing the opposition. Many Mormons have lost confidence in him because of his inability to fulfill his promises about saving the Book of Abraham. Such as: When attacked by his own Mormon colleagues he back pedals with remarks, "I refuse to be held responsible for anything I wrote more than three years ago." (Sunstone, Dec., 1979, p. 49) Dr. Nibley would certainly have us

believe that the science of Egyptology is in a constant state of upheaval and change. While it is true there will always be refinements, the basic principles remain the same. Many feel his constant state of confusion is caused by his attempt to defend a work of Joseph Smith's own imagination (The Book of Abraham). Our case here is not based on one man or wild speculation, but rather on the science of Egyptology. We feel, as many others do, that the evidence against the Book of Abraham is irrefutable.

On May 3, 1980, the Deseret News reported an amazing discovery: "hand-written sheets of paper with characters supposedly copied from the gold plates in 1828, and also bearing other writing and the signature of Joseph Smith." They were found in an old Bible by a Utah State University student. This would make it the oldest known Mormon document. This Document, like the Joseph Smith Papyri were turned over to Dr. Hugh Nibley for research and study. This has turned out to be a serious mistake. To begin with, (1) the fact the documents were turned over to Dr. Nibley is an admission that the church leaders are not guided by revelation as they claim. (2)

The Mormon Church is led by a man, (Spencer Kimball), who is sustained by the people as "Prophet, Seer, and Revelator." Your Book of Mormon (Mosiah 8:13) says that a 'seer' can "translate all records that are of ancient date." Apostle John A. Widtsoe has stated that if "records appear needing translation, the President of the Church may at anytime be called through revelation, to the special labor of translation." (Evidences and Reconciliations, Vol. I, p. 203). (3) The church claims to still have the 'seer' stone and if you are led by a Prophet, Seer, and Revelator, surely we could expect a translation by this means. Instead, the documents were delivered to Dr. Nibley to be translated by "the wisdom of the world." It appears the prophet does not have the gifts necessary to translate languages as has been previously claimed. The content of the Book of Abraham is a disgrace to the intellect as well as trying to appear as though certain concepts are from God, for example: the Priesthood, more than one God, only the body was created not the spirit, and that by many gods.

Can you, a people who are zealous to know and be with God, jeopardize your eternal life on error riddled scrip-

ture? Don't wait for that someday when all these problems will somehow disappear. Ancient Mormon documents when compared to your accepted scripture and beliefs has only proven that you have been duped from the beginning. The Mormon people are very sincere, but most assuredly a deceived people. We pray God will open your eyes that you may no longer be bound by lies, but be made free by the truth — free to serve God with your whole lives. By and through Jesus alone who is the Way, the Truth and the Life and able to set men free from the bondages of sin.

The adversary or Lucifer the Father of All Lies would have you not explore or search out the truth. Timothy 2:15 says, "Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the word of truth." Accept the challenge and study as the Apostle Paul asserts. Can you be sure now of where you will spend eternity, if you were to die today? If you are unable to say for sure, it is our desire to help you. From God's word, the Bible, you can find the way of salvation and the blessed assurance of your eternal life. (1 John 5:9-13) Many have failed to recognize the simplicity unto salvation, of being in Jesus

Christ (2 Cor. 11:3) accepting Him as a personal savior. That we are saved by grace through faith in Christ (Romans 5:2; Eph. 2:8-9; Titus 3:9). God is not a God of confusion as you have been led to believe. God requires a perfection and we can only have this through Jesus Christ who has died in our place for our sins. So please "be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God," (Romans 12:2) Now the just shall live by faith.

Concerned Christians of Mesa

An ad sponsored and paid for by the author. This article was published on Nov. 18, 1980, in rebuttal to the ad by the Concerned Christians Inc., Mesa, AZ, shown on previous pages.

A Mormon Replies to Concerned Christians

In February, 1980, Concerned Christians of Mesa, Inc., invited Dee Jay Nelson, who claims to be a "renowned Egyptologist", to speak at two seminars. On January 31, 1980, a letter was sent to all the ministers of this area inviting them to attend.

This man, Dee Jay Nelson, for the past several years has been engaged in lecturing all over the United States at hundreds of Christian Churches, perpetrating a false story against the Book of Abraham and claiming to be the "WORLD'S LEADING AUTHORITY ON EGYPTOLOGY", when in fact the overwhelming evidence that I have documented proves otherwise.

1

At the seminars, held in Local Protestant churches, Nelson spoke to a full house on both occasions. He also appeared on the Mike Dixon radio talk show. During the February 22nd lecture, Nelson invited anyone in the audience to examine his credentials. Here is what he said: "I am going to supply you with some names and addresses, and if those of you who are pro-Mormon would like to get out pencil and paper and jot them down you can check on my credentials . . . then write those people

I mentioned and you will find out the truth of the matter." (I have an excellent tape recording of the event.) I accepted the invitation.

My first contact was the Dean of Rocky Mountain College in Billings, Montana, where Nelson claimed to be a professor. Dean Boswell was kind enough to reply, "Mr. Dee Jay Nelson has never held the rank of professor here at Rocky Mountain College; in fact, he has never taught any courses in our regular program."

Rocky Mountain College

1000 AVENUE "D"
BILLINGS, MONTANA 59102



Billings, Montana
59102

March 27, 1980

Mr. Robert L. Brown
825 N. Gilbert Road
Mesa, Arizona 85203

Dear Mr. Brown:

Mr. Dee Jay Nelson has never held the rank of professor here at Rocky Mountain College. He has taught a number of courses in our New Horizon program, a program of non-degree courses on topics of interest to the community. People who teach these courses hold no official title or rank at the College.

I don't know where he acquired the title of "World's Leading Authority on Egyptology".

Sincerely yours,

E. Dean Boswell, Jr.
E. Dean Boswell, Jr.
Dean of the College

ADB/vh
cc

The above letter encouraged me to continue my search.

At first I hesitated to reply to the vicious attack that was made by the Concerned Christians in the Mesa Tribune on Saturday, November 1st, 1980. However, because of personal slander, I have taken it upon myself to defend my name. This reply is my own and is offered in the spirit of love and humility, not contention. I am *not* a spokesman for the Church of Jesus Christ of Latter-Day Saints, and the views that I

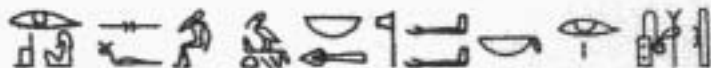
present are my own.

In the Nov. 1 article by Concerned Christians, I did notice that in referring to Nelson, they did drop the "Dr." On his business cards he had last February in Mesa, Arizona, he went by "Dr. Dee Jay Nelson, Ph.d." Upon investigation, it was found that Nelson had obtained his degree from a *defunct diploma mill* closed down by the U.S. Postal Department for mail fraud.

After realizing Nelson had been exposed, Jerald and Sandra Tanner, the most

outspoken of the anti-Mormon group in the U.S., were suddenly prompted to disown Nelson because he couldn't prove his credentials. The Tanners had written a six-page, single-spaced letter to Nelson asking him to explain his credentials. If the Tanners have chosen to disassociate themselves from Nelson, it would seem logical that the people of this area should also question the validity of his statements. A copy of their letter was voluntarily sent to me by the Tanners. Excerpts are shown below:

2



Mystery of the Pyramids

Presented by

Prof. Dee Jay Nelson



WORLD'S LEADING AUTHORITY ON EGYPTOLOGY AND PYRAMID ENERGY

MODERN MICROFILM CO.
BOX 1884
SALT LAKE CITY, UTAH 84110

March 11, 1980

Dee Jay Nelson
719 Highland Park Drive
Billings, Montana 59102

INCLUDING HERE ARE PORTIONS OF A
CIVIL RIGHTS SUIT THAT JEROME RUSSELL
WANTS TO BRING AGAINST YOU TO CLEAR
UP CERTAIN STATEMENTS.....

Dear Mr. Nelson,

For the past several days I have been writing a letter to you. Today you answered some of the questions I had over the telephone, but I felt that I would like to send the letter as I compiled it with only a few minor changes from the handwritten form. I hope that you will respond to this letter in writing.

It is with great sorrow that I sit down to write this letter to you. I feel, however, as the publisher of four of your booklets I am obligated to find out the truth about certain matters that have recently come to my attention.

A few months ago Michael Manquardt told us that he had talked to a Mormon Egyptologist by the name of Edward Ashmore, who told him that there were discrepancies with regard to the credentials you listed for your position at Rocky Mountain College. At the time I felt that there was some professional jealousy involved and that Mr. Ashmore was probably misinformed. In other words, I believed that you were being unjustly discriminated. I know that people have started many false stories about me (such as that I am a polygamist, have ailments of the liver, etc.).

At any rate, I was not disturbed by the charges against you until Feb. 13, 1980, when Sandra and I attended your lecture in Brigham City, Utah. At that time you were introduced as "Dr. Dee Jay Nelson." I thought that this must be a mistake, since I did not remember that you claimed to have a doctorate. Since then, however, I have checked my correspondence from you and now remember that you claimed you were working on this degree two years ago.

In any case, when you were questioned concerning your credentials after the lecture, you stated that you had obtained your doctor's degree in anthropology but did not mention the name of the school. Your silence concerning the matter bothered us somewhat, and we discussed it after the meeting. We felt, however, that you probably did not mention the university's name simply because it was not as prestigious as a school like the University of Chicago.

When you gave your lectures in Arizona we received a phone call from a woman who claimed you maintained you had attended a university in Seattle, but that she was unable to locate it. I called you while you were lecturing in Bakersfield, Ca. You claimed at that time that the institution was known as Pacific Northwestern University in Seattle, Washington. I called information for Seattle, but the operator told me that there was no school listed by that name. You will remember that you told me this was a mistake and that you would find out what the problem was. You assured me you would furnish documentation showing that there was such a school and that you had a Dr.'s degree.

On March 3, 1980 I received your Mailgram. This came as a great disappointment to me, and I would have turned the matter over to the Associated Press at that time (I was meeting with a reporter that day concerning an unrelated matter) if I had not received a phone call from a friend who claimed that the mailing university had apparently been located by a man in Arizona. When I finally reached this man, he did not seem to have any concrete information on the subject, although he had made some phone calls to Seattle.

In any case, I feel that we should take a closer look at your Mailgram of March 3. It reads as follows:

"SEATTLE SCHOOL APPARENTLY SOLD AND NAME CHANGED. ALWAYS WAS SMALL, COULD NOT CONTACT REGISTRAR ON WEEKEND. IS MATTER OF LITTLE IMPORTANCE ANYWAY AS I HAD NO DOCTORAL WHEN DID TRANSLATION. ONE OF PUBLISHED BOOKLETS WAS PART OF MY THESIS. HAVE ALMOST DECIDED TO DO NO MORE LECTURES ON 8 OF A TOPIC. DON'T NEED A HARRASSMENT. AM EGYPTOLOGIST NOT CRUSAIDER.
DEE JAY NELSON"

This Mailgram raises many questions in my mind. For instance, you claim that the "SEATTLE SCHOOL APPARENTLY SOLD AND NAME CHANGED." I am concerned that you did not give the present name of the school, its street address or telephone number. You stated also that the school "ALWAYS WAS SMALL." In a telephone conversation you told me that it was an accredited university, but we could not find it listed among current universities. Lonil Kack of Rocky Mountain College also told me that they were unable to locate it.

You state that you "COULD NOT CONTACT REGISTRAR ON WEEKEND," but a number of days have passed since then and you have still not provided any information that would help me locate the school.

You mention that this "IS MATTER OF LITTLE IMPORTANCE ANYWAY AS I HAD NO DOCTORAL WHEN DID TRANSLATION." I must vigorously disagree with that statement. While it is true that I have never published anything about you having a Dr.'s degree, any statements you have made about this matter subsequent to the translation of the Joseph Smith Papyri could have a tendency to reflect upon my integrity in the eyes of many people.

In your Mailgram you state that "ONE OF PUBLISHED BOOKLETS WAS PART OF MY THESIS." You are apparently referring to your publication, *Pyramid Science Experiments*. I notice, however, that while it claims to contain "an illustrated abstract of my doctorate thesis," it does not state the name of the university. If such a thesis does exist, how can I obtain a copy of it?

As I mentioned earlier, your correspondence for January 1978 indicates that you were working on a Dr.'s degree. In a letter to Hugh Nibley, postmarked Jan. 9, 1978, you stated:

"P.S. As this matter of credit (educational) as an Egyptologist has been a thorn in my side for several years I have been in the process of adding to my post-graduate education. A small University in the Northwest has given me a scholarship (based on professional acumen) and I have been putting in some time lately toward my Dr.'s degree. I will have it before the end of the summer. As the school does not give a degree in Egyptology I will have to settle for one in Anthropology (SocSci)."

3

In another letter postmarked the same day, we find the following:

"I have been much occupied with short lecture hours and have been much of the time in Washington working on my doctorate. I'll have it within 4 or 5 months. The thesis has been done and only some required class credits remain....

"By the way, Northwestern University does not give a degree in Egyptology so I am doing the next best thing by getting my degree in Anthropology...I am, however, able to list my minor as Egyptology...."

Since Seattle is in Washington, this would fit your statement that you went to Pacific Northwest University in Seattle. I am still puzzled, however, by a statement you made on the phone. You said that it was correspondence courses you took from Pacific Northwest University. You will remember that I asked why you found it necessary to go to Washington if you were only taking correspondence courses. Your reply was that you were helping a man do some work on his boat and worked on the courses at the same time. I did not find this answer to be completely satisfactory, especially in light of our being unable to locate Pacific Northwest University. Is it possible that you can send the name and phone number of the man? Possibly he could help us with regard to this matter.

Then, concerning your work at Rocky Mountain College: I have called the school and confirmed that you teach "Egyptology" in the "New Horizons" continuing education program. Lurt Kack, the director of this program, informs me that no credit is given for these classes. I do not excuse you of hiding this fact, because you previously sent me a "Course Schedule" for Spring, 1976, which said the classes were "non-credit." Mrs. Kack, however, is disturbed because you have been staffing yourself a Professor of Egyptology at Rocky Mountain College. I explained that you had used the word "professor" because of your paid lectures on the subject. Among definitions given for the word "professor" in the American College Dictionary we find: "...a teacher...an instructor in some popular art, or being." As you explained in a letter to Hugh Nibley:

"First of all I have never claimed by anything I have said or written to hold a degree in Egyptology.

My formal education is in the biological sciences and I have never said otherwise. I acquired the bulk of my knowledge of ancient Egyptian from Father Yesso Elial and Zakaria Goulin (then Keeper of Antiquities at Soppars) in private instruction and I doubt that you will deny their qualifications. Could I have produced a reasonably accurate translation of the Joseph Smith Papyri (the first published) without some workable knowledge of the hieroglyphic and hieratic scripts? I am an instructor at Rocky Mountain College...My subject is Egyptology and as I receive payment (in cash or kind) this makes me a professional Egyptologist. In addition I travel on professionally booked lecture tours.... Several of the 13 subjects of these lectures are involved with Egyptological matters. My fees for these lectures is rather high and this again makes me a professional Egyptologist."

(Letter postmarked Jan. 9, 1976)

While I feel that you could probably use the words "Professor of Egyptology" in referring to yourself, I am a little concerned with the way you signed a letter postmarked April 27, 1975, to a Mrs. Sorenson:

"Dee Jay Nelson
New Horizons Prof. of Egyptology
Rocky Mountain College."

This would seem to indicate that you held a specific office or post as a professor at Rocky Mountain College. Since the classes you teach are "non-credit," this appears to be somewhat misleading.

In any case, the Director of New Horizons said that you had claimed to have a bachelor's degree from Pacific Northwest and a master's degree from USC at Berkeley. She said, in fact, that these qualifications were listed in the course schedule for 1979. You will recall that when I asked you about this, you said we that you did in fact have a bachelor's degree from Pacific Northwest University, but that you had only taken a few classes at Berkeley when you were in the Navy and did not have a master's degree. Since the bachelor's degree is supposed to be from Pacific Northwest University, I am left with the same problem I had with the doctor's degree. How can I confirm it if I cannot find the university?

Other questions have arisen in my mind. For instance, I notice that an undated brochure published by the National Audubon Society mentions only your wife's academic accomplishments:

"D. J. Nelson was born... in northeastern Utah... he served as a Pharmacist's Mate in the submarine service... he married Georgia (Jo) Hanna, a young Associate Professor of Art at the University of Southern California."

An article which you furnished from a Flagstaff, Arizona newspaper (Jan. 25, 1964), however, states:

"Nelson was born in Utah.... He became Professor of Biology at Tulane University and later, explorer and lecturer.

"His greatest discovery was the Professor of Art at the University of Southern California who is now his wife...."

I notice that you have written on the side of this article that it is "not entirely correct," but nevertheless I wonder where the information on Tulane University came from:

As if this is not confusing enough, in a letter written in 1973 you state:

"Mr. Tvedstrom points too much and he is quite wrong about 'not having any degree.' I acquired a professional degree in Europe. I happen to say however that the degree (and two lesser ones) are in the biological sciences. I do not profess to have a degree in Egyptology. I am professional however, getting substantial fees for my translations and lectures."

Would it be possible for you to furnish some information on these degrees?

I am not to admit that I am finding it very difficult to fit the pieces of this puzzle together.

It is now March 12 as I finish the last part of this letter. As I indicated at the beginning, your phone call answered some of my questions. It now appears that you do not have a legitimate Dr.'s degree. Even if you have a piece of paper making such a claim it apparently does not amount to anything.

I must confess that I feel disappointed and sad because of this whole matter—especially after the feeling I had when I realized the Book of Mormon was not an authentic ancient document but rather a product of the 19th century. In any case, I feel it is my obligation to make this information available to the public. I will, therefore, probably be printing hundreds or even thousands of copies of this letter to distribute to the general public. I am convinced that our case against the Book of Abraham is absolutely devastating, and I would not want to weaken it in any way by trying to cover up or remain silent concerning such an important matter.

I am enclosing a check for \$55.00 to pay in full the royalties I owe on your books. Even though I still believe in the general accuracy of your translation and conclusions concerning the Joseph Smith Papyri, I will not be reprinting any of the books. One thing I should say in your behalf is that you certainly didn't write the books to make money. I would have been willing to pay for more royalties than you asked. In fact, I believe that at one time you offered to let me reprint them without charge.

One other item I wish to comment about is a statement the Ogden Standard-Examiner quotes you as making: "Joseph Smith, I believe, was a fraud," he said. "He was an egotist, and I'm an egotist. There's nothing wrong with that." Now, while I admire your courage in confessing that there's nothing wrong with that, I must disagree with your statement that "There's an egotist" (most of us would never admit it). It was Jesus Himself who said: "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." (Matthew 11:28-30) On another occasion Jesus said: "...verily I say unto you, Except ye be converted, and become as little children ye shall not enter into the kingdom of heaven." (Matthew 18:3)

I suppose that this pretty well covers the matter. I should say, however, that although I feel somewhat disillusioned over this matter, I am not angry with you and want you to know that you are welcome at my home. May God richly bless you.

Sincerely,

Joseph Tanner
Joseph Tanner

MODERN MICROFILM CO.
BOX 1884
SALT LAKE CITY, UTAH 84110

Dear Jay Nelson
219 Highland Park Drive
Billings, Montana 59102

Dear Mr. Nelson,

March 20, 1960

On the 18th we received the certificate which purports to be your diploma: "Pacific Northwest University upon recommendation of the faculty of the Graduate School has conferred upon Jay Nelson the degree of Philosophy Doctor with all the honors, rights and privileges appertaining thereto. In witness whereof, the seal of the university and the proper signatures are hereunto affixed. Given at Seattle, Washington this 18th day of May 1958"

After examining the diploma and the other paper you included, we became suspicious that this was not a genuine university. So we contacted a noted educator from the University of Utah who in turn called the Executive Secretary of the Northwestern Association of Schools and Colleges in Washington. He informed him that Pacific Northwest University was only a "diploma mill" which the Federal Government had investigated for \$5 to \$55 dollars. I also called the King County Attorney's Office of the U. S. Postal Department in Seattle. Mr. Mohr informed me that this was a fraudulent operation which sold degrees for \$5 to \$55 dollars. I also called the King County Attorney's Office and was told that they had also made an investigation, although no one was prosecuted.

In conclusion, it appears that your claim to a doctor's degree in anthropology cannot be substantiated. Even though we have never made this claim, we feel that it would not be right for us to continue selling your booklets.

Sincerely,

Joseph Tanner
Joseph Tanner

Concerned Christians disclaim any interest in Nelson's credentials because "these had no bearing on his ability to speak as a witness and a translator of the papyri in question." I feel that this is an interesting position because I found the requirements of being an Egyptologist rather extensive. Mr. Hans Goedicke, Chairman of the Dept. of Egyptology at The Johns Hopkins University, Baltimore, Maryland, states: "The training of an Egyptologist is primarily done as graduate studies and requires a *minimum* of

four to five years graduate study after an undergraduate curriculum preparing a student for its pursuit. It includes Greek, Latin, French, and German as prerequisites; further, Old Egyptian, Middle Egyptian, Hieratic, Demotic, and Coptic, in addition to training in the aspects mentioned above."

4



THE JOHNS HOPKINS UNIVERSITY • BALTIMORE, MARYLAND 21218

October 31, 1980

Mr. Robert L. Brown
3430 W. WASHINGTON
Mesa, Arizona 85203

Dear Mr. Brown:

In response to your letter of October 29, I am trying to answer you as quickly as possible. I refer directly to the questions you propose to order to simplify matters.

1. The field of Egyptology includes all aspects of the study of ancient Egypt. This comprises the study of ancient Egypt in all its phases: the writing system used, the history and the chronology, the literature, religion, social institutions, technology, and of course, the material remains of ancient Egypt from architecture to minor arts.
2. The training of an Egyptologist is primarily done as graduate studies and requires a minimum of four to five years graduate study after an undergraduate curriculum preparing a student for its pursuit. It includes Greek, Latin, French, and German as prerequisites; further, Old Egyptian, Middle Egyptian, Hieratic, Demotic, and Coptic, in addition to training in the aspects mentioned above.
3. "Pyramid Power" is not included in the field of Egyptology because it is a pseudo-scientific dilution. The drive to attempt to see mysteries in ancient Egypt has its beginnings in the 5th Century B.C. and is happily continued at the expense of a gullible public.

It might be true that milk does not get sour inside the Great Pyramid, but I do not know of any case that somebody took milk inside. You probably know Peter Tompkins' *SECRETS OF THE GREAT PYRAMIDS*, which is a ruthless exploitation of Betty Willis's. It is a pity that Mr. Tompkins did not listen to his wife who wanted him to write a novel instead of science fiction. To put it as briefly as possible, "Pyramid Power" is peddled by charlatans who know nothing about ancient Egypt and is happily picked up by people who would rather believe in mysteries than cope with life. I hope this will clarify your questions.

Sincerely,

Hans Goedicke
Chairman

5

In checking all of his educational references from his lectures and from his biography in his book, we have found that he attended Eastern Montana College for one semester. The classes taken were English, Math, Science and History. (Charlotte Buen, Transcript Clerk).

As can be seen from the above, Nelson does not qualify in any sense as an Egyptologist. Further, I found the field of Egyptology extremely limited and that those who qualify are well-known by others in that field. Interestingly, of the 20 Egyptologists who responded to my inquiries, only two had any knowledge of Nelson — Dr. Klaus Baer and Dr. Richard Parker, who knew of his translation of the Metropolitan papyri, (neither of which has ever met or talked to Nelson.) Both indicate that he has an "amateur knowledge." In fact, Dr. Parker, in a letter received April 18, 1980, quotes an abstract of Egyptological works as stating that Nelson's translation is "an amateur study with gross errors."

Once when I called Dr. Baer, his secretary told me he wasn't in because he had been having health problems. She also mentioned that due to heart attack complications, he could not maintain a full schedule, and was teaching half days. Dr. Baer had been kind enough to speak with me several times over the telephone and I appreciated his time. I made mention to several of my friends that "Because of Dr. Baer's ill health, I

hoped he wouldn't be dragged into this where everybody would be bugging him." Mr. Jim Robertson, Chairman of Concerned Christians in this area, took my statement as an opportunity to publicly declare to his friends (some of which are my friends) that Dr. Baer was in excellent health and that I had lied as an attempt to "sidetrack any follow-up!" In his article of Nov. 1, he again reiterated that statement:

"We'd like to add that Mr. Brown attempted to sidetrack any follow-up work to Dr. Baer by Concerned Christians, telling a neighbor who had attended one of our meetings, 'no one else should bother Dr. Baer for he was recovering from a heart attack.' In speaking with Dr. Baer, Concerned Christian members learned his heart attack was more than 2 years ago and he was of good health now."

Previous to this article, because I had heard I was called a liar in a cover-up job, I contacted Dr. Baer and asked him for a statement concerning his health. After the article, I contacted him again for permission to quote him. Here is Dr. Baer's statement:

"Since my health has unfortunately come to be dragged into the whole business: I had a major but silent heart attack some years ago and came down with diabetes that also was not caught at check-ups. The result was severe cardio-vascular damage that led to a major heart attack in May, 1979, congestive heart failure and

renewed hospitalization in July, open heart surgery (aneurysmectomy and coronary bypass) in August. Everything seems to be more or less under control at the moment, but the bypass failed, and I was hospitalized for tests in August, 1980; fortunately, it turned out that nothing requiring major treatment had developed, and I was released after five days. To complicate matters, my father passed away a year ago, and while I went back to work in January, last year has not been a particularly good one — which is offered as a partial excuse for the delay in writing."

THE UNIVERSITY OF CHICAGO
THE ORIENTAL INSTITUTE
5720 S. UNIVERSITY AVE.

17 October 1980

Mr. Kenneth Brown
3204 BARKWOOD DRIVE
New, Arizona 85003

Dear Mr. Brown:

Please accept my apologies for the delay in getting down on paper the information you requested in regard to Mr. Jay Nelson. I will try to restrict this to matter that I have some direct knowledge of:

(1) Mr. Nelson never studied Egyptology at the University of Chicago. The Records and Research Department of the Alumni Office assures me that no Jay Nelson ever obtained a degree of any kind from this University, which seems to confirm what Mr. Robert L. Brown (your husband) found out from the Registrar's office that no one of that name ever enrolled here as a student. I cannot, of course, say whether he could have studied here under another name. During my years in the Department of Near Eastern Languages and Civilizations and the Oriental Institute (Student ID 1948/57, 1954/58, member of faculty from 1965, chairman of the Department 1972/73) there certainly was no one here of that name. For that matter, anyone who looks like the publicity photograph of his that I have (around 1960).

(2) The biographical statement that his manager was circulating in 1968 confirms my suspicion that he never studied here. It does not contain too many statements regarding his Egyptological background that can be checked (Muhammad Sabar's Chronicle had passed away by 1968), but note that he made no claim at UOAC that he had studied at or obtained a degree from Chicago or any other university. I am quite sure that he did not study here between 1968 and the present.

(3) Since my health has unfortunately come to be dragged into the whole business: I had a major but silent heart attack some years ago and came down with diabetes that also was not caught at check-ups. The result was severe cardio-vascular damage that also was not caught at check-ups. I had a major but silent heart attack some years ago and came down with diabetes that also was not caught at check-ups. The result was severe cardio-vascular damage that led to a major heart attack in May, 1979, congestive heart failure and renewed hospitalization in July, open heart surgery (aneurysmectomy and coronary bypass) in August. Everything seems to be more or less under control at the moment, but the bypass failed, and I was hospitalized for tests in August, 1980; fortunately, it turned out that nothing requiring major treatment had developed, and I was released after five days. To complicate matters, my father passed away a year ago, and while I went back to work in January, last year has not been a particularly good one — which is offered as a partial excuse for the delay in writing.

I hope that this will be of help.

Sincerely yours,

Klaus Baer

Klaus Baer
Professor of Egyptology

Mr. Robertson, does that sound to you like "he is in good health now?" I have been truthful in this matter and the above paragraphs should substantiate that.

Concerned Christians also misrepresented Thomas Stuart Ferguson in their article:

"Thomas Stuart Ferguson, a Mormon lawyer and founder of the New World Archaeological Foundation, has lost faith in the Joseph Smith translation and Mormonism."

In addition, in Nelson's lecture of February 22, 1980, in

Mesa, AZ, he says that:

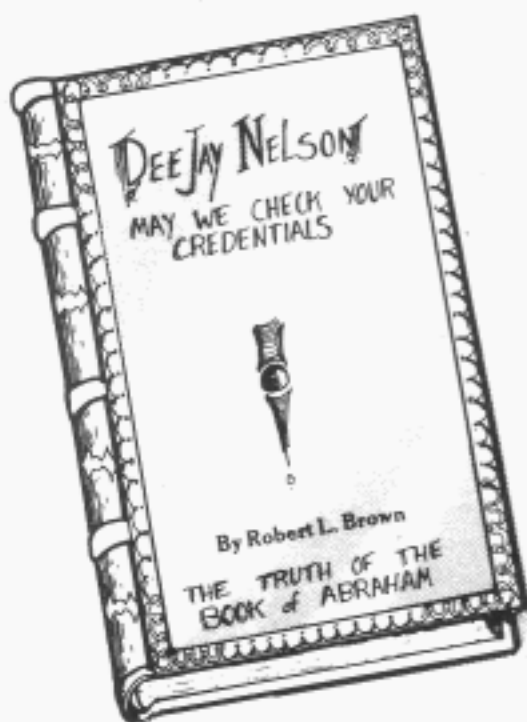
"Mr. Ferguson is still alive and though his books are still selling, he says to me, 'I don't believe it any more.'" (Ferguson and Hunter co-authored the book ANCIENT AMERICA AND THE BOOK OF MORMON)

We contacted Mr. Ferguson and in a letter to us dated October 23, 1980, he states:

"I do not recall ever meeting Dee Jay Nelson or ever corresponding with him. I am an active member of the Mormon church and always have been."



6



(BOOK COVER
WAS CHANGED)

7

people are easily led astray "by every wind of doctrine."

2. Those non-Mormons who would close their doors to the missionaries after reading such an article without ever knowing the truth. This, of course, is what the Concerned Christian's group and some others want. They even go so far as to advocate, "Don't let the Mormon Missionaries in your home!" One wonders what they are afraid of. After hearing this message, I only ask that you sincerely pray about it.

When missionaries of the Church of Jesus Christ of Latter-Day Saints go into the world to present the message of the gospel, they urge their listeners to pray earnestly to our Heavenly Father and receive the truth from the Witness of the Holy Ghost. We often quote Moroni 10:4 (Book of Mormon):

"And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.

"And by the power of the Holy Ghost ye may know the truth of all things."

It is not my intention to contend nor be brought into a back-and-forth confrontation with the Concerned Christians group. Complete information regarding this subject will be available, with documentation, in my forthcoming book.

How many people would investigate the statement of a man who claims to be the "World's most renowned Egyptologist," "Dr. Dee Jay Nelson, Ph.D.," "Professor of Egyptology," "Author," "Mathematician," etc. etc. **IT'S TIME WE MORMONS STEP FORWARD AND EXPOSE THE FRAUD AND DECEPTION USED AGAINST US.** Take Dee Jay Nelson's lecture of Feb. 22, divide the length of his lecture by all his misstatements, misrepresentations, and untruths, and you come up with approximately a falsehood a minute!

"But," says Concerned Christians, "Dee Jay Nelson's lack of credentials doesn't change the accuracy of the transla-

tion of the Metropolitan papyri." "All this doesn't change the fact that Dee Jay Nelson was commissioned by the Mormon church to translate the Joseph Smith papyri, and he did." Etc. Etc. Etc.

What I have researched concerning Dee Jay Nelson, the Metropolitan papyri and the Book of Abraham has become so extensive that I felt it mandatory to inform others of what I had found. I am prepared, through research and documented evidence in my book, to deal with the following (among other things):

1. Dee Jay Nelson's credentials as an Egyptologist and his "amateurish" ability.

2. The purported "commission" of Dee Jay Nelson by the Mormon church to

translate the Egyptian papyri.

3. The Book of Abraham and the Metropolitan papyri.

The title of the first book of a series will be "Dee Jay Nelson, May We Check Your Credentials, and The Truth of the Book of Abraham." It is a complete expose of Nelson and includes a complete explanation of the Book of Abraham and the Metropolitan papyri. This book should be available in the latter part of December or the first part of January. For information concerning the book, you can write to me, Robert L. Brown, P.O. Box 2671, Mesa, Arizona 85204.

Unfortunately, some people have been hurt by the Concerned Christian's article. Those who have been hurt the most fall into two main categories:

1. Those individuals whose testimony is weak and have not yet received the irrefutable knowledge that Christ lives and directs his church through a modern-day prophet, just as he did in ancient times. Those

I would like to give you my testimony. I am a convert to the LDS church. I was raised in a Christian home. In 1965, I met Bert and Verna Randall of Mesa. After observing the wonderful family and family life that they had, I asked them, "What church do you belong to." Verna replied, "The Church of Jesus Christ of Latter-Day Saints." I replied that I had never heard of that church, and was told that they were commonly called "Mormons." At that moment, I was startled because most of my life I had heard strange things about

Mormons. I mentioned that I had been in Mesa many times, but I had never seen a Mormon. (I thought they all had beards, black suits, and hats.) Verna asked me if I would like to learn about the church. *I knew I wanted what that fine family had!* I listened to the missionaries and was baptized into the church July 17, 1965. *That was the day that changed my life!* I will be eternally thankful to the Randall family for introducing the gospel to me. Don't take my word for it. Find out for yourself. You have nothing to lose and everything to gain. Why not invite the

Mormon missionaries into your home? They will explain to you the gospel of Jesus Christ. You can make your own decision regarding the church. You will be asked to pray to your Father in Heaven, and if you do you will know the truth of the matter by the power of the Holy Ghost.

I testify that the Church of Jesus Christ has been restored to the earth in these latter days. I exhort you to pray and receive your testimony from the witness of the Holy Ghost (Holy Spirit). If you will but do this, you will not be led astray by men who "lie in wait to deceive."



Robert L. Brown
P.O. Box 2671
Mesa, Arizona 85204

A PERSONAL INVITATION

For any person who sincerely seeks information about the Church of Jesus Christ of Latter-Day Saints, I would suggest that you contact the following sources:

1. Visitor's Center at the Temple grounds on east Main Street in Mesa. (964-7164)

2. Look in the yellow pages under "Church of Jesus Christ of Latter-Day Saints" for the congregation nearest you.

3. Call the Tempe Arizona Mission of the Church — 838-0659 or 838-0718.

4. Write to Robert L. Brown, P.O. Box 2671, Mesa, Arizona 85204, for a free copy of the Book of Mormon, Pearl of Great Price (Book of Abraham), and/or A Marvelous Work And A Wonder.

This is a letter to the editor of the Payson Round-up, July 23, 1980 by a Christian that is concerned:

Letters to the Editor

Editor,

I commend your newspaper for inviting public comment through letters to the editor.

My curiosity was quickened by an ad in the *Blue Country News* inviting the public to attend a seminar at the First Southern Baptist, to learn about the Mormons.

The meeting was conducted by Mr. Jim Robertson, an excommunicated Mormon.

I was appalled as I sat there for three hours and listened to so-called Christian people, competing with each other, to see who could make the ugliest and most sarcastic remarks about their Mormon neighbors. These remarks always brought laughter from the audience, so if each remark was a victory for those in attendance.

As a career army man, I have traveled around the world, where I seek worship with the Presbyterian faith whenever possible. Life has taught me to have a great deal of respect for all religious faiths.

I especially respect the Mormon officers with whom I have been associated. I have watched them remain on base and write letters to their wives and families and study the Bible, rather than frequent the bars, the nude attractions, and the sinful entertainments of a far off land.

One year ago, I attended a meeting at the West Minister College in Salt Lake City, Utah. This college is owned by the Presbyterian Church, however on this occasion a group of Mormons were invited to attend. The business at hand was to create a better feeling between the two faiths, through mutual understanding and trust. Also to discuss the financial distress the college was suffering at that time. The Mormons volunteered the services of N. Eldon Tanner, a member of the Mormon hierarchy to head the finance committee. About sixty days later, word reached Phoenix that the Mormons had contributed

some \$50,000 to save our Presbyterian College.

Here was an excommunicated Mormon, mixing half truths with sacred scriptures, to deceive the younger generation. He was challenged by a young Mormon deacon who suggested that he was misquoting the scriptures and only telling half the story. Mr. Heap asked for a few moments to make corrections. Mr. Robertson refused the request and said in an audible whisper, "This is Baptist night."

Yes, I enjoy my summer cabin near Payson, and have wonderful, gracious neighbors. But this display of foul play in the name of Christianity was nauseating to me.

As I witnessed this slaughter of Christian principles, certain thoughts kept passing through my mind: "Love thy neighbor as thyself. Do unto others as you would have them do unto you."

Col. Joseph P. O'Reilly

A newspaper article from the Mesa Tribune, Mesa, AZ, February 24, 1980.

- Nelson is referred to as “Dr.”
 - Nelson told the Tribune he has a degree from Northwestern University and has attended the University of Chicago.
 - Nelson tells of working for King Farouk as “one of the more important parts of his Egyptian studies”.
-

Ask his mummy

Lecturer's credentials are disputed

By MERLE PADGETT
Tribune staff writer

A spokesman for the Church of Jesus Christ of Latter-day Saints denies a claim by a Memphis Egyptologist who said in speeches in the Valley this week he translated ancient papyri for the church.

Dr. Dee Jay Nelson, who told the Tribune he has a degree from Northwestern University and has returned to Memphis, according to several newspaper reports, is not a member of the church.

Nelson was speaking at the home of a woman, who is not a member of the church, in Memphis. She said she had met Nelson at church President Spencer W. Kimball's Salt Lake City, Utah, said Nelson's claim of working for the church in translating a holy document is false.

In a telegram to Brown, Towner wrote, "I have never authorized D.J. Nelson to translate the Pearl of Great Price papyri."

Nelson claimed to have graduated with a doctoral degree from Northwestern and attended the Oriental Institute at the University of Chicago.

In the interview with the Tribune, Nelson talked about his relationship with the late King Farouk, calling the Egyptian ruler "a horrible man."

Nelson told audiences about the numerous signs he worked on throughout Egypt with the encouragement of the government.

In one other comments prompted a Mormon church high priest, Robert Brown of Mesa, to research Nelson's credentials. Brown said he checked first with Dr. Klaus Haer at the University of Chicago who told Brown that he had never heard of Nelson and that he had never seen any of the papyri.

"I can't have a degree from us because we've set a high standard for it," Haer said. "I checked with our department chief and they couldn't find any record of Nelson."

Haer conceded that Nelson has "a very good but unimpressive knowledge of Egyptian hieroglyphics, but he's not a scholar. Any real knowledge can be obtained by a scholar's work on the subject."

Nelson also said he has a "degree" from the Rocky Mountain College in Denver. "You are aware that I have been at the University of North Carolina and I have never seen any of the papyri," Haer said.

"I have not seen the title of conference with us," Haer said.

Spencer said he does not know Nelson's whereabouts.

He said he had checked the credentials of people teaching at the church in Memphis. "I have not seen any record of Nelson's work," he said.

Nelson's claim that he translated the papyri is "a very interesting story," said a spokesman for the church. "We are not aware of any such claim," he said.

The said Egyptology has been a favorite study of his since he was 17 years old.

"I wasn't particularly proficient in those days," he said.

One of the more important parts of his Egyptian studies was working for King Farouk, holding the title of Egyptian ruler's collection of valuables.

"That was back in the '40s, but I can't tell you when," Nelson said, scratching his head.

He said Farouk was thrown into exile in 1952.

Nelson said the late king hired him "as his librarian to maintain the records on his collection of Egyptian art."

Farouk was "a horrible man, very immoral," Nelson said.

"He was not the kind of man you would want to be friends," Nelson said. "He looked the Egyptian brawny and it was only right that they got rid of the man."

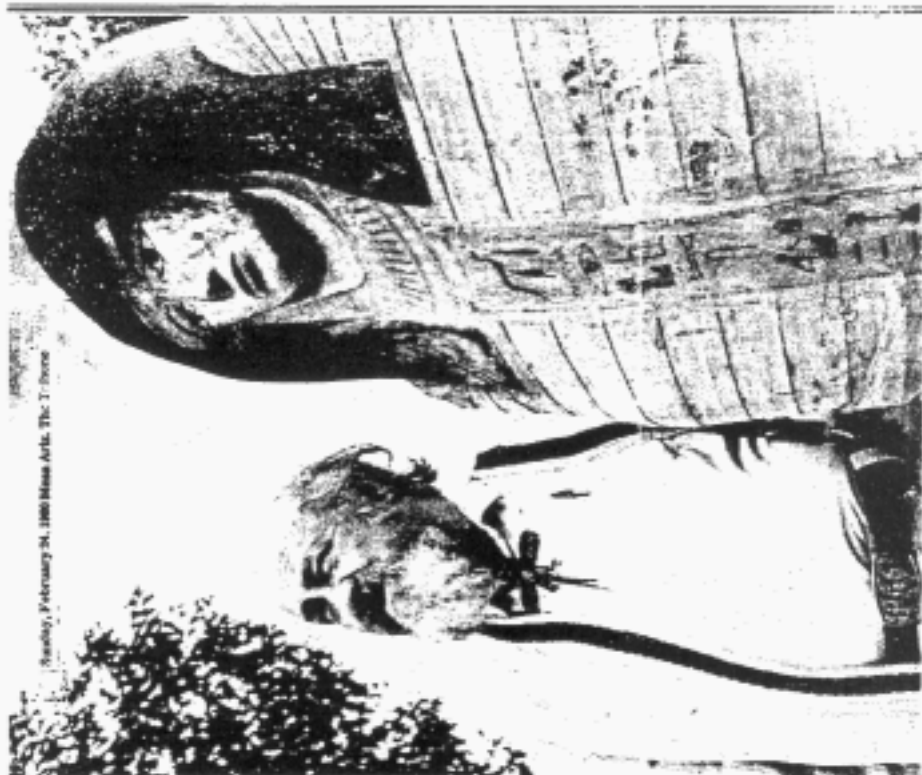
"He had only one redeeming quality, so far as I could tell," Nelson continued. "When he was drunk, he was generous. So when he was drinking, I hung around and admired his antiquities. I now have the 300-odd private Egyptian collection in my country, so far as I know."

Nelson said the collection consists of 31 scarabs, various lamps of sandy value and three reconstructions of papyrus which were used in religious ceremonies.

Nelson said the scholarship he carries in his country is that of an Egyptian army officer who fled around 1940 A.C. The papyrus is in an unperfected position. Nelson has had it repaired at several points in his life.

Nelson said he has a "degree" from the University of Chicago's Museum of Science and Industry in Chicago.

"I have no record in the museum," he said. "I have no record in the museum," he said. "I have no record in the museum," he said.

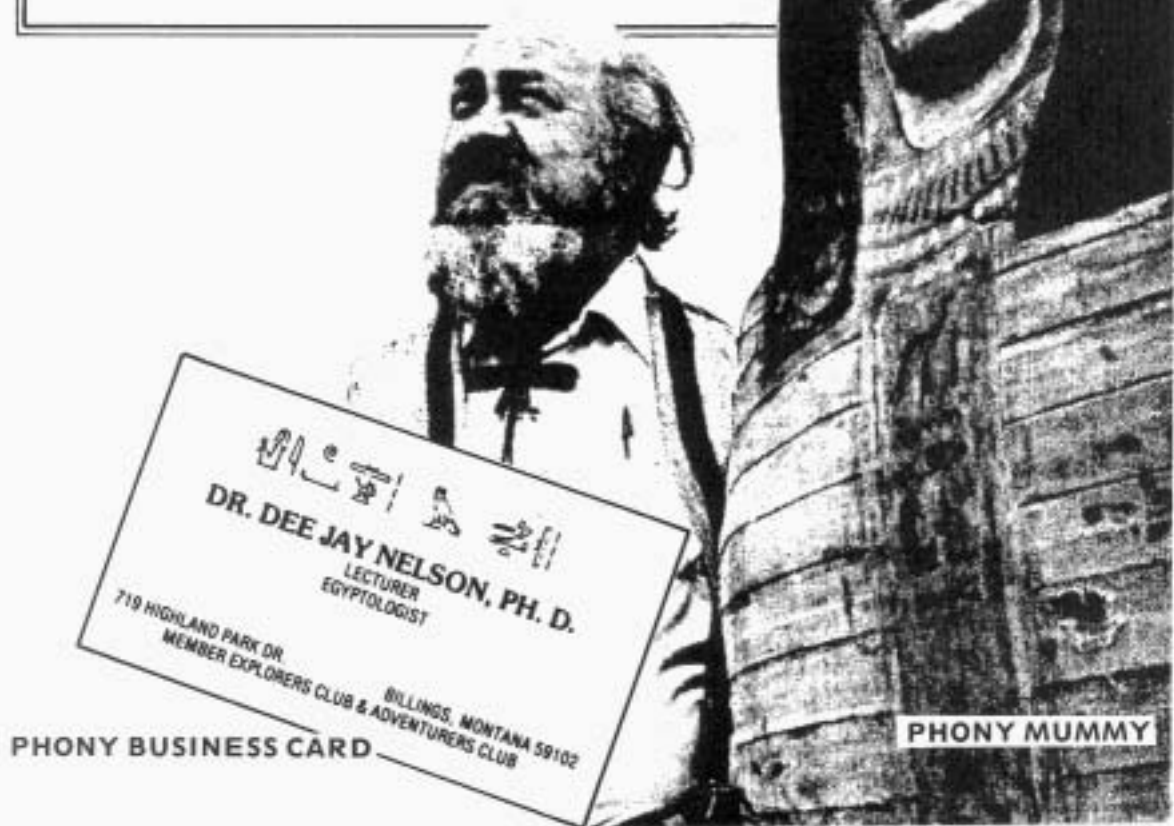
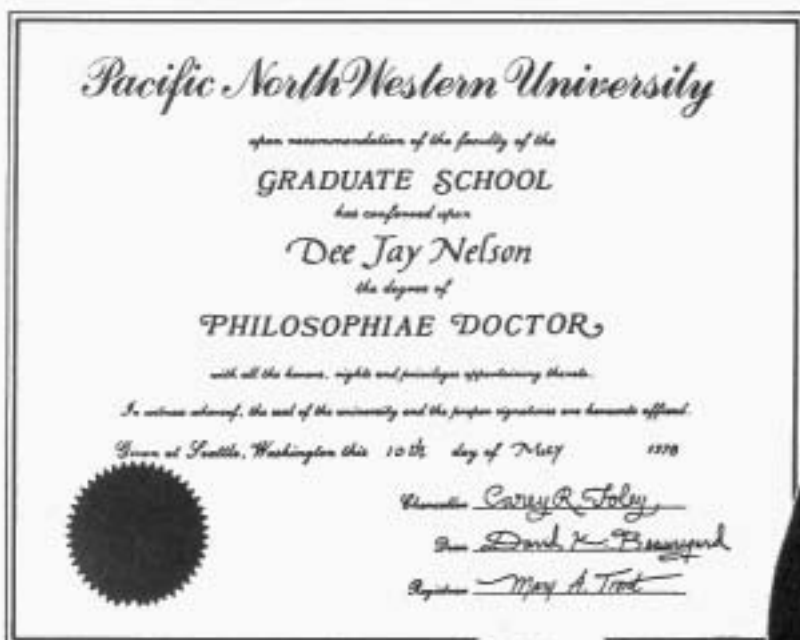


DR. DEE JAY NELSON stands with his papier mache mummy.

Photo courtesy of Dr. Nelson

Monday, February 24, 1968 News Arts, The Tribune

DEE JAY NELSON'S PHONY Ph.D. DEGREE.



PHONY BUSINESS CARD

PHONY MUMMY

ADDENDUM INTRODUCTION

Much has transpired since the first printing of "THEY LIE IN WAIT TO DECEIVE," Volume I. Response to the book has been tremendous as hundreds of letters and telephone calls have come from many parts of the world. With this response, it was soon realized that a formal organization would be needed to accommodate and quicken the work being done by the author. To meet this end, the

RELIGIOUS RESEARCH ASSOCIATION

was organized on April 29, 1982 at Mesa, Arizona. This addendum will introduce you to the Religious Research Association and explain its establishment, its purposes and its needs.

The following are a few of the many letters that have been received. Some have been re-typed and reproduced whole or in part by permission:

Sept. 17, 1981

Robert L. Brown

Mesa, AZ. 85203

Dear Brother Brown,

This is to thank you for the copy of your recent book, *They Lie in Wait to Deceive*, which you were so kind as to send me. I have read it thoroughly, and find it to be most effective and well conceived—a veritable "bomb-shell", which should finally end the spurious career of "Dr." Nelson as a famous Mormon-killer!

— — —

It is gratifying to know that someone has at last decided to unmask the deceit and falsehood which characterizes so much anti-Mormon literature. I was particularly struck by this as I listened to a lecture some time back by Dr. Walter Martin, perhaps our leading opponent today. The number of deliberate lies which someone as knowledgeable as he threw out at the audience proved that he was not interested in the truth, but only in our destruction. For example, he asked why God waited until the time of Joseph Smith to reveal his "true religion", knowing full well that we claim its first revelation to Adam himself—and to everyone else thereafter who would listen! Of course, his audience (a group of Baptists) did not realize the true claims of the "Eternal Gospel", and he was not about to enlighten them. Such is the will to misrepresent Mormonism

Thank you again,

Sincerely,



Eugene Seach
2756 E. 3220 So.
Salt Lake City, UT. 84109



Brigham Young University

Department of Statistics

April 20, 1982

Robert L. Brown
P.O. Box 2671
Mesa, AZ 85201

Dear Brother Brown:

Thank you very much for your copy of They Lie and Wait to Deceive. I read the book the first night I received it. I was fascinated by it. I think you've done a good case of detective work and a very strong piece of writing. I have already shown the book to many other people and I know several of them purchased it. I'm sure this book will do a lot of good.

Again, thank you for your good work. I hope you continue with your next two books though it must be emotionally exhausting to fight this kind of literature.

Best of luck,

A handwritten signature in black ink that reads "Wayne A. Larsen".

Wayne A. Larsen
Visiting Professor

cc Alvin Rencher
Brian Roberts

2000 Pearl St. #240
Austin, TX 78705
9 August 1982

Robert L. Brown
P.O. Box 2420
[REDACTED]
Mesa, AZ 85204

Dear Brother Brown:

I have received my copy of your book They Lie in Wait to Deceive two days ago and read through it with great interest. I have read other attempted refutations of anti-Mormon literature, and have generally been disappointed by their quality. However, as a journalism student, I was very impressed and pleased with your thorough investigation and exposure of that fraud Dee Jay Nelson and your defense of our Church.

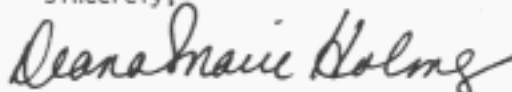
I have been a member of the Church since I first came to the University of Texas two years ago. During my first six months as a member, I was very nearly convinced by anti-Mormon acquaintances to renounce my Church membership, but thanks to a couple of good friends, I returned to full activity in the Church. Since then I have had some interest in anti-Mormon literature....

I am disturbed by the widespread dissemination of anti-Mormon material. Here in Austin, for instance, we have several Christian bookstores, and they sell this literature. The prevailing opinion seems to be that "since it is in print, it must be right." As a journalism student, I can report that that is not the case, and the widespread tendency of people to believe everything that they read is quite depressing. It's hard to convince people otherwise....

I truly am interested in this work, because I feel it is extremely important that we get rid of this lucrative source of income based upon lies perpetuated on an innocent people. Disseminating correct information is imperative. After all, as every journalism student learns, "Truth becomes established in the free marketplace of ideas." If we expose these anti-Mormon charlatans for what they are, and get the word out, then perhaps people will see the truth.

Again, I am very grateful for your book, and I'm praying for the success of your endeavor.

Sincerely,



Deana Marie Holmes

12-7-82

Dear Robert and Rosemary Brown,

I would like to express my appreciation for your efforts in compiling the information that is presented in your book entitled, "They Lie In Wait To Deceive." It has been an inspiration to me.

I'm serving on a mission in the Mass. Boston Mission. I was given as assignment by our mission president, President Olsen to become the mission expert on anti-Mormon material. As a result I studied quite a few Anti-Publications. As a former debater I was able to look at the way arguements were presented and recognize the negative influence that must have inspired this kind of work....

My father sent me your book which gave me a great deal of confidence and answered a lot of questions. I find your material of great worth in answering the storm of opposition that we are encountering here in New England.

I am to give a Workshop on Dec 20th for the entire mission. The topic is "understanding, answering and dealing with anti-Mormon material." I would like to use exerpts from your book and also supply copies of a few things from your work to the missionaries to assist them.

Thank you for your help. I pray that you will continue to research and I'm looking forward to further publications.

Sincerely

Elder David M. Callister

SPRINGVILLE MUSEUM OF ART

126 EAST 400 SOUTH, P.O. BOX 258, SPRINGVILLE, UTAH 84663 - PHONE 801-489-9434

27 August, 1981

Mr. & Mrs. Robert L. Brown

Mesa, Arizona 85201

Dear Mr. Brown,

Pursuant to my telephone conversation with Rosemary Brown this morning, I thought you might like to hear from me by letter. Thank you for your book, They Lie In Wait to Deceive. I purchased a copy from the BYU bookstore and have been unable to put it down.

For years in my Seventies work, Mr. Nelson has been a thorn in my side, and now the tables are turned. When I think of the poor and tender convert in the Hyde Park Ward in London, who was shattered because the Church (supposedly) treated Dr. Nelson so shabbily, I become very upset. If only I had your book earlier I could have prevented her apostacy (perhaps). The deceit of so many anti-Mormons is appalling and should not go unchallenged. Thank you for doing so much to make them accountable.

18 April, 1982....please excuse my long delay in finishing this letter, but I lost it and have only just now found it again. All that I say now go double. A friend of mine in England has a copy of your book and it is helping them immensely. If there is anything I could do to help you in your work, please let me know. I have done alot of research on the Ten Tribes (see January Ensign) and "Lucifer's plan in the Grand Council in Heaven", and many other topics. I've dealt with most anti-Mormon questions over the past 15 years, so if I can help on any question, please let me know.

Best success in the future and keep doing your research.

Sincerely your brother,

Vern G. Swanson

Vern G. Swanson

Director

Sept. 10, 1982

Robert L. Brown
Religious Research Association
P.O. Box 2420
[REDACTED]
Mesa, Arizona 85204

Dear Brother Brown:

I recently received your book "They Lie in Wait to Deceive." I must commend you highly on writing such an informative book. I have read the book and found it most gratifying to read the information on Mr. Dee Jay Nelson. Your book proves without a shadow of a doubt that Mr. Nelson is nothing but a big fraud! I found it most interesting and amusing how Mr. Nelson acquired his degrees from Pacific Northwestern University.

In the introduction letter which you sent along with your book you mentioned that the book "They Lie in Wait to Deceive" is only the first in a series of five books. When are the others coming out?!?! I can hardly wait! I hope that they are soon.... Please let me know the next release date of you next book.

Brethern, I support you all the way in what you are doing. I am so glad an organization like yours has been set up. I will assist you in anyway I can. Please send more information on your Religious Research Association. Would it be possible for me to become a member of your Association after my mission? Please put my name on any mailing list you may have. I hope and pray that the lord will continue to bless you in your endeavors to defend the truth.

Respectfully Yours,
Elder Brian K. Thomas
Elder Brian K. Thomas
5651 Broad Street
Greendale, Wisconsin 53129

BKT:bkt

December 03, 82

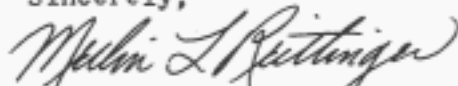
Dear Brother & Sister Frown,

Just a few short lines to let you know how much I have appreciated your book "They Lie in Wait To Deceive." It has been very informative and of great value to my continuing work in the missionary effort.

I fully agree with you, that we as members must be willing to make the effort and check these so called experts. I also feel we should not take an "apologetic" stand on issues of Church Doctrine or what the leaders of the Church have said. The strength of "Mormon Doctrine" and the Gospel of Jesus Christ can stand alone because it's position is truth. I feel we must defend it with the guidance of the Spirit and be willing to stand for truth, and against those who distort it.

I have been in the Church for 8 years along with my wife and 6 children. My oldest boy leaves for a mission in Mexico on January 6, 1983. I just want to let you know that I know, the Church is true, and I thank God for all the members like you that help me, and have the strength and fortitude to meet the opposition head on. May Heavenly Father continue to bless you with strength and health to continue His work.

Sincerely,



Merlin L. Reittinger
P.O.Box 245
Nauvoo, Illinois 62354

April 18, '82

Mr. & Mrs. Robert L. Brown
Brownsworth Publishing Co.
P. O. Box 2671
Mesa, Arizona 85201

Dear Mr. & Mrs. Brown:

Elder Novak who is serving in the New York Rochester Mission has shown us your book titled "They Lie in Wait to Deceive."

We have prayed for some years for just such a book to enable us to answer questions of people who come to the center as well as loved ones who have had their testimonies shaken by the propaganda put out by Dee Jay Nelson and the Tanners.

We would like to buy two or three of these books to give away. Could you tell us how much it would cost to buy three copies of your book?

We would appreciate your reply as soon as possible.

Sincerely,


Elder James Telford, Director

Douglas W. Smith
18,333 Lost Knife Circle #104
Gaithersburg, MD 20879
Thursday Feb. 11, 1982

Brownsword Publishing Co.
P.O. Box 2671
Mesa, Arizona 85201

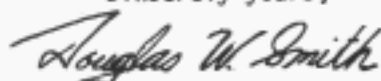
Dear Mr. & Mrs. Brown,

I am writing this letter to express my appreciation to you for publishing your book, "They Lie in Wait to Deceive". The truth which you have so studiously uncovered is a tribute to your labors and exposes those who seek to destroy the work of the Lord. In recalling a comment I read about apostates and their friends by Ezra T. Bensen in the J.D 6:184 "I heard a man say that he did not care what was said, against this people, he was ready to believe it."

I am not a member of the church but I subscribe to the Ensign and the Church News and I appreciate the wisdom of President Kimball and all the General Authorities. I also appreciate all the people of the church whom I have come into contact with in my study of the church during the last several years. I keep the Word of Wisdom and I am seeking the Lord's will for my life as far as what fellowship I should join. I have been raised as a Catholic but find some of their beliefs to be in error and I do not accept those errors.

I again want to thank you for your fine book and I hope if you publish any other works that I will be able to purchase them at our local LDS Bookstore located near the Washington Temple. May the Lord bless you both as you continue your ministry of the printed word to combat the lies and errors of others.

Sincerely yours,



Douglas W. Smith

February 15, 1982
PO Box 1528
Cottonwood, AZ 86326

Robert L. Brown
c/o Brownsworth Publishing
PO Box 2671
Mesa, AZ 85201

Dear Mr. Brown:

I am writing to commend you on your book They Lie in Wait to Deceive. Among all the emotional talk on this subject it is refreshing to find someone who is cool and objective.

It hurts to admit that I am one of those who fell for Tannerism hook, line, and sinker. What else can I say?

We were in Phoenix recently and I purchased your book at the LDS Book Store on 7th & Osborne. When we got home that evening I couldn't put it down and I finished it before going to bed. I would like to share it with some of my friends who have been urging me to break all ties with Mormonism; but I'm sure they would never read it. May I have your permission to make three copies of page 1 and three copies of page 224? This would help alot.

I am eagerly awaiting your reply and your next book!

Sincerely,
Eric Tabeling
Eric Tabeling

1631 Dupont Street
Winston-Salem, N.C. 27103
11/12/82

Dear Bro & Sis Brown,

Just a quick note to tell you that your book, "They Lie In Wait To Deceive." has influenced a very intelligent retired school teacher to return to the Church. After reading anti-Mormon literature, he became inactive & began attending other churches. We had not seen him for a year. I gave him my copy to his wife. He returned my copy of your book last night at a ward social!:

Thank you for taking the time to write the book!

Flourence Hutchins

26 October 1981

Mr. & Mrs. Robert L. Brown
 P.O. Box 2671
 Mesa, Arizona 85204

Dear Mr. & Mrs. Brown

My name is Darrick Troy Evenson, and I am writing you this letter in appreciation of your new book, "They Lie in Wait to Deceive." I, too, am no stranger to the anti-Mormon campaign of today. I have my own terminology for such a movement; I call it simply the "Counter-Mission". To be sure, when I was only a convert of a few months (this was back in February of 1979) I walked into a "Christian" bookstore looking for something that was written by the Church (you can see how naive I was back then). I glanced over to the far wall of the building and noticed dozens of books with the picture of the Salt Lake Temple on them. I thought to myself, "Ah! There they are." But when I glanced at the sign above, it said, "Cult/Occult Section." I was confused. I picked up one of the books that were on the shelves and I began to read. Something inside of me told me to put it down, but because of intense curiosity I had to read on... I read only a short ways into it when I recognized that the Church hadn't printed that book. I spent about three hours in the bookstore, and I became familiar with all the anti-Mormon books that were there. I walked into that store a joyous person, but I did walk out a confused and embittered person. It struck me with such alarm and seriousness that I made a vow to myself. I vowed that if I had been deceived by the Church (as the Tanner's and others said), then I wanted to know Who, What, Where, How, and Why! I immediately quit my job and quit school. I was living with my parents, so staying alive was the least of my problems. I took the money that I had saved up in the service to use in my search for the pro or con. I began to read, and I read so much that more and more questions were coming into my head, and no answers as of yet. To understand some of the arguments, I had to find out what the other churches believed and taught. So I began to visit other churches. I went to visit theological seminaries up here and down in California. All this time I was totally inactive from the Church. I decided that I alone was to find out what all this was about, and how it was carried out. I must now say that it was several times that I confided to my friend that the Church was false; the "evidence" to me then seemed so overwhelming. When I visited the libraries (public), the anti-Mormon literature outnumbered the church books three to one. At the sectarian libraries, there was NOTHING BUT anti-Mormon in regard to the church. However, even after I succumbed to the anti-Mormon propaganda, something inside me (which I recognize now as the Holy Ghost) kept telling me to dig deeper to find the truth. After awhile, I began to regularly study at the Institute libraries in Tacoma, Seattle, and in different parts of Los Angeles. The UCLA Institute of Religion was most helpful because of their tremendously valuable collection--the Times & Seasons, Millennial Star, etc. I also became very familiar with the works of Hugh Nibley and other Latter-day Saint Apologeticians. Some very enlightening publications were BYU Studies, Dialogue, Sunstone, and a few others. One by one the claims of the anti-Mormons began to fall. Eventually, after 17 months of research and study, the last anti-Mormon claim fell. I then asked, in extreme violation of the "Tanner Code of Truth", my Heavenly Father in prayer to confirm my findings. And He did in a most joyful way! Now I have been fully active for more than a year, and I am now saving up for my mission. I want to share my knowledge and joy with others. I am not trying to stress paper, but I am going to stress prayer. I would also point out that to those who are just mild investigators, or to those who have not yet a firm foundation in prayer, the "paper" helps them to search for the prayer. Many do say, "What need have I to pray about the alleged truth of your church when there is so much evidence here to show that it is false?" and "You know where there is all this smoke there must be some fire!" I read your book and I truly enjoyed it. To be sure, many things in paper (the Dead Sea Scrolls, Nag Hammadi Library, recent discoveries of the Book of Enoch and hundreds of other long lost writings, peculiar findings in Central America, etc.) can point to the truthfulness of the divine mission of the Prophet Joseph Smith. However, as you pointed out, these should never be supreme, but only contemporary in the secondary degree, to that of the unwavering testimony that comes through prayer.

I still study the counter-mission, but study the counter-mission of the "former days". The things that they reported about Jesus and the ancient Church bear (as Hugh Nibley puts it) "striking parallels to that which was reported about Joseph, Brigham, and the Church of the Last Dispensation. I remember that you mentioned in your book that you found other people who were exposing the counter-mission also. I feel that someday it could be productive for all these individuals to exchange information, one with another. I wish for a project that would get good, scholarly, apologetical

works in the libraries--public libraries. There is a need! Do you agree? The goals of the counter-generation (the nation-wide anti-Mormon campaign) is:

- 1) To use a well-financed campaign of misinformation to inject doubt, hoping to destroy the faith of the membership of the church; and, using this same campaign, to halt the exodus of members of other churches into this church--while at the same time making a very good living in the process.
- 2) To carefully misinform the Christian public as to the origin, beliefs, and ultimate goals of the Church hoping to make it appear unpopular.

To the first goal they have overwhelmingly failed, except the part about "making a good living in the process". Their campaign is now confined to investigators and new converts. To the second goal I can only say that so long as there exists uninformed people in the world this will persist to some extent. As you know, Christ said that in the latter days men shall persecute the Saints in His name. The fight against the counter-mission is confined only to the individual. Each individual must have the evidences presented to him without deceit. I have talked to many ministers who, after I had made my presentation to them, have admitted to me that there "maybe" was some misinformation given against the Church, but such means were justifiable because the "end" was so desirable! I have met many counter-missionaries who tell me that they "love me and only want to save me"; yet, when I show them my presentation, they curse me to the eternal flames of Hell to be tortured continually forever. I have even been assaulted on several occasions. I am now positive that nothing can halt the counter-mission, for it is not of man alone (if you know what I mean). Now, instead of getting upset by beguilers, I recognize that Christ assured us that this would be a sign of the true church. If I ever walk into a church, or any related institution, that did not have some anti-Mormon literature in it, then I would get worried! For I would figure that they thought that they no longer needed it. And THAT would worry me! However, I am extremely confident that this will never be the case... I am sure there are many who fight against the Church in sincerity. They do so because they have been deceived by the likes of the Martin's, Tanner's, and (as you pointed out so well in your book) the Nelson's. I would say also that there are a few, not many but a few, who, after investigating the Church for a time, turn away because of the campaign of misinformation. In my opinion, there should be a strong apologetic campaign to benefit the "few". Although, we should (not) rebuke for the sake of rebuking itself. In the ancient church, men like Justin Martyr, Irenaus, and Origin (who was like an ancient "Hugh Nibley") did not hesitate to rebuke the popular mythmakers such as Celsus, Lucian, and the hordes of Jewish scribes and ministers. I don't know where I would be now if it weren't for the Apologeticians of the latter days.

Many here in Tacoma are looking forward to your next book. Truly, if there is anything I could do for you (I am quite a researcher), just let me know. Right now I am saving up for my mission; I feel that the joy that this gospel brings is, in me, bursting at the seams, and I must share it with everyone I can. If you possibly can, I would dearly appreciate it if you could write me and tell me what the reaction of your book has on your own community in general. Our testimony is sure, and what a joy it truly brings! Take care.

Your brother in Christ and His Saints,

Darrick Troy Evenson

Darrick Troy Evenson
Tacoma Washington South Stake
Tacoma South Tenth Ward
(206) 473-4075

19 Aug 84

Dear Brothers and Sisters:

I am a recent convert to the church. I was baptized while serving in the Air Force over in Germany. Many of my "Christian" friends have sent me anti-Mormon literature and it began to confuse me. I'm certainly glad that you are bringing the truth forth. It not only helps new converts like myself, but helps the others searching for the truth learn that they are being deceived.

Once again I am grateful to people like you who have the courage and faith to research and dispell falsehoods.

Sincerely,



6 - 3 - 84

To Robert L. and Rosemary Brown,

It's with gratitude and appreciation that I write this letter to you, for the time and effort and expense you occurred in having published your book "They Lie In Wait To Deceive". Little did I realize when I received my copy in March 1982 that I would be in the position that I am today.

It was a couple of weeks ago that a neighbor, who is a Seventh Day Adventist, invited me to two consecutive meetings, one why everyone should join the Church of Jesus Christ of Latter-day Saints, and the other why you should not. It was at the latter meeting that the speaker, a Pastor of the S.D.A. Church introduced the name of D. J. Nelson and Jerald & Sandra Tanner to support the information he gave relating to Joseph Smith being a false prophet.

You can imagine the way I felt when I realized that what you experienced I was now a part of; the difference being I now have evidence, through your investigations, of the falsehoods of which the Pastor spoke. It is my intention to expose these people also (Nelson & Tanners) that my neighbor may realize that he is being misled by people who would destroy the faith and testimony of others regarding the restoration of the Gospel of Jesus Christ.

Yours Sincerely



23 November 1984
1043 Monroe Avenue
Huntington, West Virginia 25704

Robert L. Brown
P. O. box 2671
Mesa, Arizona 85204

Dear Sir:

I am an Army officer and an active member of the Church of Jesus Christ of Latter-day Saints (Mormon). Volume 1 of They Lie in Wait to Deceive concerning Dee Jay Nelson was something I found to be very interesting. I was pleased to read in the Church News that Volume 11 had been or was about to be published.

Anti-LDS literature, tapes, etc, are rather far-reaching. When I was stationed in Germany I met a gentleman who, upon finding I was a Mormon, asked me questions about my faith from some small pamphlets. While my German is not good, I translated the title of one of them as "False Prophets". Before I thought such things were published by misguided or uninformed people. The concept that this is a lucrative business for some people never dawned on me until I read Volume 1. While the Church rarely, if ever, gets into an argument with its critics, I feel that you and your organization are doing a great service.

I'm looking forward to Volume 11. A self-addressed, stamped envelope is enclosed for your immediate reply.

Sincerely,



PAUL R. CLARK

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The following is a transcript of another Mike Dixon Talk Show interview on KOY Radio, Phoenix, Arizona, February 4, 1982 — almost two years after Mike Dixon interviewed Dee Jay Nelson. On this program, Mike Dixon interviewed Kent Turley, an LDS Stake President from Phoenix, Arizona. The very last person to call in was a man who was asking about Dee Jay Nelson's work.

NOTE: Please refer to pp. 33-35 in this book for the transcript of the Mike Dixon interview with Dee Jay Nelson.

TRANSCRIPT OF THIS CONVERSATION

Caller: I have a little question here — not that I'm an expert, I'm just kind of interested. I heard sometime ago that there was a professor by the name of D.J. Nelson — an expert in Egyptology who translated the Egyptian Papyri of the Pearl of Great Price and I just wondered if you're familiar with that Mr. Turley, and what he concluded about this Mr. D.J. Nelson if he was a Professor at Brigham Young University and it was very interesting and affected a great deal of my feelings toward the L.D.S. Church.

Mike: This is Michael — let me jump in, in the interest of time because we only have a minute and I am sure Kent wants to respond. I found the man to be a fraud. I found his credentials did not check out and we were embarrassed when we had him on the program — now having said that, Mr. Turley can make a response.

Kent: Sir, I personally don't know anything about D.J. Johnson (sic Nelson) other than what Michael said — a church member called me earlier in the day about him — personally as to the Pearl of Great Price, I have done a considerable amount of reading by Hugh Nibley on archeological evidences as to Abraham in Egypt and the Book of Life and the pictograph that is shown in the Pearl of Great Price. I'm not an expert in that area but in my readings The Pearl of Great Price is as much scripture and I accept it as such as the Book of Mormon is.

Mike: In all fairness I will tell you that I only looked up those references or my staff only checked the references, that this particular gentleman supplied to us himself. The University where he said he did his doctoral work had no record of him and whether he did independent scholarship on his own I have no way of knowing. What his conclusions are I have no way of knowing how valid they are but I suspect a man who, when he gives me credentials and his credentials do not check out — I have to take everything he says with more than just a grain of salt, I'm afraid.

Caller: I would certainly do the same and the only reason I would really lend any credibility to him is the fact that Hugh Nibley himself held him up as the greatest Egyptologist in the world.

Mike: I have no knowledge on that — all I know is if he were that substantive, if everything were true he would have no reason to fabricate and I found also in interviewing him that he was speaking with more ire than I would thought appropriate for a scholar. It seems as though I'm only giving an impression and I have interviewed hundreds of people in my time. He seemed to me to have an axe to grind and I find that strange, with a man devoted to scholarship and so, for those reasons and the reasons that his credentials didn't check the rather cursory examination we gave him, make me wonder exactly what his motives are.

Caller: Too bad we didn't get to hear his program.

Mike: Sorry you didn't — he was interesting, he was on for about an hour and a half.

Caller: How long ago was this?

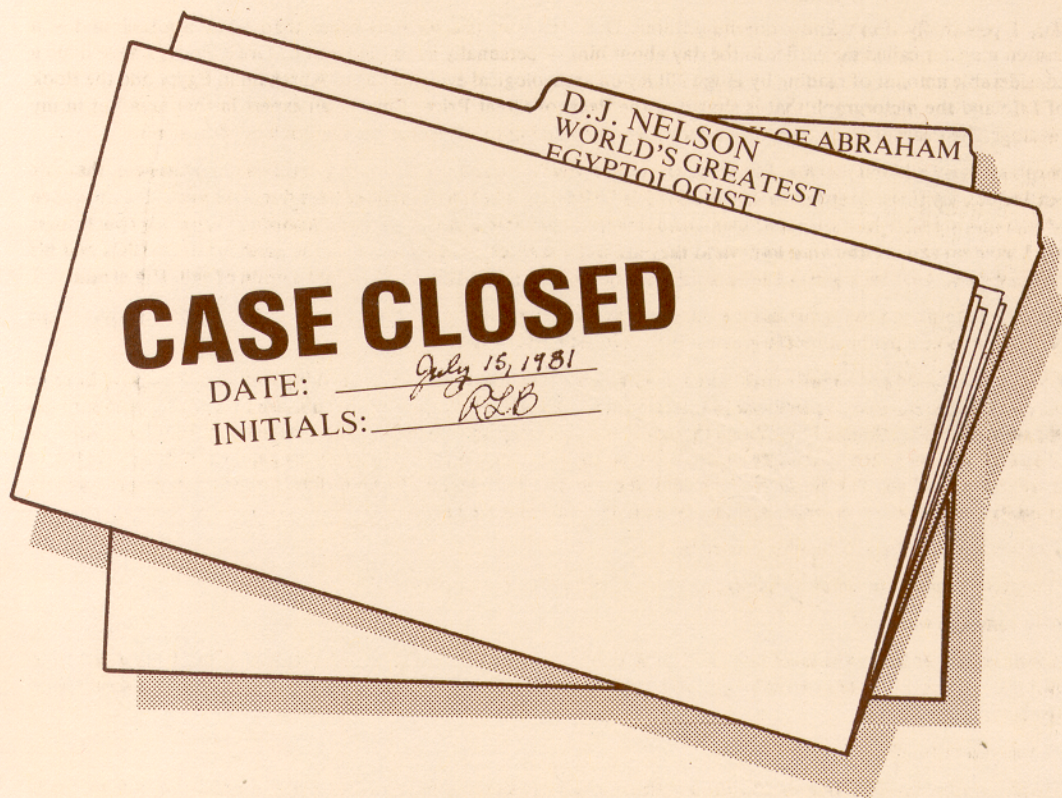
Mike: About whenever he was in town before. I think that would probably have been a year and a half to two years ago and I'm just guessing. It's two minutes after ten and I've got to go because of time but I thought you deserved to know that.

Caller: Thank you so much.

Mike: Thank you for calling. Dennis Martin has the news. Kent thank you again for doing a great job and we really appreciate your time tonight.

Kent: Thank you.

We have faced the issue —
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