

CAN THE BROWNS SAVE JOSEPH SMITH?



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By Jerald and Sandra Tanner

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1981

(Digital version 2023)

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Can the Browns Save Joseph Smith?

On November 27, 1967, the Mormon-owned *Deseret News* announced:

NEW YORK—A collection of papyrus manuscripts, long believed to have been destroyed in the Chicago fire of 1871, was presented to The Church of Jesus Christ of Latter-day Saints here Monday by the Metropolitan Museum of Art. . . .

Included in the papyri is a manuscript identified as the original document from which Joseph Smith had copied the drawing which he called “Facsimile No. 1” and published with the Book of Abraham. (*Deseret News*, Nov. 27, 1967, page 1)

In the *Salt Lake City Messenger* for March 1968 we demonstrated photographically that one of the papyrus fragments in this collection was used by Joseph Smith in producing his “translation” of the Book of Abraham—a work which appears in *The Pearl of Great Price*, one of the four standard works of the Mormon Church. Grant Heward, an amateur Egyptologist who had previously done missionary work for the Mormon Church, pointed this out to us and also demonstrated that what Joseph Smith believed was the Book of Abraham was in reality the pagan “Book of Breathings”—an Egyptian funerary document having nothing to do with Abraham or his religion. Some of the world’s top Egyptologists later confirmed that this is a copy of the “Book of Breathings” (see *Dialogue: A Journal of Mormon Thought*, issues for Summer and Autumn of 1968).

Just after Grant Heward identified the text as the “Book of Breathings,” we were visited by a Mormon by the name of Dee Jay Nelson. Mr. Nelson had a manuscript purporting to be a translation of the Joseph Smith Egyptian Papyri which he wanted us to publish. At first we were suspicious of Mr. Nelson. We thought that he might be trying to trick us into publishing a false translation of the papyri, but after carefully examining his work we decided that this was not the case. In 1968 we published his translation under the title, *The Joseph Smith Papyri*. Subsequently,

we printed three other pamphlets by Mr. Nelson. At the time Nelson made his translation, he did not claim to have a doctor’s degree in Egyptology or any other subject. He told us that he learned the ancient language in Egypt while working under Zakaria Goneim. Because we knew that Dee Jay Nelson did not have a doctor’s degree we never referred to him as “Dr. Nelson.”

In any case, Dee Jay Nelson later withdrew his membership from the Mormon Church and began to give lectures in which he questioned the validity of the Book of Abraham. Unfortunately, Mr. Nelson began to make exaggerated claims concerning his importance as an Egyptologist and about ten years after completing his translation of the Joseph Smith Papyri, he claimed to have obtained a doctor’s degree from Pacific Northwestern University.

According to Mr. and Mrs. Robert L. Brown, on February 22, 1980, Nelson gave a lecture in which he had the audacity to challenge his audience to check his credentials: “I 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” (*They Lie in Wait to Deceive*, page 184). Mr. and Mrs. Brown accepted Nelson’s “invitation to check him out,” and found that he had lied about his credentials.

Shortly after Nelson gave this lecture, we received a phone call from a woman in Arizona who said she was an ex-Mormon but was disturbed over Nelson’s claim concerning his doctor’s degree. This phone call prompted us into making an investigation into Nelson’s claim. The following pages contain a photographic copy of a letter we wrote to Mr. Nelson asking for verification concerning his degree. (We have placed brackets around over 900 words in this letter and will explain the reason for this later.) This letter is followed by Nelson’s purported degree from Pacific Northwestern University. After this we have reproduced two letters which we wrote to Nelson concerning the matter. These letters are followed by copies of some material printed by Pacific Northwestern University. The last item is an undated newspaper clipping regarding the diploma mill.

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

March 11, 1980

Dee Jay Nelson
719 Highland Park Drive
Billings, Montana 59102

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 Marquardt told us that he had talked to a Mormon Egyptologist by the name of Edward Ashment, 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. Ashment was probably misinformed. In other words, I believed that you were being unjustly discredited. I know that people have started many false stories about me (such as that I am a polygamist, have sclerosis 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 de-

Mr. Nelson, page 2

gree.

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 missing 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 B OF A TOPIC. DON'T NEED M HARRASSMENT. AM EGYPTOLOGIST NOT CRUSADER.
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. Lorri Keck 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.

If I were to overlook misrepresentation on the part of non-Mormon writers I would be operating on a double standard. You will no doubt remember what we wrote about "Dr. Webb"—the great defender of the Mormon faith. It is summed up in our new book, The Changing World of Mormonism, page 333:

"The other Egyptologists whom Spalding contacted rendered a similar verdict—i.e., the 'Book of Abraham' was a work of Joseph Smith's imagination and had no basis in fact. . . . Mormon historian B.H. Roberts admitted that there 'were no Egyptian scholars in the church of the Latter-day Saints who could make an effective answer to the conclusions of the eight scholars who in various ways pronounced against the correctness of Joseph Smith's translation...' (A Comprehensive History of the Church, vol. 2, p. 139).

"The Mormons, however, did receive help from a writer who called himself 'Robert C. Webb, Ph.D.' Fawn M. Brodie claimed that Robert C. Webb's real name was 'J.E. Homans,' and that he was 'neither an Egyptologist nor a Ph.D.' (No Man Knows My History, 1957, p. 175). From this it is rather obvious that the Mormon leaders were guilty of deception. Strange as it may seem, Dr.

Mr. Nelson, page 3

Sidney B. Sperry, of Brigham Young University, confirmed the fact that Robert C. Webb was no Ph.D: 'He wrote a wonderful book, . . . under the name Robert C. Webb, Ph.D. I regret that the brethren let him put down Robert C. Webb, Ph.D., because he was no Ph.D.' (Pearl of Great Price Conference, December 10, 1960, 1964 ed., p. 9). On page 6 of the same publication, Dr. Sperry stated that Dr. Webb's 'real name was J.C. Homans.'

"At any rate, the Mormon church was able to survive Spalding's attack on the 'Book of Abraham' with very little injury because church members felt that 'Dr. Webb' had answered the critics. Writing in the Improvement Era, April 1913, N.L. Nelson stated: 'Dr. Webb has, indeed, vindicated the prophet better than he knew himself.'"

If it turns out that you do not have a Dr. 's degree, honesty would demand that I make a public statement to that effect. Otherwise, I would find myself in the same position as the Mormon leaders who concealed the true identity of "Dr. Webb." It is my firm belief that "there is nothing covered, that shall not be revealed; and hid, that shall not be known." (Matthew 10:26) I feel that the Lord wants Christians to be honest even though it costs us a great deal.

I doubt that the Mormon Church leaders will ever have the courage to directly attack you concerning the issue of credentials because of their use and support of "Dr. Webb." Even Dr. Hugh Nibley defended "Dr. Webb" in the Church's own publication, Improvement Era, Jan. 1968, p.22:

"Thus reassured, Bishop Spalding proceeded to demolish R.C. Webb: 'We feel that we should be in a better position to judge the value of the opinions of Robert C. Webb, PhD . . . if we were told definitely who he is. . . . If Dr. Talmage . . . would inform us what the author's real name is, where he received his degree, and what academic position he holds, we should be better able to estimate the value of his opinions.' Here it is again: The bishop is not interested in Webb's arguments and evidence, but in his status and rank—considerations that are supposed to bear no weight whatever with honest searchers after truth—Nullus in verba! What on earth have a man's name, degree, academic position, and, of all things, opinions, to do with whether a thing is true or not?"

At any rate, even though the Mormon Church will probably remain officially silent concerning your credentials, I feel that my conscience will not allow me to keep silent if there is a problem. I realize, of course, that the question of your credentials does not affect the validity of your translation, and that the Church is in a real bind with regard to the matter since its chief defender, Dr. Hugh Nibley, has written that your work is reliable:

"The publication of the Joseph Smith Egyptian Papyri has now begun to bear fruit. Two efforts at translation and commentary have already appeared, the one an example of pitfalls to be avoided, the other a conscientious piece of work for which the Latter-day Saints owe a debt of gratitude to Mr. Dee Jay Nelson. . . . This is a conscientious and courageous piece of work— . . . Nelson has been careful to consult top-ranking scholars where he has found himself in doubt. He has taken the first step in a serious study of the Facsimiles of the Pearl of Great Price, supplying students with a usable and reliable translation of the available papyri that once belonged to Joseph Smith." (Brigham Young University Studies, Spring 1968, pp. 245 & 247)

Although we have used your translation of the Joseph Smith Papyri in a number of publications, we do not feel that our case against the Book of Abraham rests upon it. We have the testimony of some of the world's greatest Egyptologists— i. e., Professor Richard Parker of Brown University and Professors Klaus Baer and John A. Wilson (now deceased) of the University of Chicago's Oriental In-

Mr. Nelson, page 4

stitute. Even before you came on the scene our friend Grant Heward had identified the papyrus Joseph Smith used in the production of the Book of Abraham as the "Book of Breathings"—a pagan funerary document (see Salt Lake City Messenger, March 1968). I had studied the Egyptian language on my own before you came to Salt Lake and was able to test your work at various points. I knew therefore that it was generally a "reliable translation" as Dr. Nibley has admitted.

In your Mailgram you state that "ONE OF PUBLISHED BOOKLETS WAS PART OF MY THESIS!" You are apparently referring to your publication, Pyramid Science Experimenter. 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 (Social)."

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

"I have been much occupied with short lecture tours and have been much of the time in Washington working on my doctorate. I'll have it within 4 or 5 months. The thises 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 Northwestern 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 Northwestern 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 Northwestern 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.

Now, 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. Lorri Keck, the director of this program, informs me that no credit is given for these classes. (I do not accuse you of hiding this fact, because you previously sent me a "Course Schedule" for Spring, 1976, which said the classes were "non-credit!") Mrs. Keck, however, is disturbed because you have been calling 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, as boxing." 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.

Mr. Nelson, page 5

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 Vespo Eliad and Zakaria Goneim (then Keeper of Antiquities at Saqqara) 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 coin of the kingdom) 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, 1978)

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, 1979, to a Mrs. Sorensen:

"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 Northwestern and a master's degree from USC at Berkley. She said, in fact, that these qualifications were listed in the course schedule for 1979. You will recollect that when I asked you about this, you told me that you did in fact have a bachelor's degree from Pacific Northwestern University, but that you had only taken a few classes at Berkley 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 Northwestern 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. Tvedtnes protests too much and he is quite wrong about "not having any degree." I acquired a professorial degree in Europe. I hasten to say however that the degree (and two lesser ones)

Mr. Nelson, page 6

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 more information on these degrees?

I am sad 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—somewhat like 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 far 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 quoted 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 you are "an egotist" (most of us would never admit it), I must disagree with your statement that "There's nothing wrong with that." 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,

Jerald Tanner
Jerald Tanner

Pacific North Western University

upon recommendation of the faculty of the

GRADUATE SCHOOL

has conferred upon

Dee Jay Nelson

the degree of

PHILOSOPHIAE DOCTOR

with all the honors, rights and privileges appertaining thereto

In witness whereof, the seal of the university and the proper signatures are herunto affixed.

Given at Seattle, Washington this 10th day of May 1978



Chancellor *Carey R. Foley*

Dean *David J. Beauregard*

Registrar *Mary J. Trout*

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

March 20, 1980

Dee Jay Nelson
719 Highland Park Drive
Billings, Montana 59102

Dear Mr. Nelson,

On the 18th we received the certificate which purports to be your diploma: "Pacific North-Western University upon recommendation of the faculty of the Graduate School has conferred upon Dee Jay Nelson the degree of Philosophiae 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 10th day of May 1978"

After examining the diploma and the other paper you included, we became suspicious that this was not a genuine university. Sandra 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 learned from him that Pacific Northwestern University was only a "diploma mill" which the Federal Government had investigated for mail fraud. To confirm this I called John Mohr of the U. S. Postal Department in Seattle. Mr. Mohr informed me that this was a fraudulent operation which sold degrees for 85 to 105 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,

Jerald Tanner

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

April 7, 1980

Dear Mr. Nelson,

You will probably not be too pleased to learn that Dr. James Bemis, of the commission on Colleges and Universities of the Northwest Association of Schools and Colleges, kept a file containing material on Pacific Northwestern University and that we have obtained a copy through an educator at the University of Utah. Besides a newspaper article, it contains material from Pacific Northwestern University which you must have read and which seems to contradict the statement you prepared on March 16. In this statement you claim you were "duped" by the university. You state that you were told that "the university Graduate School was not then fully accredited but that it was just a matter of time before accreditation was acquired...and that when it was procured it would be a simple matter to apply it to my degree." I cannot accept this explanation. The material from the "school" says that there were "No Classes...No Studying... No Exams." I feel that you are too intelligent to believe that such an organization could ever be accredited. The evidence clearly shows that this was nothing but a "diploma mill."

You state that the Pacific Northwestern "degree has been most useful to me. I have had much cooperation from officialdom in the Middle East where it would otherwise have been withheld." While you may have gotten away with this in the past, the cover has now been "blown." I hope to receive more information on the Seattle school within the next few days.

In a letter you wrote on March 16 you complained that "Some have been saying that I work for the C.I.A. and it has even been claimed that I am really still a Mormon and am lecturing to test the faith of members." Now, while it would be difficult for me to believe that you were speaking to "test the faith of members," I do have a question in my mind with regard to your possible involvement in intelligence work. I remember that you told me that you had worked for the U.S. Government to develop a secret code. In light of your statements about Pacific Northwestern, however, I do not know how much stock to put in this claim. Nevertheless, because of your ability with languages (even Chinese) and the great deal of time you spend in foreign countries, I am suspicious that you might be linked in some way to the intelligence community. I remember, for instance, some printed literature telling how you disguised yourself as a Bedouin sheik and traveled to Moslem Holy Places forbidden to Christians. Your disguise consisted of coloring your skin and wearing dark contact lenses, and you used a special camera hidden in a water gourd bottle to film your travels. Anyone who could do this would certainly be of interest to the intelligence world. I suppose, however, that I may never find out the full truth about this matter.

Sincerely,

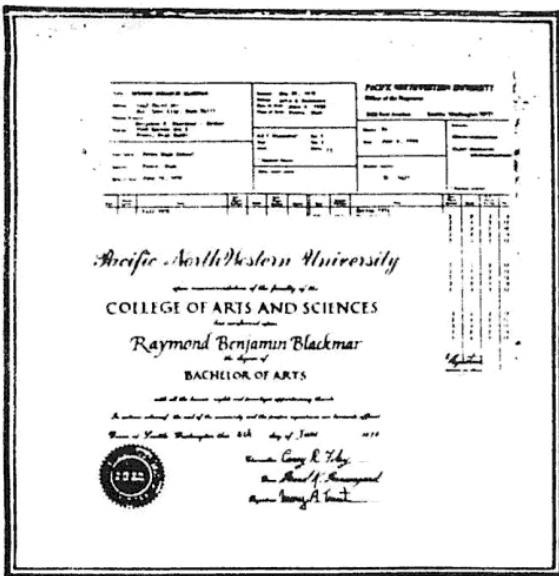


Jerald Tanner



Pacific Northwestern UNIVERSITY

will award you a COLLEGE DIPLOMA



No Studying

Each diploma is accurate in every detail, just as any diploma awarded by other colleges and universities throughout the nation. It will be a handsome addition to the wall of your den, study, or office. You'll impress your friends and acquaintances when you display your achievements as a bachelor, master, or doctor.

No Exams

With each diploma Pacific Northwestern University will prepare an individual record of your college attendance and provide you with a transcript of the courses taken and grades earned for the degree you have been awarded. This transcript will provide "proof" of the authenticity of your diploma to those friends and acquaintances who may wish to verify its accuracy. Your college record will be realistic in every detail, complete with the original signature of an official in the registrar's office and the embossed seal of the university.

No Classes

Now you can have that diploma you have always wanted but have not had time to study for, and at a cost so low it will surprise you.

Your diploma will be custom printed on heavy-weight parchment paper, and carefully hand-lettered by a professional calligrapher with your full name, type of degree, and date of graduation. The diploma will be approved by the original signatures of the university chancellor, the dean of the college granting your degree, and the registrar. A gold medallion embossed with the original seal of Pacific Northwestern University will be affixed to your diploma to attest to its authenticity.

You will receive one authenticated transcript free with your diploma. Additional certified copies will be mailed from the office of the registrar directly to whom-ever you wish for a small additional fee.

YOU MUST BE COMPLETELY SATISFIED OR YOUR PURCHASE PRICE WILL BE CHEERFULLY REFUNDED IF DIPLOMA AND TRANSCRIPT ARE RETURNED WITHIN FIVE DAYS AFTER RECEIPT.

(See next page for description of diplomas available)

DIPLOMAS AVAILABLE

Bachelor's Degree



This degree is normally awarded for four year's study beyond high school level. Select one of these degrees:

- BACHELOR OF ARTS
- BACHELOR OF FINE ARTS
- BACHELOR OF SCIENCE

The full cost of each Bachelor's diploma, including transcript, is \$85.00. Time payment price is \$35.00 down and \$5.00 per month for ten months. No finance charge. On all installment purchases your diploma is sent at once, but your transcript is not mailed until all payments have been received by PACIFIC NORTHWESTERN.

Master's Degree

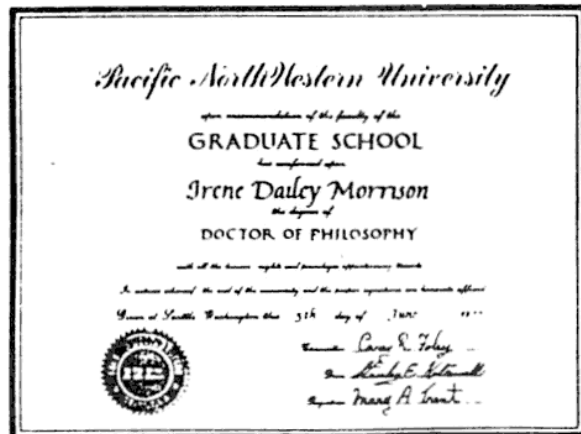


This degree is normally awarded for one or two year's study beyond the bachelor's degree level. Select one of these degrees:

- MASTER OF ACCOUNTING
- MASTER OF ARTS
- MASTER OF BUSINESS ADMINISTRATION
- MASTER OF FINE ARTS
- MASTER OF LIBRARY SCIENCE
- MASTER OF PUBLIC ADMINISTRATION
- MASTER OF SCIENCE
- MASTER OF SCIENCE IN ENGINEERING
- MASTER OF SOCIAL SCIENCE

The full cost of each Master's diploma, including transcript, is \$140.00. Time payment price is \$40.00 down and \$10.00 per month for ten months. Your transcript will show two years of study at the postgraduate level.

Doctor's Degree



This degree is normally awarded for three or more year's study beyond the master's degree level. Select one of these degrees:

- DOCTOR OF BUSINESS ADMINISTRATION
- DOCTOR OF EDUCATION
- DOCTOR OF ENGINEERING
- DOCTOR OF LIBRARY SCIENCE
- DOCTOR OF PHILOSOPHY
- DOCTOR OF PUBLIC ADMINISTRATION
- DOCTOR OF SOCIAL SCIENCE

The full cost of each Doctor's diploma is \$195.00, which includes official transcript. Time payment price is \$45.00 down and \$15.00 per month for ten months. Your transcript will show three years of study at postgraduate level.

CHOOSE FROM THESE MAJOR FIELDS OF STUDY

Accounting	Chemistry	Engineering Geology	Mathematics
Aerospace Engineering	Cinema	English	Mechanical Engineering
American Literature	Classical Civilization	Environmental Engineering	Metallurgical Engineering
American Studies	Classical Literature	Ethnic Studies	Microbiology
Anatomy	Communications	Fine Arts	Music
Anthropology	Comparative Literature	Geography	Occupational Therapy
Architecture	Computer Science	Geological Sciences	Ocean Engineering
Art History	Dental Hygiene	History	Operations Research
Astronomy	Drama	Humanities	Philosophy
Biochemistry	East Asian Area Studies	Industrial Engineering	Physical Education
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Ex-S.U. official walked 'fine line' in probe



Archille Bourque
No lies

by JULIE EMERY

A Seattle University official said yesterday that Archille Bourque, former S.U. administrator, denied in January that he was involved in a phony school set up to sell mail-order college degrees.

Bourque today, however, said he did not lie, but "walked a fine line..." and would have told about the operation if asked a specific question.

Bourque was dismissed April 27 after he told S.U. officials he was selling degrees from "Pacific Northwestern University." Bourque, responsible for stimulating gifts in the form of wills, insurance policies and annuities, used a mail-order drop on First Avenue to sell the phony degrees.

Dr. James Lyddy, vice president for university relations and Bourque's former boss, yesterday told how the subject of Pacific Northwestern University first came up in the "third or fourth week in January."

Lyddy said the Rev. William LeRoux, S.J., then an assistant dean of arts and sciences who shared an office with Bourque, first told him that a telephone message was left for Bourque regarding Pacific Northwestern University.

FATHER LeROUX suggested the call be investigated, Lyddy said.

Lyddy said that when he dialed the number for Pacific Northwestern he got an answering service whose operator said: "Let me put you through to Mr. Bourque."

Lyddy then was connected with Linda Russell, a secretary in his own office complex in the S.U. Liberal Arts Building.

When Lyddy asked if the number belonged to Pacific Northwestern University, Ms. Russell said: "No, this is Seattle University," Lyddy said.

Lyddy said he immediately contacted Bourque and asked him "Is there a Pacific Northwestern University you're involved with?"

Bourque replied "No" to that question, Lyddy said.

But Lyddy said that five minutes later Bourque came into his office and said he was involved in the Northwestern Book Co., a mail-order business for discount books.

Bourque showed Lyddy literature for the book company, Lyddy said, adding that Bourque was "quite adamant" that there was no university.

Bourque, however, contends he never lied to S.U. officials.

"I'll admit it was a very fine line, but I walked it," Bourque said. As he recalls his conversation with Lyddy that day in January, Lyddy asked, "Is there a Pacific Northwestern University?... He (Lyddy) didn't say 'Are you connected with Pacific Northwestern University.'"

"I was being very careful not to tell any lies... It was a silence thing... If (Lyddy) had asked a follow-up question I would have told him."

LYDDY SAID he was "led to believe" that Bourque would get calls regarding the book company and then check them out after work.

Bourque told the Rev. William J. Sullivan, S.J., university president, and Lyddy about the degree

sales April 27 because "he had been questioned that morning by a KIRO news reporter," Lyddy said.

Bourque then was suspended and later resigned, an S.U. official said.

Aware of Father Sullivan's campaign against schools without accreditation, Bourque remembers thinking, "I thought there was an irresolvable conflict of interest."

Bourque was "doing well" in the development-office job, Lyddy said. He was named to the newly created post in October, 1977, to stimulate gifts from benefactors in the form of bequests in wills, permanent life-insurance policies and annuities.

Although the post was created with the assistance of a \$25,000 grant from the Northwest Area Foundation, Lyddy said, Bourque was paid out of S.U. funds.

BOURQUE SAID he set up Pacific Northwestern University after he got out of the Army in July.

Asked why he did it, Bourque said: "It's a hard question to answer. I don't know. It wasn't money."

Bourque taught some courses for Columbia College, a local affiliate of a Missouri college. A condition of his being hired at S.U. was that he sever connections with Columbia. Bourque earlier was professor of military science and director of the Army Reserve Officers Training Corps at S.U.

A King County deputy prosecutor said Bourque apparently did nothing illegal and that no charges would be filed. About 340 degrees reportedly were sold during a four-month period, ranging in price from \$85 for a bachelor's degree to \$195 for a doctorate.

BROWNS AS DETECTIVES

In July 1981 Robert L. and Rosemary Brown published the book, *They Lie in Wait to Deceive*. In this work Mr. and Mrs. Brown make a devastating attack on Dee Jay Nelson. After a careful examination of this book, we have to conclude that the Browns have done an excellent job of exposing Nelson's false claim to a doctor's degree and other misrepresentations he has made. Unfortunately, however, in their zeal to destroy Mr. Nelson, the Browns have made some very serious errors. In this booklet we shall try to deal with the errors and false charges which appear in the Brown's work. Since these errors and misstatements are of such a serious nature, it is very likely that the Browns will have to bring out a revision of their book. It should be pointed out, therefore, that we are dealing here with the first edition of *They Lie in Wait to Deceive*.

Blatant Misrepresentation

Although the Browns have made a number of false statements concerning Dee Jay Nelson, their most flagrant violation of the principle of honesty occurs when they accuse us of being part of a cover-up. Those who are acquainted with the facts about the situation know that nothing could be further from the truth.

On the cover of their book the Browns proclaim they will give "The amazing story of how 'Dr.' or 'Prof.' Dee Jay Nelson, Jerald and Sandra Tanner, and other anti-Mormons work to obstruct and distort the truth." The following allegations concerning us are found in the Browns' book:

Nelson has long been the No. 1 witness against the Book of Abraham according to Jerald and Sandra Tanner, Walter Martin, and other leaders in the anti-Mormon movement. Because of this investigation, the deception between Dee Jay Nelson and Jerald and Sandra Tanner concerning the Book of Abraham is now a matter of record. (*They Lie in Wait to Deceive*, Preface, page i)

In Nelson's investigation, we also uncovered deception by Jerald and Sandra Tanner. (Ibid., page vii)

. . . the Tanners knew of Nelson's false credentials. (Ibid., page 154)

This author, in the latter part of 1980, sent information about Dee Jay Nelson to Moody Press. A call to Moody Press indicated that the material had been passed on to Jerald and Sandra Tanner with the instructions to revise the section concerning Dee Jay Nelson. At this time they were also informed that no more copies of their just printed book would be released for sale, and all future editions must also be revised. In 1981, the new revised edition was printed . . . Between the Moody Press and us, it looks like the Tanners had no choice but to come clean. (Ibid., page 161)

. . . when Moody Press discovered the truth about Dee Jay Nelson (with help from this author), they insisted that the Tanners remove references to him. (Ibid., page 163)

While the Browns would have their readers believe that we covered up the situation until they and Moody Press forced us "to come clean," the truth of the matter is that we commenced our own investigation into Nelson's credentials as soon as we became

convinced there was a problem. The results of that investigation were published immediately in the *Salt Lake City Messenger*.

The Browns have reproduced our letter to Mr. Nelson, written March 11–12, 1980, but they have cut out a very important part (see pages 256–258 of their book). The portion omitted contains this statement: "If it turns out you do not have a Dr.'s degree, honesty would demand that I make a public statement to that effect. Otherwise, I would find myself in the same position as the Mormon leaders who concealed the true identity of *Dr. Webb*." On page 2 of the same letter we indicated that as early as March 3, 1980 we were planning on turning the matter "over to the Associated Press," but changed our mind when we heard that a man from Arizona claimed the "missing university had apparently been located." This report, of course, turned out to be incorrect. On page 6 of this letter the reader will find this statement:

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.

By March 20, 1980 we had learned that Pacific Northwestern University was really a diploma mill and wrote to Nelson that his "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." Just about one week after we wrote this letter to Nelson, we were contacted by Charles F. Trentelman of the *Ogden Standard-Examiner*. Mr. Trentelman had heard that Nelson's credentials had been questioned and asked us if we could throw any light on the subject. We informed him of all we had learned about Pacific Northwestern University, and on March 29, 1980 he wrote the following (a photograph of this article is found on page 16 of this book):

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. (*Standard-Examiner*, March 29, 1980)

Immediately after Mr. Trentelman's article appeared in the *Ogden Standard-Examiner*, we published the 42nd issue of the *Salt Lake City Messenger*. This was printed in April 1980 and fully exposed Nelson's deception with regard to the doctor's degree. A copy of this paper was mailed to the Moody Bible Library, and there was no attempt to hide the matter from anyone. As a matter of fact, we printed somewhere in the neighborhood of 10,000 copies of this issue (see photograph on page 17 of this book).

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 LDS 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 operation 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 or when.

Mrs. Lori Keck, director of the Center of Continuing Education 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 digs 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."

"I 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.

"If you accept Joseph Smith as a prophet you 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.

A photograph of the Ogden Standard-Examiner for March 29, 1980.

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out that Dr. Nibley's book contains some very serious errors. Michael Marquardt has prepared a good rebuttal entitled, *The Book of Abraham Papyrus Found: An Answer to Dr. Hugh Nibley's Book 'The Message of the Joseph Smith Papyri: An Egyptian Endowment.'*

As we have already shown, Dr. Nibley's book was published in 1975. In 1979, however, he spoke at the Sunstone Theological Symposium and his statements seem to discredit his own book:

"I refuse to be held responsible for anything I wrote more than three years ago. For heaven's sake, I hope we are moving forward here. After all, the implication that one mistake and it is all over with—how flattering to think in forty years I have not made one slip and I am still in business! I would say that about four fifths of everything I put down has changed, of course." (Sunstone, December 1979, page 49)

Dr. Nibley would have us believe that the science of Egyptology is in a constant state of upheaval. Now, while it is true that there will always be refinements, the basic principles remain the same. We feel that the constant state of confusion that Dr. Nibley finds himself in is caused by his attempt to defend a work of Joseph Smith's own imagination—i.e., the Book of Abraham. While our case against the Book of Abraham stands on the same unshakeable foundation it did 12 years ago, Dr. Nibley has to constantly change his ideas. First, he was going to answer the critics in the *Improvement Era*. When this did not work, he prepared a book which "is 800 pages long"—actually 305 large printed pages. Four years later, however, he says that "I refuse to be held responsible for anything I wrote more than three years ago." After all this one would think that Dr. Nibley would give up, but instead he threatens the critics with the possibility of still another book: "Of these things and much, much more we speak in what we hope is a forthcoming book." (*Ibid.*, p. 51)

Dr. Nelson?

Although Dr. Nibley was not able to translate the papyri at the time it came to light, there was an elder in the church who was qualified—Dee Jay Nelson. When Nibley learned of Nelson's ability as an Egyptologist, he wanted him to help defend the church. In a letter dated June 27, 1967, he told Nelson that he could "see no reason in the world why you should not be taken into the confidence of the Brethren if this thing ever comes out into the open; in fact, you should be enormously useful to the Church...there are parties in Salt Lake who are howling for a showdown on the P.G.P.; if they have their way we may have to get together."

On January 4, 1968, Dee Jay Nelson visited with Dr. Nibley at Brigham Young University and examined the original papyri. Dr. Nibley agreed that Nelson should translate the papyri, and he sent a note to N. Eldon Tanner, a member of the First Presidency, stating that "it would be a good idea to let Prof. Dee J. Nelson have copies" of the papyri. Mr. Nelson translated the papyri, but he was unable to find any mention of Abraham or his religion in any portion of the papyri. He found the names of many pagan gods who were worshiped by the Egyptians but nothing concerning the God of Abraham. After completing his translation, Mr. Nelson contacted us and asked if we wanted to print it. Since the translation proved unfavorable to the church, it was obvious that the church would not print it. When we completed the publication we tried to advertise it in the *Deseret News* but church leaders would not allow the ad to be run.

Unfortunately, about ten years after completing his translation of the Joseph Smith Papyri, Dee Jay Nelson put forth the claim that he had a doctor's degree from an institution he later identified as Pacific Northwestern University. On February 13, 1980 we attended a lecture in Brigham City, Utah

where we heard Mr. Nelson proclaim he had a Ph. D. in anthropology. We became a little suspicious, however, when he failed to give the name of the school. A few weeks later a woman called us from Arizona and said that Nelson had claimed the school he had attended was in Seattle. When she called information, however, she was unable to locate it. We tried the same thing and obtained a similar result. On March 11-12, 1980 we wrote to Nelson asking for documentation which would prove he had a doctor's degree. Mr. Nelson did send us a photograph of what purports to be his diploma from Pacific Northwestern University. After examining this document and another paper he sent, we became very suspicious that Pacific Northwestern University was not a legitimate university. We contacted a noted educator from the University of Utah who checked with Dr. James Bemis, Executive Director of the Higher Commission of the Northwest Association of Schools and Colleges, and found that Pacific Northwestern University was only a "diploma mill of the worst kind." We confirmed this report by calling the U.S. Postal Department in Seattle and the King County Attorney's Office. (More information concerning this matter will be sent to the reader free upon request.)

In the letter of March 11-12, 1980 we made it clear to Mr. Nelson what we would do if his claim concerning a doctor's degree could not be substantiated:

"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....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.

"If I were to overlook misrepresentation on the part of non-Mormon writers I would be operating on a double standard. You will no doubt remember what we wrote about 'Dr. Webb'—the great defender of the Mormon faith. It is summed up in our new book, *The Changing World of Mormonism*, page 333:

"The other Egyptologists whom Spalding contacted rendered a similar verdict—i.e., the 'Book of Abraham' was a work of Joseph Smith's imagination and had no basis in fact.... Mormon historian B.H. Roberts admitted that there 'were no Egyptian scholars in the church of the Latter-day Saints who could make an effective answer to the conclusions of the eight scholars who in various ways pronounced against the correctness of Joseph Smith's translation...' (*A Comprehensive History of [sic] the Church*, vol.2, p. 139).

"The Mormons, however, did receive help from a writer who called himself 'Robert C. Webb, Ph.D.' Fawn M. Brodie claimed that Robert C. Webb's real name was 'J.E. Homans,' and that he was 'neither an Egyptologist nor a Ph.D.' (*No Man Knows My History*, 1957, p. 175). From this it is rather obvious that the Mormon leaders were guilty of deception. Strange as it may seem, Dr. Sidney B. Sperry, of Brigham Young University, confirmed the fact that Robert C. Webb was no Ph.D.: 'He wrote a wonderful book,...under the name of Robert C. Webb, Ph.D. I regret that the brethren let him put down Robert C. Webb, Ph.D., because he was no Ph.D.' (*Pearl of Great Price Conference*, December 10, 1960, 1964 ed., p.9). On page 6 of the same publication, Dr. Sperry stated that Dr. Webb's 'real name was J.C. Homans.'

"At any rate, the Mormon church was able to survive Spalding's attack on the 'Book of Abraham' with very little injury because church members felt that 'Dr. Webb' had answered the critics. Writing in the *Improvement Era*, April 1913, N.L. Nelson stated: 'Dr. Webb has, indeed, vindicated the prophet better than he knew himself.'

A photograph of the *Salt Lake City Messenger* for April 1980.
Notice that we exposed Nelson's false claim in this issue of the *Messenger*.

In spite of these facts, the Browns try to make it appear that we were covering up the matter. To do this they had to entirely omit any reference to the fact that we published an exposé of Nelson in the April 1980 issue of the *Salt Lake City Messenger*. Instead of telling the truth about the matter, they assert that “Between the Moody Press and us, it looks like the Tanners had no choice but to come clean” (*They Lie in Wait to Deceive*, page 161). On the same page the Browns admit that they “sent information about Dee Jay Nelson” to Moody Press “in the latter part of 1980.” It should be obvious, then, that the Browns are completely misrepresenting the situation. Since we had already exposed Nelson in the April 1980 issue of the *Salt Lake City Messenger*, how could the Browns and Moody Press force us “to come clean” in the “latter part” of the same year? This just doesn’t make any sense.

On page 161 of their book the Browns make the false allegation that Moody Press informed us that “no more copies of their just printed book would be released for sale, and all future editions must also be revised.” This would seem to imply that part of the first edition was suppressed. The truth of the matter is that all copies of the first edition were sold. (The reader can confirm this by writing to Charles E. Phelps, General Editor of Moody Press, 2101 West Howard Street, Chicago, Illinois 60645.) In a letter dated March 8, 1981, a Mormon missionary claimed that Robert L. Brown had told him that Moody Press had completely stopped paying us royalties over the Nelson issue:

Concerning the Tanner affair with Moody Press, I called up Robert Brown of Mesa, Arizona, the man who was the cause of getting Moody to stop the payment of royalties to the Tanners, and asked him about the facts of the matter, just to make sure. He was very emphatic that the editor of Moody Press had told him that they would stop paying royalties to the Tanners. I then called up Jerald Tanner and he denied it; he didn’t seem to want to talk about it. Then another individual from Arizona called up the Tanners and pressed them about it, and Tanner admitted that they had!

The fact that this is completely false is evident from a letter written by Charles E. Phelps, General Editor of Moody Press, on March 17, 1981:

I am pleased to confirm that Moody Press has never threatened to with-hold or actually stop royalty payments to the Tanners relating to the Dee Jay Nelson affair, or for that matter any other issue involved in the publication of the book, *The Changing World of Mormonism*. Further, according to the records, on file here in our office, all royalties earned on the sale of this book for the calendar year of 1980 have been paid in full to the Tanners.

While it is disturbing that the Browns have failed to even mention our exposé of Nelson in the *Messenger*, the matter becomes even more serious when we find that they have actually used some of our research on Pacific Northwestern University without giving us any credit. For instance, in the *Salt Lake City Messenger* for April 1980 we said that a noted educator had “found that Pacific Northwestern University was only a ‘diploma mill of the worst kind.’ We confirmed this report by calling the U.S. Postal Department in Seattle and the King County Attorney’s Office.” Now, on page 6 of the Browns’ book we find a letter from an Assistant Attorney General in Washington indicating that Pacific Northwestern University was a “diploma mill.” The reader will

notice, however, that this letter is dated Nov. 20, 1980—seven months after we had publicly exposed this matter in the *Messenger*. It would appear, then, that although the Browns initiated research on Nelson, they were following in our tracks when it came to Pacific Northwestern University. On pages 1 and 266 of their book, the Browns have photographically reproduced Nelson’s diploma from Pacific Northwestern University. After examining these photographs of the diploma, we became convinced that they came from a copy which we had furnished to the Browns. We detected also that in the photograph which appears on page 266 of their book, the Browns had reset the type for the words “Pacific North Western University.” This was done because the copy we furnished was somewhat faded out in this area. On the radio show “Mormon Miscellaneous” on August 3, 1981, we questioned Robert L. Brown about the matter, and he admitted that he obtained the photograph of the diploma from us:

Jerald Tanner – . . . did you use the copy we provided of the diploma in your book? Is that the diploma in your book?

Robert Brown – You did send me a diploma. Yes, that probably — that could be.

Jerald Tanner – Did you reset the type on the top line on page . . . 266?

Robert Brown – . . . Reset the type on the top line?

Jerald Tanner – Yes.

Robert Brown – That copy that I had was—you could hardly read it. . . . [it was] a xerox of a xerox of a xerox of a xerox.

Jerald Tanner – . . . you . . . did originally obtain that from me, then, is that right?

Robert Brown – I think that you probably are the one that furnished that. Yes.

We feel that it is very unjust for the Browns to attempt to discredit us with the very material which we freely furnished to them.

Suppressing Material

On pages 256–58 of their book the Browns publish “Portions of a six-page letter that Jerald Tanner wrote to Nelson . . .” Over 900 words have been omitted from this letter. The main reason for suppressing these words appears to be that the Browns wanted to hide the fact that the Mormon Church itself used a fake Ph.D. to defend the Book of Abraham. On the next page is a photograph of what seems to be the second page of our letter as it appears in the Browns’ book. In reality, it contains portions of both pages 2 and 4 which have been cut up and added together. Page 3 has been completely deleted and portions of pages 2 and 4 are also missing. The arrow indicates where the deletion has been made. By turning back to pages 3–5 of this book, the reader will find the portion which has been suppressed in brackets. The most important part of the deleted material reads as follows:

If I were to overlook misrepresentation on the part of non-Mormon writers I would be operating on a double standard. You will no doubt remember what we wrote about “Dr. Webb”—the great defender of the Mormon faith. It is summed up in our new book, *The Changing World of Mormonism*, page 333:

“The other Egyptologists whom Spalding contacted rendered a similar verdict—i.e., the “Book of Abraham” was a work of Joseph Smith’s imagination and had no basis in fact . . . Mormon historian B. H. Roberts admitted that there

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 missing 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 B OF A TOPIC. DON'T NEED A HARRASSMENT, AM EGYPTOLOGIST NOT CRUSADER.

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. Lorri Keck 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 Experimentor*. 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 (Social)."

A photograph of what appears to be page 2 of our letter to Nelson as it appears in the Browns' book. Over 900 words have been deleted at the place where the arrow points (compare the portion in brackets found on pages 3-5 of this book).

(6) Since my health has unfortunately come to be dropped into the whole business: I have omitted because it concerns Dr. Baer's health and he wouldn't want to have any of his medical history made a matter of public record.

(7) Letters written on topics dealing with the Mormon Church have a tendency to get duplicated, distributed and eventually printed, often in the form of sentences taken out of context. I would appreciate it if any plans to publish parts or all of this letter were cleared with me first.

I hope that this will be of help.

Sincerely yours,
Klaus Baer
Klaus Baer
Professor of Egyptology

(6) Since my health has unfortunately come to be dropped 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, upon heart surgery (bypass) 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

A comparison of photographs of the last part of a letter written by Dr. Klaus Baer as it appears in two different places in the Browns' book. Notice that paragraph 7 has been completely cut out without any indication (see arrow).

‘were no Egyptian scholars in the church of the Latter-day Saints who could make an effective answer to the conclusions of the eight scholars who in various ways pronounced against the correctness of Joseph Smith’s translation . . .’ (*A Comprehensive History of the Church*, vol. 2, page 139).

“The Mormons, however, did receive help from a writer who called himself ‘Robert C. Webb, Ph.D.’ Fawn M. Brodie claimed that Robert C. Webb’s real name was ‘J. E. Homans,’ and that he was ‘neither an Egyptologist nor a Ph.D.’ (*No Man Knows My History*, 1957, page 175). From this it is rather obvious that the Mormon leaders were guilty of deception. Strange as it may seem, Dr. Sidney B. Sperry, of Brigham Young University, confirmed the fact that Robert C. Webb was no Ph.D: ‘He wrote a wonderful book, . . . under the name Robert C. Webb, Ph.D. I regret that the brethren let him put down Robert C. Webb, Ph.D., because he was no Ph.D.’ (*Pearl of Great Price Conference*, December 10, 1960, 1964 ed., page 9). On page 6 of the same publication, Dr. Sperry stated that Dr. Webb’s ‘real name was J. C. Homans.’

“At any rate, the Mormon church was able to survive Spalding’s attack on the ‘Book of Abraham’ with very little injury because church members felt that ‘Dr. Webb’ had answered the critics. Writing in the *Improvement Era*, April 1913, N. L. Nelson stated: ‘Dr. Webb has, indeed, vindicated the prophet better than he knew himself.’”

If it turns out that you do not have a Dr.’s degree, honesty would demand that I make a public statement to that effect. Otherwise, I would find myself in the same position as the Mormon leaders who concealed the true identity of “Dr. Webb.” It is my firm belief that “There is nothing covered, that shall not be revealed; and hid, that shall not be known” (Matthew 10:26). I feel that the Lord wants Christians to be [be] honest even though it costs us a great deal. (Letter from Jerald Tanner to Dee Jay Nelson, written March 11–12, 1980, pages 2–3)

The Browns’ main thesis appears to be that critics of the Mormon Church have been discredited because one of them used a fake Ph.D. The Browns, however, completely suppressed the fact that the Church previously used a man with an assumed name as well as a fake doctor’s degree. We feel that Mr. and Mrs. Brown are operating under a double standard. They accuse us of deception, but the truth of the matter is that we were completely unaware of Nelson’s false claim to a Ph.D. As soon as we found out, we exposed him and quit paying him royalties. The Mormon Church leaders, on the other hand, allowed Mr. Homans to call himself “Robert C. Webb, Ph.D.” They engaged in a cover-up concerning this matter and continued to print his books for many years. As late as 1936 Church President Heber J. Grant took out a copyright on R. C. Webb’s book *Joseph Smith as a Translator*.

On page 154 of their book, the Browns accuse us of using “lies,” “deception,” “partial truths,” and “misrepresent[ation],” yet they themselves appear to be guilty of all of these things.

One of the most interesting examples of the Browns’ deceitful method of operation is their treatment of a letter written by the Egyptologist Klaus Baer. Photographs of portions of this letter appear on pages 37, 38 and 260 of their book. On the preceding page we compared the last part of the letter as it appears on two different pages of their book—i.e., pages 38 and 260. The reader will note that Paragraph 7 has been completely cut out of the photograph on page 260. We feel this is a very dishonest way to handle a document. The reader will note that in the portion taken out, Dr. Baer requests: “I would appreciate it if any plans to

publish parts or all of this letter were cleared with me.” On page 36 of their book, the Browns state that “Permission was granted by Dr. Baer to publish most of the letter.” The letter follows on pages 37 and 38, with almost all of Paragraph No. 6 blocked out and this statement by the Browns appearing in its place:

Omitted because it concerns Dr. Baer’s health and he wouldn’t want to have any of his medical history made a matter of public record.

On page 260, however, the entire statement concerning Baer’s health is included. To make matters even worse, it appears a second time in typeset form on the same page! Now, we ask, if the Browns didn’t really want Baer’s medical history made “a matter of public record,” why did they print it two times on page 260?

BROWNS DENY TAPING

In the letter from the Mormon missionary which we cited earlier, it was claimed that the Browns had secretly tape recorded a telephone conversation they had with us:

Furthermore, I found out that the Brown’s had called Nelson’s fraudulent credentials to the attention of the Tanners last year, but they still kept using his stuff. Ed Ashment had similarly been complaining, but the Tanners did nothing. In fact, the Browns tape recorded their phone conversation with the Tanners, so the Tanners can’t say that they didn’t know that Nelson was a fraud long before they finally decided to “expose” him!!! Ah yes, those good ole “Christian” folks the Tanners!

While the writer of this letter was apparently unaware of the fact that we had exposed Nelson a year before he wrote the letter (the letter is dated March 8, 1981), his statement that the Browns “tape recorded their phone conversation with the Tanners” was of interest to us. When Robert L. Brown was on the radio show “Mormon Miscellaneous” (KBBX Radio) on August 3, 1981, we directly confronted him about the taping of our phone conversations. Mr. Brown was very evasive about the matter but finally denied the charge:

Jerald Tanner – What I want to know, Mr. Brown, is that true that you tape recorded our conversations without our permission?

Robert Brown – I don’t have any tape recordings of you that I know of—no. . . . I have transcripts . . . of shorthand, but I haven’t any tape recordings of you.

Jerald Tanner – Well, did you tape record us though. I know you might not have them now, but did you make tape recordings?

Robert Brown – No.

On August 22, 1981 we were visited by the Mormon missionary who claimed the Browns had taped our telephone conversation. When we asked him about the matter, he told us that Robert L. Brown revealed to him that he had taped us. This missionary also stated that Brown had taped a telephone conversation with him.

On pages 28–30 of their book, the Browns claim to give “transcribed notes of part of the telephone conversation between the author and Mrs. Nelson.” We wondered how this conversation could be given word-for-word unless it had been taped. Mr. Brown was questioned about this matter on “Mormon Miscellaneous” on August 3, 1981:

Jerald Tanner – Now, how about Mrs. Nelson? You quote her and you have a transcript. How did you get that transcript of her telephone conversation?

Robert Brown – From Mrs. Nelson? It was shorthanded.

Jerald Tanner – Well, were two of you on the phone— one was taking shorthand, or what?

Robert Brown – No, the girl who made the conversation is a stenographer.

Jerald Tanner – Well, the conversation was supposed to be then with you.

Robert Brown – Well, this is my editor.

Jerald Tanner – . . . it wasn't with you?

Robert Brown – No, I wasn't even present.

Mr. Brown really backed himself into a corner with regard to this matter. If the conversation was really between his “editor” (identified on the title page as Barbara Ellsworth) and Mrs. Nelson, why does the book say it was “between the author and Mrs. Nelson” (page 28)? This could not be a typographical error because the word “author” is used nine times in the transcript. It would appear that there is some kind of deception being practiced here.

It is interesting to note that the Browns' book itself contains evidence that at least two telephone conversations were secretly recorded to try to trip up an ex-Mormon suspected of lying. The following appears in a statement by Jens P. Beckstead, who is identified on page 32 of the book as “the brother of the Editor of this book”:

I have on several occasions heard Mr. Robertson say that he had been a former Mormon Bishop. My sister, who is a Mormon, found out that he had never been a Mormon Bishop and challenged me to call him and ask him where he had been Bishop. When I called him, Mr. Robertson told me that he didn't ever say he had been a Bishop, he had really been the Branch President.

After the conversation, my sister told me that Mr. Robertson had never been the Branch President and asked me to call him again, confront him, and tell him that my sister said he had never been the Branch President. I called him back and he then told me that he didn't say that he was the Branch President; he said that he had been in the Branch Presidency. (He emphasized the “cy”.)

The conversations were taped and my sister and I listened to the tape. He did say on the tape that he had been the Branch President. (*They Lie in Wait to Deceive*, page 32)

When Mr. Brown was on the radio on August 3, 1981 we questioned him concerning these tape recordings. Mr. Brown claimed that it was only “a lecture” that was taped. Later he affirmed again that it “was in a lecture.” The reader will notice that the statement by Beckstead mentions absolutely nothing about a lecture. If we condense down the wording it becomes very obvious that it is speaking of telephone conversations: “My sister, . . . challenged me to call him . . . I called him. . . . my sister . . . asked me to call again. . . . I called him back . . . The conversations were taped and my sister and I listened to the tape.” When Mr. Brown was pressed hard about the matter, he finally passed the whole affair off with the statement: “That letter is not my letter.” Now, while it is true that it is not Mr. Brown's letter, the document can not be that easily dismissed because it shows that his “Editor,” Barbara Ellsworth was involved in taping at least two telephone conversations. We checked this matter with Jens P. Beckstead. He told us that he had signed a paper which had

been prepared concerning this matter, but was shocked when he learned it had been printed in the Browns' book. He told us that his sister, Barbara Ellsworth taped the calls with Mr. Robertson and that she also told him she had taped a phone call with the Egyptologist Klaus Baer. He did not know, however, whether the conversation with Mrs. Nelson was taped and could furnish no more pertinent information on the subject.

At any rate, we feel that the secret taping of telephone conversations could give an unfair advantage to those using this tactic. Unless the people who have been taped are furnished with a copy of the tape, they have no record of what has been said and are at the mercy of those who have made the recordings. Statements could be misused or taken out of context and the victim would have no recourse except to demand complete copies of the tapes through legal action. This, of course, would be such a costly procedure that it would be out of the question for many people.

In the *Salt Lake City Messenger* for January 1979, we took a very strong stand against the use of secret recordings:

While it is easy for a person to criticize an adversary, it is always hard to blow the whistle when something goes wrong in one's own camp. It is with some difficulty, therefore, that we report the following: About two months after the Mormon President Spencer W. Kimball gave the famous revelation concerning blacks holding the Priesthood, a friend of ours met with the Apostle LeGrand Richards. Although Apostle Richards was not aware of it, a tape-recorder inside the man's brief case was recording the conversation. Apostle Richards was very frank in the discussion and uttered statements that seemed to confirm some observations in the last issue of the *Messenger*. However this may be, we were rather concerned that a tape-recording had been made. We knew, of course, that this was not illegal because one party had consented to the recording. Nevertheless, we felt that Apostle Richards should have been aware of the fact that his voice was being preserved on tape. In any case, someone later borrowed the tape and made a transcription. Subsequently the tape fell into the hands of a man who decided to publish it. Another man has even been playing portions of the tape on radio stations.

We became so concerned about these developments that we discussed the matter at length with the individual who had made the original recording. After thinking the matter over, he decided to send a letter to Apostle Richards in which he apologized for his indiscretion in allowing such a situation to develop. Also he has sent a message asking the man who has been playing portions of the tape over the radio to desist. In addition to this, he has contacted the man who published it, and the plates from which it was printed have been destroyed. We think these actions are to be commended, and we hope that no one else will attempt to publish or duplicate this tape. We also hope that in the future both sides will refrain from the use of secret recordings. Such recordings will only tend to cause distrust and unnecessary dissension. For a discussion of the problems involved in secret tape-recordings see our book *Mormon Spies, Hughes and the CIA*, pages 59–62. (*Salt Lake City Messenger*, January 1979, page 6)

We do not approve of secret tape recordings; furthermore, we feel that to try to cover-up the use of such a tactic is deplorable.

Nelson Last To Translate?

One of the Browns' most ridiculous claims is that Nelson was the last to translate the papyri, and therefore he could borrow from the work of the Egyptologists Baer, Parker and Wilson. The

Browns make this false statement time after time in their book:

OBJECTIVES . . . To prove that Dr. Klaus Baer, Dr. Richard A. Parker, and Dr. John A. Wilson had translated the Joseph Smith Papyri and published it before Nelson's translation. (*They Lie in Wait to Deceive*, page 106)

Nelson's translation was not "the first to be published." The Book of Abraham is not a fraud. The Mormon church does not teach lies. . . .

Dr. Klaus Baer's, Dr. Richard A. Parker's, and Dr. John A. Wilson's translations preceded Nelson's!

Nelson, and his supporters, likes to make it sound as if . . . he was the first to translate and publish the Egyptian document. In reality, the first scholarly publications were by Dr. Klaus Baer, Dr. Richard Parker, and Dr. John A. Wilson. (Ibid., page 110)

However, Nelson had the work of Baer, Parker, and Wilson available to him in preparing his own translation of the text of the papyri. The aforementioned three eminent Egyptologists had published their translations in *Dialogue: A Journal of Mormon Thought* before Nelson published his. Dr. Baer published his translation, "The Breathing Permit of Hor, a Translation of the Apparent Source of the Book of Abraham," in *Dialogue* 3 (Autumn, 1968), pages 109–134. (Ibid., page 111)

It is interesting to note that the work of Baer, Parker, and Wilson actually pre-dated that of Nelson. (Ibid., page 131)

Actually, the truth of the matter is that Nelson was the **first** to publish a translation of the papyri. Grant Heward had given a rendition of a small portion concerning "The spell for making the transformation into a swallow," which we published in the *Salt Lake City Messenger* in March 1968, but Nelson was the first to attempt a translation of the whole collection. Nelson's translation was advertised for sale in the *Salt Lake Tribune* on April 6, 1968 (see *Salt Lake City Messenger*, April 1968, page 1). Even Dr. Hugh Nibley, the Mormon scholar the Church depended on to defend the Book of Abraham, made it very plain that Dee Jay Nelson was the first to publish a translation of the papyri. Writing in the Spring 1968 issue of *Brigham Young University Studies*, Nibley commented:

The publication of the Joseph Smith Egyptian Papyri has now begun to bear fruit. Two efforts at translation and commentary have already appeared, the one an example of pitfalls to be avoided, the other a conscientious piece of work for which the Latter-day Saints owe a debt of gratitude to Mr. Dee Jay Nelson. . . .

The first of the two studies [Grant Heward's] can be dismissed with a few words. It appeared in a local news sheet, *The Salt Lake City Messenger*, for March, 1968, as a clincher to what was blatantly called "The Fall of the Book of Abraham." . . .

It is a different story when we come to Mr. Dee Jay Nelson's work, the *Joseph Smith Papyri*. This is a conscientious and courageous piece of work—courageous because Brother Nelson has been willing to do what Gardiner advises all Egyptologists to do: to set up a target for others to shoot at. Aware of the delicacy of the problem, Nelson has been careful to consult top-ranking scholars where he has found himself in doubt. He has taken the first step in a serious study of the Facsimiles of the *Pearl of Great Price*, supplying students with a usable and reliable translation of

the available papyri that once belonged to Joseph Smith. . . . It would now seem that the Latter-day Saints are being pushed by force of circumstances through the door they have so long been reluctant to enter. And to Mr. Dee Jay Nelson goes the credit of being the first to make the plunge. (*Brigham Young University Studies*, Spring 1968, pages 245, 247 and 254)

While Nelson's work was advertised for sale on April 6, 1968, the work of the Egyptologists John A. Wilson and Richard A. Parker did not appear in *Dialogue: A Journal of Mormon Thought* until the Summer 1968 issue. Klaus Baer's translation followed in the Autumn 1968 issue. The fact that Nelson's work came first is very obvious because in his article Dr. Baer says he had been "reading Nelson's study":

So far as I know, Nelson, *The Joseph Smith Papyri*, p. 42, was the first to point out that the bird above the head of Osiris clearly has a human head and therefore must be his *ba*. In "Facsimile No. 1," it is drawn with a falcon's head, and I must confess with some embarrassment that I also "saw" the falcon's head before reading Nelson's study. (*Dialogue: A Journal of Mormon Thought*, Autumn 1968, page 118, n. 34*)

After publishing *The Joseph Smith Papyri* in April, 1968, Nelson brought forth a second work entitled, *The Joseph Smith Papyri—Part 2*. This booklet contained "additional and significant discoveries concerning the fragments." This was advertised for sale in the *Salt Lake City Messenger* in September 1968. This same issue of the *Messenger* contained an advertisement for his book *Joseph Smiths "Eye of Ra."* This was a translation of Facsimile No. 2 in the Book of Abraham. The original of this facsimile was not among the papyri rediscovered in 1967. Nelson's last booklet, *A Translation & Study of Facsimile No. 3 in The Book of Abraham*, was advertised for sale in the February 1969 issue of the *Salt Lake City Messenger*. The original of this facsimile was also missing from the papyri fragments found at the Metropolitan Museum.

The Browns claim that both of the booklets, *The Joseph Smith Papyri* and *The Joseph Smith Papyri—Part 2*, appeared after Egyptologists translated the papyri:

In Dr. Baer's letter . . . he states that Nelson first contacted him on 19 August, 1968 requesting comments and corrections for his pamphlet on the "Eye of Ra" . . . During the remainder of 1968, Nelson wrote again requesting help reading Hieratic in preparation of his pamphlets entitled "The Joseph Smith Papyri." (*They Lie in Wait to Deceive*, page 152)

In their intense desire to discredit Nelson, the Browns have jumped to a false conclusion. Actually, *The Joseph Smith Papyri*, a 45-page booklet which contained "A Translation & Preliminary Survey" of the papyri was offered for sale in April 1968. This was before any of the other translations appeared in print and four months before Nelson wrote to Dr. Baer. The Browns have really got their facts mixed up in this regard. Even Dr. Hugh Nibley had to admit that Dee Jay Nelson was the first to translate the papyri.

In spite of Nelson's false claims, the fact that he made the first translation of the papyri seem to show that he knew something about the Egyptian language. The Egyptologist Klaus Baer made this comment about Nelson's ability:

(3) I am quite prepared to believe that he has been to Egypt and has spent some time there. He has certainly

devoted some effort to learning Egyptian, of which he has a good amateur knowledge (let's say at the level of a solid undergraduate major). (Letter written by Klaus Baer, Oct. 22, 1980, photographically reproduced in *They Lie in Wait to Deceive*, page 37)

In the *Ogden Standard-Examiner*, Dr. Klaus Baer affirmed that Nelson's translation of the Joseph Smith Papyri "is 'essentially' correct":

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."

"I 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. (*Standard-Examiner*, March 29, 1980)

MIXING UP THE GODS

In his booklet, *Joseph Smith's "Eye of Ra,"* page 4, Dee Jay Nelson discussed the four standing figures in Facsimile No. 2, Fig. 6. Egyptologists identify them as the four sons of Horus—an Egyptian god. (The heads of these same gods appear on the canopic jars in Facsimile No. 1.) Nelson gave the names of these pagan gods in his booklet. His identification agrees with the Egyptologist Richard A. Parker and shows that Joseph Smith was completely wrong in his work on Fac. No. 1. Nelson commented, however, that in Fac. No. 2, "Joseph Smith correctly identified them as representing the four quarters of the earth!" Although Nelson's work is almost completely unfavorable to Joseph Smith's interpretations, he was a Mormon elder and he tried very hard to find anything that would support Smith's work. The quotation cited above is a good example. In any case, the Browns have seized upon this isolated example to try to make a case for Joseph Smith as an interpreter of Egyptian documents. Moreover, they have used this matter in an attempt to discredit Nelson because he did not mention this fact in a lecture given February 29, 1980:

What!!! Nelson said Joseph Smith is correct in his interpretation? You certainly didn't get that idea from reading Tanner's account of Nelson's quote in *Mormonism: Shadow or Reality* did you! In Nelson's lecture, he forgot he agreed with Joseph Smith, too. Why didn't the Tanners use the entire reference? Why did they omit the part where Nelson verifies the fact that Joseph Smith did correctly identify the four canopic jars? In case there is any doubt in your mind that this is a clear case of intended deception, Nelson made this same statement in his other booklet, "Joseph Smith's Eye of Ra" on p. 4: . . .

Isn't it easy to see that both Nelson and the Tanners are guilty of deception? They knew what they were doing. (*They Lie in Wait to Deceive*, pages 158–59)

While it is true that we did not include Nelson's statement about the four quarters of the earth in *Mormonism—Shadow or Reality?* (only about five hundred words were used to cover the sons of Horus in both facsimiles), we do not feel that we can be accused of suppressing the matter. After all, we were the ones who published Nelson's works which contained the material. Also we reprinted another booklet which mentions this matter (see *Why Egyptologists Reject the Book of Abraham*, Part 2, page 24). In this work the Egyptologist Samuel A. B. Mercer remarked: "However, credit must be given for a certain similarity, though it is merely a coincidence in number and in general treatment." We feel that the Browns' words "intended deception" are very strong. Their attempt to accuse Nelson of "deception" because of his not mentioning the similarity in a brief statement in a lecture is certainly very misleading. Nelson had two booklets in print at that very time which mentioned the matter. In fact, when he came to Mesa, Arizona (where the Browns heard him lecture), he issued a press release in which he proudly listed these two booklets and where they could be obtained (see *They Lie in Wait to Deceive*, pages 215–16).

On page 159 of their book, the Browns claim that "It is quite clear that the prophet Joseph Smith knew what he was talking about when he identified the four canopic jars. He got his knowledge from the Lord—there was no way he could get the answers from any books or his own limited educational background." One thing that should be noted is that Joseph Smith did not identify the vessels which appear in Fac. No. 1 as "canopic jars"—i.e., vases used "to hold the entrails of embalmed bodies." In his explanation for the cut that appears as Fac. No. 1, Smith gave this interpretation:

5. The idolatrous god of Elkenah. 6. The idolatrous god of Libnah. 7. The idolatrous god of Mahmackrah. 8. The idolatrous god of Korash. (*Pearl of Great Price*, Book of Abraham, page 28)

Joseph Smith's identification of the gods is totally incorrect. Richard A. Parker, Chairman of the Department of Egyptology at Brown University, gives the true identification of the figures:

Beneath the bier are the four canopic jars with heads representative of the four sons of Horus, human-headed Imseti, baboon-headed Hapy, jackal-headed Duamutef and falcon-headed Kebehsenuf. (*Dialogue: A Journal of Mormon Thought*), Summer 1968, page 86)

In an "imaginary dialogue between a curator and two students," published in the *Improvement Era*, August–September 1969, the Mormon apologist Hugh Nibley has come up with the fantastic theory that the names which Joseph Smith gives in his explanation concerning the gods are really pointing to geographical regions. For instance, in the case of the "idolatrous god of Korash," Dr. Nibley feels that the name could also be written "Koash." While he apparently derives this idea from the fact that the name is spelled this way in one of the handwritten manuscripts, it is printed as "Korash" in all four places it appears in the Book of Abraham. It would appear that Joseph Smith himself rejected the spelling "Koash" because he was the Editor of the *Times and Seasons* at the time the Book of Abraham was first published. In any case, Nibley uses the name "Koash" and compares it to "Cush." He then points out that Cush is defined in an encyclopedia "as 'Region S of Egypt' (Nubia, Ethiopia) in Hebrew and other ancient languages" (*Improvement Era*, September 1969, page 88). In this manner he equates the "idolatrous god of Korash" with Nubia and claims that since Nubia is south of Egypt, this

could mean that the god mentioned was one of the gods of the four cardinal points—i.e., Imseti or Mesta, the god of the south. Although it seems unbelievable that Dr. Nibley would resort to such a method, he proceeds to identify the other gods in the same manner. It should be noted, however, that Nibley does not claim to be giving any final answers in this “imaginary dialogue.” On page 89 we find this comment:

Since the south is the only direction we have left, and the human-headed canopic jar does stand there for the south, we may as well let it stand there for the present. Remember—we are not settling but raising questions, not shutting but opening doors. There are plenty of doors that need to be looked into.

Although Dr. Nibley’s identifications are built upon a very dubious foundation, the Browns use them without question (see page 156 of their book). The truth of the matter, of course, is that Joseph Smith failed to correctly identify any of the gods which appear in Fac. No. 1!

Now, while the Browns can freely excuse Joseph Smith’s inability to identify the gods, they will not extend the same charity to Dee Jay Nelson. In fact, even though Nelson gives the correct names for the gods, they condemn him for getting them out of order. The Browns point out that in the booklet *The Joseph Smith Papyri*, page 32, Dee Jay Nelson gives the names as “human-headed Amset or Mesta, baboon-headed Hapy or Hep, jackal-headed Duamutef and falcon-headed Qebhsenuf.” In his booklet, *Joseph Smith’s “Eye of Ra,”* page 2, the names of the last two gods are reversed: “Human-headed Amset is first. Behind him stands baboon-headed Hapi, jackal-headed Qebhsenuf and hawk-headed Duamutef.”

The Browns seem to feel that they have caught Nelson in a gross error. Therefore, they set out in Chapter 9 “To prove that Nelson confuses the identity of the canopic jars in both his lectures and writings” (page 154). On page 159 they have printed the following statement in large letters:

DEE JAY NELSON CONFUSES IDENTITY OF
CANOPIC JARS

We find these statements on the same page:

NOTE: Notice that Nelson identified them correctly only once in Line 3.

You will note that Nelson cannot remember the names of the canopic jars! . . . he can’t remember their correct names! His answers weren’t right in most of his publications, but he messed them up even worse in his Mesa lecture—He was 100 % wrong!

In a footnote on page 163, the Browns mention again that “Nelson identified the canopic jars correctly only once in line 3.”

In their attempt to discredit Dee Jay Nelson, the Browns have placed themselves in an embarrassing position. They claim to tell us what the correct order of the names should be, but when their evidence is examined, it turns out to be faulty. Their case against Nelson on this issue comes from the Egyptologist Klaus Baer:

How does Dr. Klaus Baer of the Oriental Institute, Univ. of Chicago, identify the canopic fare?:

The usual identifications are Imseti (human), Hapi (baboon), Qebhsenuf (jackal), Duamutef (falcon).

The Egyptians viewed the world facing south, directions thus go S N W E: south - Imseti, north - Hapi, west - Qebhsenuf, east - Duamutef (going through the canopic chests in the usual order). . . .

(Did you notice here that Nelson didn’t identify them correctly—check Dr. Baer’s description.) . . .

Dr. Klaus Baer supplied the names of the canopic jars. Dee Jay Nelson confused these names in both his lectures and publications. (*They Lie in Wait to Deceive*, pages 156, 157 and 163)

Although the Browns feel that they have really caught Nelson on this point, an examination of Egyptian sources shows that the Egyptologist Klaus Baer has accidentally reversed the names of the last two gods. Nelson originally had the last two names right in his booklet *The Joseph Smith Papyri*, published in April 1968. He did reverse them in his work, *The Joseph Smith Papyri—Part 2*, but got them in the correct order in a lecture given Feb. 29, 1980. We originally learned that Baer’s identification was questionable when working on our revision of *Mormonism—Shadow or Reality?* We saw that it disagreed with Professor Richard A. Parker’s work published in *Dialogue: A Journal of Mormon Thought*, Summer 1968, page 86. (As we have already shown, Parker gives the order as Imseti, Hapy, Duamutef and Kebehsenuf.) The Mormon Egyptologist Michael Dennis Rhodes gives the gods in the same order as Professor Parker (see *Brigham Young University Studies*, Spring 1977, page 272). According to the Browns’ quotation from Dr. Baer, Qebhsenuf has the head of a jackal, whereas Duamutef has the head of a falcon. Other Egyptologists, however, indicate that it should be the other way around. E. A. Wallis Budge, one of the greatest Egyptologists who ever lived, published the book *The Egyptian Book of the Dead—The Papyrus of Ani*. On page 279 of the 1967 reprint we find the jackal-headed god identified as Duamutef and the hawk-headed god as Qehehsenuf. Our study shows that this is the way the gods are usually identified. In 1980 The University Museum of the University of Pennsylvania published a book entitled, *The Egyptian Mummy—Secrets and Science*. On page 20 of this book we read: “These were protective deities, the stomach being guarded by the jackal-headed Duamutef: the intestines by the hawk-headed Kebehsenuf; . . .” It is interesting to note that one of the authors of this book is listed as “David Silverman.” This is the same Egyptologist the Browns cite as an authority on page 85 of their book.

The Mormon Egyptologist Edward H. Ashment researched this matter after the Browns’ book came out and concluded that the identification of the gods given there does not match that normally given by Egyptologists.

After we learned that Professor Baer’s identification differed from that given by other Egyptologists, we began doing research in Egyptian documents which contained pictures of the gods. Some of these pictures show the gods with their names written by them. In all the samples we had, the hieroglyphs showed that the jackal-headed god was Duamutef. Wesley P. Walters, however, discovered a drawing which shows that even the ancient Egyptians themselves mixed up these four gods. On page 62 of the book, *All Color Book of Egyptian Mythology*, by Richard Patrick, we find a picture of the four gods sitting with their names written over their heads. The names appear in the usual order, however, the drawings of the last two gods have been reversed—i.e., Qehehsenuf is sitting in Duamutef’s place. This discovery led us to do further research at the library at the University of Utah. We found that there were other pictures where the gods were mixed up. Our samples, however, showed that Duamutef is generally shown with a jackal-head and Qebhsenuf with a hawk-head. This identification appeared at least twice as often as that given by Professor Baer. While it may seem strange that the Egyptians



The Name Duamutef



Two ancient Egyptian drawings showing the hieroglyphs forming the name Duamutef written to the side of the jackal-headed god. These drawings contradict the identification given in the Browns' book.

A STUDY OF THE ELEMENTS WHICH MAKEUP THE NAME DUAMUTEF



A Star (Used in the word "Duat" or "Nether-world")



A Vulture (Used in the word "mut" or "mother")



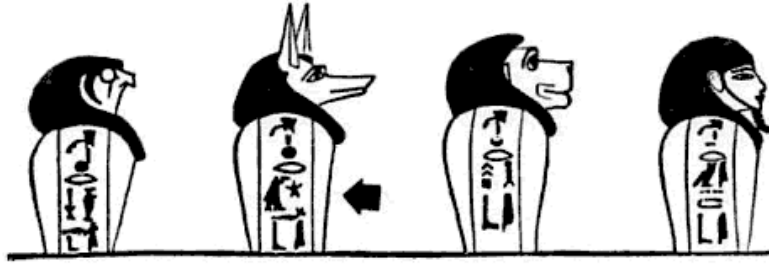
A Loaf (Transliterates as the letter "T")



A Horned Viper or Snail (Transliterates as the letter "F" but also make the words He, His or It)



A Seated God (A determinative which does not have any phonetic value)



Canopic jars which contain hieroglyphs identifying the jackal-headed god as Duamutef. Since there is a possibility of the lids being interchanged on the canopic jars, the identification is not as certain as that furnished from drawings on papyrus. The arrows point to the location of the name on each jar.

could mix up their gods in this manner, it should be remembered that they had many gods. The four gods of the canopic jars are not included among the major gods of Egypt; they are, in fact, referred to as only minor deities. The mistake which the Egyptians made is somewhat equivalent to Americans trying to identify statues of the first four Presidents of the United States—George Washington, John Adams, Thomas Jefferson and James Madison. Some might get all of the names right but still make a mistake in assigning the names to the statues. In other words, they might assign the name John Adams to James Madison's statue. Many intelligent people could make a mistake like this.

In any case, Klaus Baer, who is probably one of the greatest living authorities on the Egyptian language, cannot be blamed for getting the gods out of order when it is discovered that the mistake goes back to ancient Egypt. Professor Baer might have had one of the drawings in which the names of the gods were reversed. If he had such an example, he could correctly read the names and still come up with an identification which is contrary to that given by other Egyptologists.

Actually, we feel that the Browns have tried to make a big issue out of a very small matter. They are particularly hard on Nelson with regard to a statement he made in a lecture given on February 29, 1980. On page 159 of their book they say that "he messed them up even worse in his Mesa lecture—He was 100% wrong!" Actually, Nelson did mix up the first two names (in his booklets he identifies them correctly), but contrary to the Browns' assertion, Duamutef and Qebehsenuf were identified correctly. As to the first two names, anyone who has given a lecture knows how easy it is to mix things up. For instance, one of the authors of this booklet (Sandra) once gave a lecture in which she mistakenly said that the crickets ate the seagulls in early Utah. She did not even realize that she had made this mistake until she listened to the tape after the meeting. Furthermore, no one in the audience seemed to have been aware of it.

Even the Church's chief apologist, Dr. Hugh Nibley, seems to have become confused concerning the names of the four gods. In an article published in the *Improvement Era*, August 1969, page 86, he listed the gods as: "human"-headed "Imset," "ape"-headed "Hapi," "jackal"-headed "Kebhsenef" and "hawk"-headed "Duamutef." While Dr. Nibley seems to have fallen into error on page 86 of his article, just four pages earlier (page 82) he has the gods listed in their usual order: "... their names Imsty, Hpy, Dwamutf and Qbhsnwf. . ."

At any rate, the Browns have set up a very exacting standard for Dee Jay Nelson. It has been discovered, however, that the very source they have used to criticize him is in error. Even worse than this, however, is the Browns' failure to deal with the fact that Joseph Smith did not get one of the names right.

President Tanner & Nelson

In the Introduction to their book, page vi, the Browns claim that Nelson lied concerning a visit he claimed to have with President N. Eldon Tanner:

The first lecture was on February 19, 1980, . . . It was during this lecture that Nelson told how he first heard of the Joseph Smith Papyri, and how he went to Brigham Young University to see Dr. Hugh Nibley. After chatting with Dr. Nibley for a while, Nibley took Nelson to see the display of the papyri . . . Nelson then claimed that Nibley gave him a letter of introduction to President N. Eldon Tanner of the First Presidency of the LDS Church. Nelson said that he spoke

to President Tanner about fifteen minute and then President Tanner said: "I think you are the man to do the job; you are the one to translate the papyri." Nelson said, "We made a deal." "If I would just translate the hieroglyphics into their modern English equivalent, that the Church would publish the work." . . .

When Nelson made these statements, I knew that something was wrong! I have been in the Church long enough to know that no General Authority of the Church would make a decision like that by himself, especially that fast. I am sure that he would counsel with some of the other Authorities and most likely, would take the matter before the entire Quorum of the Twelve (Apostles) for a decision. . . . The next morning I decided to call President Tanner to determine whether that were true. . . . President Tanner stated that it was not true, so I asked him if he would send me a telegram to that effect.

The next day, I received the following telegram from him . . . "In reply to your inquiry, I say that I have never authorized D. J. Nelson to translate the *Pearl of Great Price* papyrus. Signed: N. Eldon Tanner."

In view of Nelson's false statements concerning his degree, we can see why the Browns would question this matter. Since Nelson does not seem to have anything in writing to show that he was commissioned to translate the papyri for the Church, it is only his word against President Tanner's. The Browns, however, have gone too far in their attempt to discredit Nelson. They claim that Nelson also lied concerning a note he received from Hugh Nibley to take to President Tanner:

Jerald and Sandra Tanner in *Mormonism: Shadow or Reality*, 1972, . . . refer to a hand-written note from Dr. Nibley which was given to Nelson:

On Jan. 4, 1968, Dee Jay Nelson visited with Dr. Nibley at Brigham Young University and examined the original papyri. Dr. Nibley agreed that Nelson should translate the papyri, and he sent a note to N. Eldon Tanner, a member of the First Presidency, stating that "it would be a good idea to let Professor Dee Jay Nelson have copies of the papyri." This was before the Mormon leaders allowed photographs of all the papyri to be published.

The note, although not shown in Tanner's book, was shown in a full-page anti-Mormon newspaper article by Concerned Christians in the *Mesa Tribune* . . . Nov. 1, 1980. . . .

This note is purported to be a letter of Introduction to President N. Eldon Tanner and is always shown in Anti-Mormon literature to give credence to Nelson's claim that he met with Pres. Tanner and obtained his commission to translate the papyri. Where on the note, then, is Pres. Tanner's name? Pres. Tanner's name does not appear anywhere on it! Who says this note was a letter of Introduction? Nelson says, that's who! This was merely a note instructing a secretary or clerk at the library to give Nelson copies of the papyri. It was not necessary for Nelson to have a note because the papyri were available to the public, but Nelson insisted on having one so Dr. Nibley gave him one. (*They Lie in Wait to Deceive*, pages 112–113)

The Browns repeat this false statement on page 129 of their book: "Secondly, this note, as you can see on p. 112, does not have President Tanner's name anyplace on it. Nelson said it was to President Tanner! It was really a note, requested by Nelson, directing the sec'y or clerk to give him copies of the papyri."

Unfortunately for the Browns, their entire argument is completely destroyed by President Tanner himself in a letter in which he admits that Nelson visited his office to obtain copies of the papyri:

You enclose a copy of some correspondence from Professor Dee Jay Nelson which also pertains to this subject.

Following receipt of this information my secretary made an extensive search of some files in our archives, and found in a file we had not previously searched a memorandum which she had made in June, 1968. I regret that neither my memory nor hers recalled this circumstance which occurred some ten years ago. From what Professor Nelson says in his letter to you, it appears that we did not have any prolonged conversation, and as he says himself, "After nearly ten years I can not recall the exact phraseology of my second conversation (if you can call it that) with Tanner. I talked with him via the secretary who stood in the door to his inner office." As he says, "Tanner's words were something less than an outright suggestion that I falsify the data."

With apologies for my failure to remember exactly the words which I might have used, I can assure you in all honesty that it has never been part of my nature to circumvent the truth. . . .

In any event I am enclosing for your information a copy of the memorandum exactly as it entered my files, which is the only record we have of his visit to our office. Again, I am sorry my memory did not serve me better, and I regret that you feel to make so many accusations of dishonesty in the letter you sent to me under date of May 11. (Letter from N. Eldon Tanner to Wilbur Lingle, dated May 18, 1977)

On the next page we have a photograph of the memorandum which President Tanner sent with the letter. The reader will notice that the note furnished by President Tanner differs slightly from the reproduction in the Brown's book. This is because Hugh Nibley gave Nelson two notes. The one in the Browns' book reads:

Provo
Jan. 4, 1968

I think it would be a good idea to let Prof. Dee J. Nelson have copies of the "Metropolitan" papyri, including Fac. #1.

Hugh Nibley

The fact that Dr. Nibley wrote two notes which were almost identical was explained by Nelson in a typed copy of a lecture given September 27, 1975:

. . . Dr. Nibley examined the scrolls with me. They were photographing them the day I was there. And, when I was about to leave, he said he would send a letter with me to be delivered by hand to the First Presidency, specifically Eldon Tanner, to request that I get a copy of the photographs of the scrolls and that I do a translation of them. He gave me a little note which I put in my inside jacket pocket, and as we were walking down toward the front door together, I felt in my pocket and it was missing. There was a little rip in the seam of my jacket, I later discovered, and the note had gone inside and I did subsequently find the original note. But he wrote a second one for me, almost identical to the first, and I subsequently took it to Eldon Tanner of the First Presidency. In the meantime, I understand that Hugh Nibley, this was the next day, and Hugh Nibley had telephoned Eldon Tanner, suggesting that I was

the best-qualified layman to do the translation. They wanted a Mormon, they wanted an Elder of the Church to do the work, and so it was suggested that I do the work. Eldon Tanner said that it would be the following day before he could get the photographs to me, that the newspaper that had the negatives would have to make prints, and his secretary, while I was there, telephoned the newspaper—I can't remember the name of your local newspaper here—*Deseret News*, and the arrangements were made for me to get the prints.

The fact that President Tanner would come forth with the second note in 1977 verifies Nelson's statement concerning the two notes.

On the radio program "Mormon Miscellaneous," August 3, 1981, Robert L. Brown accused us of dishonesty with regard to Hugh Nibley's note:

Robert Brown— . . . the Tanners are being deceitful here. This letter was not written to the First Presidency—to President Tanner. This letter was written to the clerk or the librarian that was in charge of the colored reproductions of the papyri.

In the face of the new evidence which has been presented the Browns should revise the section of their book which deals with Nelson's meeting with President Tanner. While the Browns maintain on page 173 of their book that what Nibley gave Nelson was merely "a note instructing a secretary or clerk at the library to give Nelson copies of the papyri," the letter and memorandum furnished by N. Eldon Tanner make it very clear that Nelson was in Tanner's office and that the photographs were "handed to Prof. Nelson January 5, 1968." This, of course, does not verify that President Tanner commissioned Dee Jay Nelson to translate the papyri for the Church to publish, but it does show that he had some conversation with Nelson and that he was not able "to remember exactly the words which I might have used, . . ."

One reason the Browns came to the erroneous conclusion that the note from Nibley was merely to a "secretary or clerk at the library," is that they have failed to understand that the Church suppressed pictures of most of the fragments for about two months after they obtained them. That the Browns are unaware of this is evident from a statement which appears on pages 166–67 of their book:

When the LDS church received the papyri, it was put on display for all to see and color reproductions were given upon request. Scholars were also invited to translate it. Nelson tries to make a big issue out of Dr. Nibley having given him a copy of the reproductions as if he was the only one able to get such secret inside information!

In our book, *The Case Against Mormonism*, Vol. 2, pages 138–39 we explain how most of the papyri were suppressed for the first two months:

After the papyri were presented to the church on November 27, 1967, the Mormon leaders allowed four or five photographs to be published. The remaining photographs (there were 11 in all) were suppressed for a time. In a letter dated December 30, 1967, James D. Wardle wrote: "We have made more than four different tries to obtain copies of all eleven [photographs] but have been unable to get them." An instructor at the LDS Institute of Religion at the University of Utah called us about this time and asked if we could furnish photographs

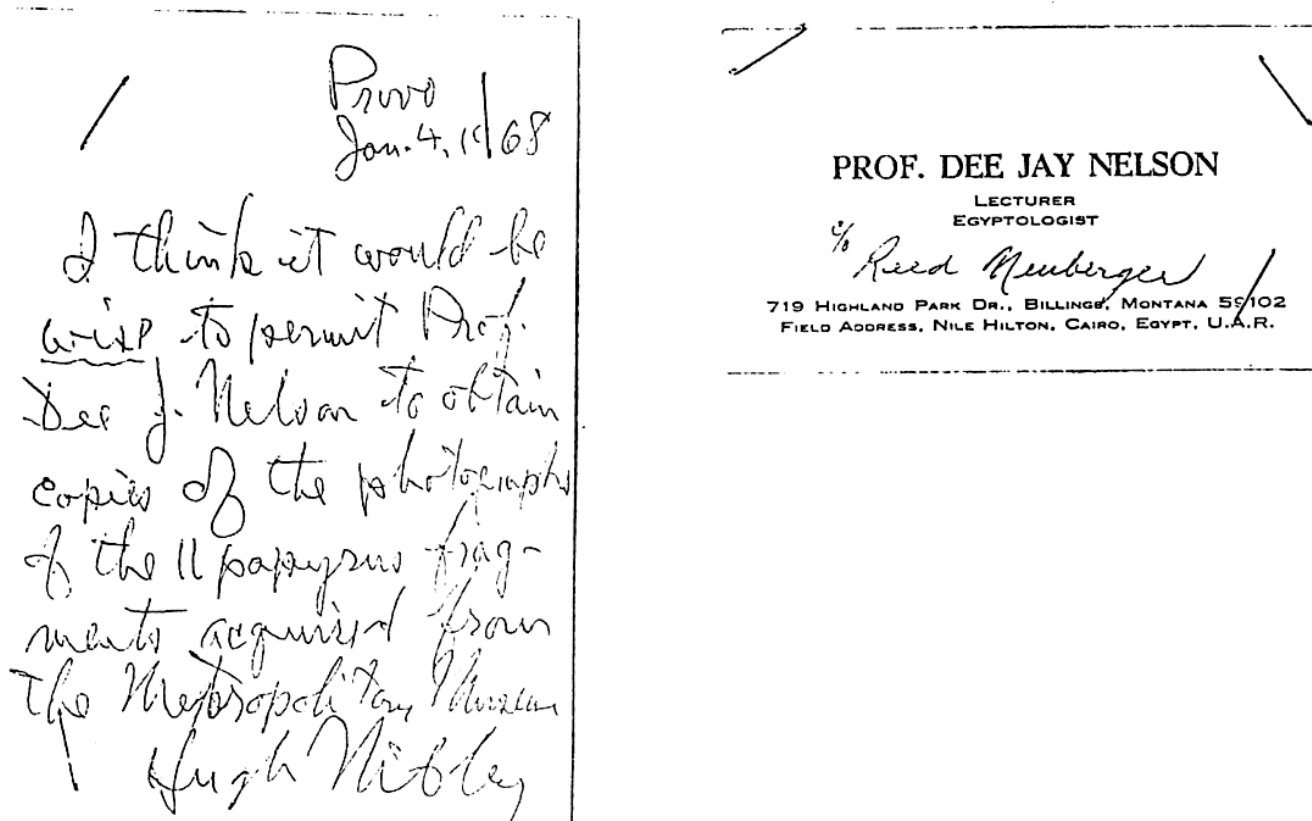
At the suggestion of Dr. Hugh Nibley of Brigham Young University
black and white

11/prints of the Papyri were given to Prof. Dee Jay Nelson, an

Egyptologist from Billings, Montana and Cairo Egypt. These were

handed to Prof. Nelson January 5, 1968. It was decided not to charge

him for these prints.



A photograph of a memorandum sent by President Tanner to Wilbur Lingle. Proves that Nelson did visit Tanner's office. Also contains the note Dr. Nibley sent to Tanner.

of all eleven pieces of papyri. We replied that we did not have copies, and we wondered why he was not able to obtain them from his own Church. He stated that he had contacted the *Deseret News*—the Mormon newspaper—and they had told him that they had made a large number of copies of all the papyri, but that they were ordered not to release them. This instructor was unable to obtain the photographs even though he wanted them for the library at the Institute of Religion.

The editors of *Dialogue: A Journal of Mormon Thought* stated that they had “through independent sources obtained photographs of all eleven papyri” (*Dialogue*, Winter, 1967, page 51). The Church, however, would not allow them to publish any of the photographs that had not already been published. Therefore, they were unable to publish all of the photographs until a later issue.

Grant Heward was also able to obtain photographs from another source after being refused by the Mormon Church. These photographs were not as clear as the ones the *Deseret News* were suppressing. Mr. Heward tried to talk the *Deseret News* into selling him copies of their photographs. He showed them the copies he had obtained from independent sources. This caused a great deal of excitement, and they wanted to know how he had obtained these photographs. Although the *Deseret News* still refused to sell copies of their photographs, the word went out that photographs of the papyri had fallen into the hands of the enemies of the Church. The Mormon leaders knew that if they did not release the photographs we would print them. Toward the end of January, 1968, the *Deseret News* was given permission to sell photographs of all eleven fragments of papyri, and the *Improvement Era* printed color photographs in the February, 1968, issue.

Because copies of the papyri were still being suppressed on January 4, 1968, it was necessary for Hugh Nibley to write to President Tanner asking that he give photographs to Nelson. The memorandum from Tanner’s office verifies this: “At the suggestion of Dr. Hugh Nibley of Brigham Young University 11 black and white prints of the Papyri were given to Prof. Dee Jay Nelson, an Egyptologist from Billings, Montana and Cairo Egypt.”

If photographs of the papyri had been available to the public at that time, it would not have been necessary for Nelson to go to President Tanner to obtain copies.

The Browns have also made an error with regard to a letter Hugh Nibley wrote to Nelson on June 27, 1967 (see photograph on the next page of this book). They admit that Nibley wrote the letter but claim it had nothing to do with the original papyri:

Was Nelson asked by Dr. Nibley to help defend the church in the matter of the translation of the Joseph Smith Papyri?
NO!

Most anti-Mormon books tell the story much the same as was reported in the *Mesa Tribune*, November 1, 1980, B 4:

Mr. Nelson’s credentials, prior to 1967, influenced the Mormon high authorities into 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 brethren . . .”

This letter from Dr. Nibley is then shown: . . .

Notice that the letter is dated June 27, 1967—five

months before the church received the papyri. The papyri came into the church’s possession in November, 1967. . . .

What, then, were they really discussing? It is certain that they were not referring to any translation as anti-Mormon writers would like to lead people to believe. The papyri had not even been received and translated yet! . . .

Dr. Nibley and Nelson were discussing the hypocephalus — What were the facsimiles from the Book of the Dead doing in the Book of Abraham? At that point in time, they didn’t know. They had questions, but no answers . . . At the date of this letter, June, 1967, there was no papyri and no way to find a relationship.

Providentially, the papyri came forth in November, 1967, five months after this correspondence with Nelson. (*They Lie in Wait to Deceive*, pages 113–115)

The Browns’ mistake here is that they did not seem to realize that Dr. Hugh Nibley already had photographs of the papyri at the time he wrote the letter to Nelson. Although the Church did not announce the discovery of the papyri until November 1967, they were actually found by Dr. Aziz S. Atiya in May, 1966. Glenn Wade reported the following in *Dialogue: A Journal of Mormon Thought*, Winter 1967, pages 51–53:

It was in the latter part of May, 1966, when Professor Atiya . . . made the discovery. . . .

Dr. Atiya obtained photographs of the material in the file and returned to his home in Salt Lake City. He immediately got in touch with his good Mormon friend, Taza Peirce, and told her in confidence what he had discovered. A few days later the two of them met with President N. Eldon Tanner and the photographs were displayed. Later, the photographs were sent to Brigham Young University for inspection by Professor Hugh Nibley, who confirmed that the papyri were from the Mormon collection.

Dr. Nibley actually had photographs of the papyri a year before the discovery was announced. This is verified in a letter which the Egyptologist Klaus Baer wrote on August 29, 1967:

In the summer of 1966, Prof. Nibley showed me enlargements of the photographs; they had been obtained by a third party and passed on to Prof. Nibley, who was evidently interested in purchasing the papyri, which included the embalming scene reproduced . . . in the PGP.

Now, while it is true that Nibley’s letter to Nelson begins by discussing the hypocephalus (Fac. No. 2 of the Book of Abraham), the conversation soon switches to the “original PGP Mss”—i.e., the papyrus manuscripts from which Joseph Smith obtained the Book of Abraham. (The Book of Abraham, of course, is printed in the *Pearl of Great Price*, and therefore Nibley refers to the papyrus manuscripts as the “original PGP Mss.”) Nelson had heard that these manuscripts were still in existence and wrote to Dr. Nibley. In his reply, Nibley seems to admit that the papyri are in existence and that Nelson would be very useful to the Church if the secret became public knowledge:

I don’t consider myself an Egyptologist at all, and don’t intend to get involved in the P.G.P. business unless I am forced into it—which will probably be sooner than that. I actually don’t know where the original PGP Mss are, though I could find out easily enough; so far my ignorance has served me well. I see no reason in the world why you should not be taken into the confidence of the Brethren if this thing ever

BRIGHAM YOUNG UNIVERSITY
PROVO, UTAH
84602



ERNEST L. WILKINSON, PRESIDENT

COLLEGE OF RELIGIOUS INSTRUCTION

June 27, 1967

Dear Bro. Nelson,

Brother, you HAVE been around! But I am willing to bet you that you have reach^{ed} premature conclusions about the hypocephalus. The Church has actually been able to procure some jars and other artifacts from Qumran, and there MAY be some Ms fragments in the collection: there are complications there that I can't go into. I don't consider myself an Egyptologist at all, and don't intend to get involved in the P.G.P. business unless I am forced into it--which will probably be sooner than that. I actually don't know where the original PG P's are, though I could find out easily enough; so far my ignorance has served me well. I see no reason in the world why you should not be taken into the confidence of the Brethren if this thing ever comes out into the open; in fact, you should be enormously useful to the Church. I have an colossal collection of notes which has been building up through the years, and I think there is stuff in it that would surprise and even convince you. As you know, this is a happy hunting-ground for crackpots, and not being certified in anything in particular I only rush in where fools fear to tread. I would like very much to see you (I was in Billings last Thursday!) and hope that we may collide before too long; this is the sort of thing that has to be discussed *in one place together* makshufan wa makturnan. As you know, there are parties in Salt Lake who are howling for a showdown on the P.G.P.; if they have their way we may have to get together. Well, the nice thing about discussion is that one never knows where it is going to lead--that is why the experts are avoiding it as much as I am; what is even more wholesome, all discussion quickly discloses interesting gaps and defects in the knowledge of even the total authority. What have we to lose?

Yours,
Hugh Nibley

A photograph of a letter from Dr. Hugh Nibley to Dee Jay Nelson.

comes out into the open; in fact, you should be enormously useful to the Church. . . . As you know, there are parties in Salt Lake who are howling for a showdown on the P.G.P.; if they have their way we may have to get together. (Letter from Hugh Nibley to Dee Jay Nelson, dated June 27, 1967)

The Browns' statement that this letter had nothing to do with the original papyrus manuscripts will not stand up under investigation. It is very plain that the letter does relate to the papyri and that Nibley wanted Nelson's help if the discovery of the manuscripts became known to the public.

FERGUSON LETTER

On page 149 of their book, the Browns quote Nelson as saying: "Mr. Ferguson (a Mormon) is still alive and though his books are still selling, he says to me, 'I don't believe it any more.'" The Browns' response to Nelson's statement is as follows: "Nelson is talking about Thomas Stuart Ferguson, the author of 'One Fold and One Shepherd.' Ferguson is presently a Gospel Doctrine teacher in the Mormon church and writes that he has never met or talked with Nelson and is still very active in the church." On page 228 of the Browns' book we find a letter from Thomas Stuart Ferguson which is dated Oct. 23, 1980, and contains this statement:

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

The Browns have used this same letter to attack us and to try to get Moody Press to quit selling our book, *The Changing World of Mormonism*. On pages 140–41 of that book, we gave this information about Ferguson:

Mr. Ferguson has devoted a great deal of his life trying to prove the Book of Mormon by archaeology and is recognized by the Mormon people as a great defender of the faith. He has written at least three books on the subject—one of them in collaboration with Milton R. Hunter of the First Council of the Seventy. On the jacket to his book, *One Fold and One Shepherd*, we find the following:

Thomas Stuart Ferguson, 47, President of the New World Archaeological Foundation, is a distinguished student of the earliest high civilizations of the New World. He, with Dr. A. V. Kidder, dean of Central American archaeologists, first planned the New World Archaeological Foundation in 1952. . . . He raised \$225,000 for the field work, incorporated the Foundation (being an attorney), assisted in the initial explorations in Central America and Mexico and has actively directed the affairs of the Foundation since its inception.

Thomas Stuart Ferguson really believed that archaeology would prove the Book of Mormon. . . . In 1962 Mr. Ferguson said that "Powerful evidences sustaining the book are accumulating."

The first indication we had that Mr. Ferguson was losing his faith in Mormonism was just after Joseph Smith's Egyptian Papyri were rediscovered. In 1968 he wrote us a letter saying that we were "doing a great thing—getting out some truth on the Book of Abraham." Later we heard a rumor that he had given up Joseph Smith's Book of Abraham, but this hardly prepared us for his visit on December 2, 1970. At that time, Mr. Ferguson told us frankly that he had not only given up the Book of Abraham, but that he had come to the conclusion that Joseph Smith was not a prophet and that Mormonism was not

true. He told us that he had spent twenty-five years trying to prove Mormonism, but had finally come to the conclusion that all his work in this regard had been in vain. He said that his training in law had taught him how to weigh evidence and that the case against Joseph Smith was absolutely devastating and could not be explained away. Mr. Ferguson found himself faced with a dilemma, for the Mormon church had just given him a large grant (\$100,000 or more) to carry on the archaeological research of the New World Archaeological Foundation. He felt, however, that the New World Archaeological Foundation was doing legitimate archaeological work, and therefore he intended to continue this work.

From 1948 to 1961 the Department of Archaeology at Brigham Young University sent "five archaeological expeditions to Middle America," but no evidence for the Nephites was discovered. After these expeditions had failed, the church leaders gave "large appropriations" to support Mr. Ferguson's New World Archaeological Foundation. This organization also failed to find evidence to prove the Book of Mormon, and the man who organized it, hoping that it would prove Mormonism ended up losing faith in the church.

Just before quoting the letter where Ferguson says his "membership with the Church has never been terminated," the Browns make this comment:

Thomas Stuart Ferguson is often referred to by Gerald & 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 sound that way to you?

Because the Browns obtained a letter from Ferguson saying that he was still a member of the Church, they felt we had misrepresented the situation when we stated that he "ended up losing faith in the church." Actually, we never stated that he had withdrawn his membership from the Church, only that he lost his faith in the divine authenticity of the Church—i.e., he no longer believes that the Book of Mormon and Book of Abraham came from God. This is very plain from some comments he made in a letter dated December 3, 1979:

I lost faith in Joseph Smith as one having a pipeline to deity—and have decided that there has never been a pipeline to deity—with any man. However, I believe that Judaism was an improvement on polytheism; Christianity was an improvement on Judaism (to some degree and in some departments only); that protestantism is an improvement on Catholicism; that Mormonism is an improvement on protestantism. So I give Joseph Smith credit as an innovator and as a smart fellow. I attend, sing in the choir and enjoy my friendships in the Church. In my opinion it is the best fraternity that has come to my attention—too good to try to shoot it down—and it is too big and prosperous to shoot down anyway (as Tanner's ought to figure out).

On December 8, 1980, we sent Robert L. Brown the following letter:

Moody Press referred your letter to us regarding T. F. Ferguson, We are sending copies of letters we have saved over the years relating to Mr. Ferguson. You will be especially interested in Mr. Ferguson's comments of 12-3-79 where he states: "I lost faith in Joseph Smith as one having a pipe line to deity—and have decided that there has never been a pipeline to deity—with any man." I trust this vindicates our

statement that he has lost “his faith in the church.” We did not say he stopped attending or was no longer a member, but that he no longer believes in its divine origin.

The Browns completely ignore this letter in their book. On the radio program “Mormon Miscellaneous,” August 3, 1981, Mr. Brown claimed to have another letter from Ferguson stating that “The Mormon religion is the best to be found in the world today.” While this statement might appear impressive to a person who is unacquainted with all the facts, the reader will remember that in the letter in which Ferguson said the Mormon Church “is the best fraternity that has come to my attention,” he also admitted: “I lost faith in Joseph Smith as one having a pipeline to deity . . .”

The question, then, is not whether Ferguson believes that the Mormon Church is the best church or fraternity, but rather if he believes it is God’s true church. Mr. Ferguson has told us that he lost his faith in Joseph Smith, that he does not believe that the Book of Abraham is a correct translation of the papyrus and that the Book of Mormon is of human origin. Now, until the Browns can come up with a statement by Ferguson in which he proclaims that Joseph Smith is God’s true prophet, that the Book of Mormon is an inspired translation of gold plates and the Book of Abraham is a correct translation of the original papyrus, we will be forced to conclude that he is still an unbeliever in the divine authenticity of the Mormon Church.

Browns As Mathematicians

In Chapter 2 of their book, the Browns try to prove that Dee Jay Nelson “has no skill as a mathematician” (page 44). They point out that Nelson claimed that the Egyptian government asked him to calculate the weight of the solid gold coffin of King Tutankhamen and after working on the problem for weeks, he came to the conclusion “that its weight was 2,448 pounds and 4 ounces of solid gold” (page 45). The Browns, however, have found that the correct weight “is 296 lbs. troy” and claim that “Nelson arrived at the wrong ‘calculated’ weight . . . by quoting a misprint in a book” (page 44).

While the Browns have done a good job of discrediting Nelson’s claim concerning the gold coffin, we have some serious questions concerning their skill as mathematicians. For instance, on page 112 of their book they state:

Jerald and Sandra Tanner in *Mormonism: Shadow or Reality*, 1972, spend approximately 75 pages quoting Nelson.

On pages 162–163 of their book, the Browns charge:

It soon became obvious to this author that Jerald and Sandra Tanner had the most to gain from pushing Dee Jay Nelson into the forefront with regards to the Book of Abraham, and the least to lose if Nelson crashed. In the Tanner’s book, *Mormonism: Shadow or Reality*, they quoted Nelson throughout the 75 pages of the section “The Fall of the Book of Abraham.” . . . This book by the Tanners contains 587 pages which means references to and quotes by Dee Jay Nelson comprised 13% of the entire book! . . . It may be said here that it took some real talent on the Tanner’s part to quote Nelson as an authority on 75 pages of *Mormonism: Shadow or Reality* and make it sound as good as they made it sound!

This statement is certainly an exaggeration. To begin with, Nelson is not cited “on 75 pages of *Mormonism: Shadow or Reality*” as the Browns claim. We could find only 37 pages in the

entire book (1972 edition) which mentioned or quoted from D. J. Nelson. Furthermore, in the section on the Book of Abraham, 42 pages did not even mention Nelson. Page 310 of the 1972 edition of *Mormonism—Shadow or Reality?* had the most information concerning Nelson, but even this page was not entirely devoted to that subject. Although Nelson was quoted extensively on a number of pages, some others only had a sentence or two which mentioned him. We have added up all the material in the book relating to Nelson and found that it fits on less than nine pages—the actual figure is 8.6. When this is divided by the number of pages in the book (587) it amounts to less than 1.5% of the space found in the book! This is far different than the Browns’ exaggerated assertion that “references to and quotes by Dee Jay Nelson comprise 13% of the entire book!” On the radio program “Mormon Miscellaneous,” August 3, 1981, Mr. Brown stretched the truth even further by stating that “there’s almost 100 pages in there [*Mormonism—Shadow or Reality?*] by Dee Jay Nelson.”

On page 162 of their book, the Browns make these astounding remarks concerning *Mormonism—Shadow or Reality?*

With over 35,000 copies sold by 1980, at \$12 per book, it comes to a hefty sum of over \$420,000. Is this the reason why the Tanners were not eager to expose Dee Jay Nelson, their No. 1 witness against the Book of Abraham?

The Browns’ mathematical calculations with regard to this matter are extremely misleading. In fact, it is completely inaccurate to say that we sold “35,000 copies” at “\$12 per book.” Actually, when we first began selling our book in 1962 we only charged \$3 a copy. In 1964 we enlarged the book and raised the price to \$5. In 1972 we enlarged it again and also raised the price. In the *Salt Lake City Messenger* for January 1975 we reported that “Since we are more interested in getting the truth out than in making a lot of money, we sell *Mormonism—Shadow or Reality?* at a very reasonable price—many publishers would charge twice as much for a book this size. In a plastic cover *Mormonism—Shadow or Reality?* sells for only \$6.95. In hard-back binding it sells for \$8.95.”

As inflation forced our expenses up we had to make some adjustments in the price, but as late as July 1978 we were still selling *Mormonism—Shadow or Reality?* for “\$7.95 (\$9.95 in hardback).” This in itself completely destroys the Browns’ claim that we have sold “35,000” copies “at \$12 per book.” There are, however, other factors that should be taken into consideration. For instance, the \$12 price quoted by the Browns was for hard-back copies, but a large percentage of the books were sold with plastic covers for \$2 a copy less. Furthermore, the Browns have made a serious blunder by not taking into account that a very large percentage of the books were sold at quantity or wholesale prices. The 1962 printing, for instance, sold in quantities of 10 or more for only \$1.80 a copy. Even the hard-back copy which sold for \$11.95 in 1980 brought only \$7.17 when it was sold to bookstores or in quantities of 10 or more.

From the evidence presented above, it is clear that the Browns have completely misrepresented the facts. It should be noted also that even if we had sold the books for the “hefty sum of over \$420,000,” as the Browns allege, most of this money would not be profit anyway. The greatest part would have to go to cover the cost of paper, printing, binding and labor. The Browns, who are in business themselves, must be well aware of this fact. It should be noted also that the Browns’ book sells for \$7.98. This book does not have a hard-back binding and has only 266 pages. When we compare *Mormonism—Shadow or Reality?* we find that it has more than twice as many pages, yet it sells for only \$3 more (\$10.95) in plastic binding.

If we were to judge the Browns by the same standard they judged us, we would conclude that they are making a great deal of money off their book. We do not feel, however, that this is an honest way of looking at the matter. When we consider the costs and time involved in research and printing, we do not feel that \$7.98 is an unreasonable price. We find it hard to understand why the Browns cannot treat us in the same impartial manner.

KEEPING THINGS HID

While the Browns would have us believe that the Church did not hide anything with regard to the papyri, the truth of the matter is that the Church Historian's Office had a fragment of the Joseph Smith Papyri in its possession and when James R. Clark, of Brigham Young University, found out about it in 1935, he was told to keep it a secret. The Mormon writer Jay M. Todd reveals:

... the writer informed Dr. Nibley of a papyrus fragment that had been in the Church Historian's Office for many years. I, in turn, had been informed only days earlier by Dr. James R. Clark of Brigham Young University, who had learned of it while with Dr. Sidney Sperry in 1935, when the two "found" the Egyptian Alphabet and Grammar in the Church Historian's Office. Outside of a few associates, Dr. Clark had kept the fragment a matter of confidence, under instructions from the Historian's Office, for over 30 years. (*The Saga of the Book of Abraham*, Salt Lake City, 1969, page 364)

A picture of this fragment was finally released to the public, but the Mormon writer Walter Whipple claims that he was "shown two or three other fragments of hieroglyphic drawings" at the Church Historian's Office which have still not been released (*From the Dust of Decades*, page 86).

Some Mormon scholars claim that the papyri found in 1967 are only part of Joseph Smith's original collection and that it is possible that the rest of the papyri may be located. A very important item concerning this matter is found on page 243 of the Browns' book. It is a paper by Dr. Hugh Nibley in which he claims:

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.

If such a document really exists why hasn't the Church published it? From Nibley's description, it would seem that this "old legal document" would give the names of the people who acquired the three other parts of the papyri. If we had these names we might be able to locate the rest of the papyri. We have asked some of the top Mormon scholars about Dr. Nibley's statement, but they seem to know nothing about the matter. One scholar claimed that he asked Nibley about it but was unable to derive any meaningful information from him. In any case, some Mormon

scholars are coming to the conclusion that the Church may have already obtained more of the papyri but are saying nothing about it.

SAME BASIC MESSAGE

The Browns were very anxious for us to remove all of the material concerning Dee Jay Nelson from our book *The Changing World of Mormonism*. They have also pressed us to revise *Mormonism—Shadow or Reality?* We find this very strange in light of the following: One of the books which the Browns recommend to "enlighten the reader on the subject of the Book of Abraham" is *The Firm Foundation of Mormonism*, by the Mormon apologists Kirk Holland Vestal and Arthur Wallace. Now, in their book the authors have taken carefully selected portions from the writings of the "Egyptologist Dee Jay Nelson" and other authors and used them to try to make a case for the Book of Abraham. While it is true that there are a few parallels, anyone looking at the pictures shown in the facsimiles would get a few points right. And although Nelson went out of his way to point these out, his work is almost completely unfavorable to Joseph Smith's interpretations. In spite of this, Vestal and Wallace have carefully selected out the points of agreement and tried to make a case. Their chapter on the Book of Abraham contains no less than nine footnotes referring to Nelson's work—i.e., footnotes 23, 25, 41, 42, 43, 44, 48, 50 and 54. That the Browns would recommend a book which relies so heavily on Dee Jay Nelson is really strange, especially since they have condemned us for using his work. It would appear from this that the Browns believe it is alright to use quotations from Nelson as long as they support Joseph Smith's interpretations.

In any case, we have already revised the chapter on the Book of Abraham in *The Changing World of Mormonism*, and we are now working on *Mormonism—Shadow or Reality?* Both these books will tell the story of Nelson's deception with regard to the doctor's degree from Pacific Northwestern University. From the standpoint of Egyptology, however, these books will contain the same basic message. Since the noted Egyptologists John A. Wilson, Klaus Baer and Richard A. Parker have written on the Joseph Smith papyri, it was not difficult to find an abundance of material to replace the important points covered by Nelson. We are not removing Nelson's material from these two books because it is unsound (on the contrary, it is basically in agreement with that done by eminent Egyptologists), but rather because we believe he has dishonored himself by falling into the footsteps of "Robert C. Webb," the fake "Ph.D." who defended the Mormon Church. Our case against the Book of Abraham is certainly not based on any one man but stands firmly on the science of Egyptology and on the work of some of the world's greatest Egyptologists.

The Browns' Smoke Screen

The Browns seem to feel that they have vindicated Joseph Smith's Book of Abraham merely by demonstrating that Dee Jay Nelson made some false claims. We feel that this is only wishful thinking. The case against the Book of Abraham stands on the same unshakeable foundation it did when we first announced the "Fall of the Book of Abraham" in the March 1968 issue of the *Salt Lake City Messenger*.

Although the authenticity of the Book of Abraham had been questioned by Egyptologists for many years, when the original papyri were relocated in 1967 many members of the Mormon Church felt that Joseph Smith's work would be vindicated. As

it turned out however just the opposite occurred. Within six months from the time the Metropolitan Museum gave the papyri to the Church, the “Book of Abraham” had been proven untrue! The fall of the Book of Abraham has been brought about by the identification of the actual fragment of papyrus from which Joseph Smith “translated” the book. The identification of this fragment has been made possible by a comparison with *Joseph Smith’s Egyptian Alphabet and Grammar*—hand-written documents we photographically reproduced in 1966. Dr. James R. Clark, of Brigham Young University, gives this information:

... there are in existence today in the Church Historian’s Office what seem to be two separate manuscripts of Joseph Smith’s translations from the papyrus rolls, . . . One manuscript is the Alphabet and Grammar . . . Within this 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, pages 172–73)

When the Mormon magazine, *Improvement Era*, printed sepia photographs of the papyri, the fragment of papyrus from which Joseph Smith translated the “Book of Abraham” was printed as the very last photograph. It is found on page 41 of the February 1968 issue, and is labeled: “XI. Small ‘Sensen’ text (unillustrated).”

All of the first two rows of characters on the papyrus fragment can be found in the manuscript on the “Book of Abraham” that is published in *Joseph Smith’s Egyptian Alphabet and Grammar*.

Dr. James R. 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., pages 60–61).

The Brigham Young University had photographs of this manuscript which Grant Heward was able to examine. This manuscript goes further than the one in the *Alphabet and Grammar*, and Mr. Heward found that the characters on this manuscript continue in consecutive order into the fourth line of the papyrus. This brings the text to Abraham 2:18. A careful examination of this manuscript reveals that Joseph Smith used less than four lines from the papyrus to make forty-nine verses in the Book of Abraham. These forty-nine verses are composed of more than 2,000 English words! After a thorough examination of the evidence, the Mormon scholar Richley Crapo had to concede “the startling fact that one of the papyri of the Church collection, known as the Small Sen-Sen Papyrus, contained the same series of hieratic symbols, which had been copied, in the same order, into the Book of Abraham manuscript next to verses of that book! In other words, there was every indication that the collection of papyri in the hands of the Church contained the source which led to a production of the Book of Abraham. It was naturally this document which I immediately began to translate (*Book of Abraham Symposium*, LDS Institute of Religion, Salt Lake City, April 3, 1970, page 27).

Although Dr. Hugh Nibley later reversed his position in an attempt to save the Book of Abraham, in 1968 he frankly admitted that the papyrus Joseph Smith used for the text of the Book of Abraham had been located (see *Improvement Era*, May, 1968, page 54). At a meeting held at the University of Utah, Dr. Nibley declared:

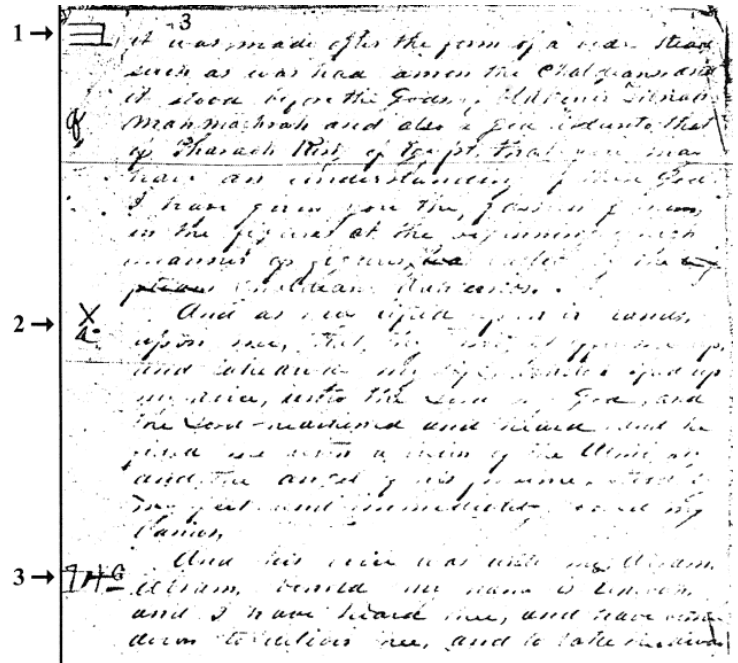
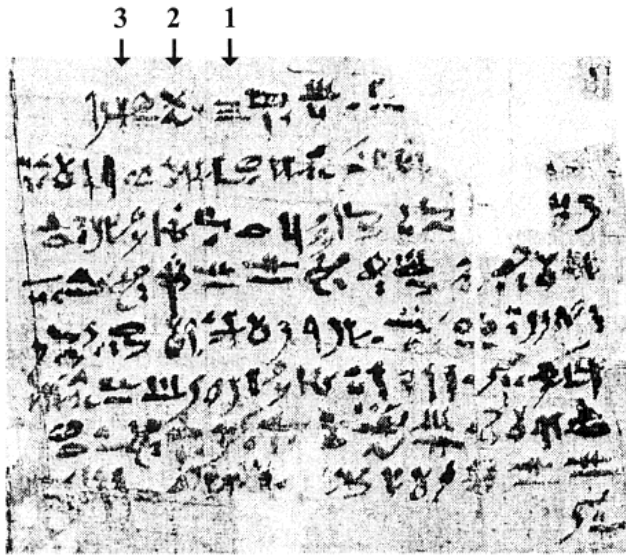
Within a week of the publication of the papyri students began calling my attention . . . to the fact that, the very definite fact that, one of the fragments seemed to supply all of the symbols for the Book of Abraham. This was the little “Sensen” scroll. Here are the symbols. The symbols are arranged here, and the interpretation goes along here and this interpretation turns out to be the Book of Abraham. Well, what about that? Here is the little “Sensen,” because that name occurs frequently in it, the papyrus, in which a handful of Egyptian symbols was apparently expanded in translation to the whole Book of Abraham. This raises a lot of questions. It doesn’t answer any questions, unless we’re mind readers. (Speech given by Hugh Nibley, University of Utah, May 20, 1968: see also *Dialogue: A Journal of Mormon Thought*, Summer 1968, page 102).

As we indicated earlier, Grant Heward examined the papyrus which has been identified as the source of the Book of Abraham and concluded that “it is probably a part of the Egyptian ‘Book of Breathings’” (*Salt Lake City Messenger*, March 1968). This identification was soon confirmed by three very prominent Egyptologists—i.e., Professor Richard A. Parker of Brown University and Professors Klaus Baer and John A. Wilson (now deceased) of the University of Chicago’s Oriental Institute. Both Baer and Parker published translations in *Dialogue: A Journal of Mormon Thought*—a periodical printed by a group of liberal Mormons but not controlled by the Church leaders. To save space here we will only include Professor Parker’s translation. In *Dialogue*, Richard Parker was listed as “Wilbour Professor of Egyptology and Chairman of the Department of Egyptology at Brown University.” Mormon apologist Hugh Nibley said that Professor Parker is “the best man in America for this particular period and style of writing.” His translation reads as follows:

1. [. . . .] this great pool of Khonsu
2. [Osiris Hor, justified], born of Taykhebyt, a man likewise.
3. After (his) two arms are [fast]ened to his breast, one wraps the Book of Breathings, which is
4. with writing both inside and outside of it, with royal linen, it being placed (at) his left arm
5. near his heart, this having been done at his
6. wrapping and outside it. If this book be recited for him, then
7. he will breath like the soul[s of the gods] for ever and
8. ever (*Dialogue: A Journal of Mormon Thought*, Summer 1968, page 98).

Except for a few minor variations other renditions of the text are essentially in agreement with Professor Parker’s. The Book of Abraham, therefore, has been proven to be a spurious work. The Egyptologists find no mention of Abraham or his religion in this text. The average number of words that the Egyptologists used to convey the message in this text is eighty-seven whereas Joseph Smith’s rendition contains thousands of words. It is impossible to escape the conclusion that the Book of Abraham is a false translation.

The Browns have failed to come to grips with the evidence we have presented against the Book of Abraham. Instead, they rely on the writings of the Mormon apologist Hugh Nibley. In other publications we have shown that when the papyri were rediscovered Dr. Hugh Nibley was completely unprepared to deal with the issue and that he still has no real answers to give his people. At one point he became so desperate to save the Book of Abraham that he suggested that the “Sensen” text may have a second meaning unknown to Egyptologists:



Above is a photograph of the right side of the original fragment of papyrus from which Joseph Smith was supposed to have translated the Book of Abraham. To the right is a photograph of the original manuscript of the Book of Abraham as it appears in Joseph Smith's Egyptian Alphabet and Grammar. We have numbered some of the characters on the first line of the fragment of papyrus so that the reader can compare them with the characters found in the handwritten manuscript.

... you very often have texts of double meaning ... it's quite possible, say, that this "Sensen" papyrus, telling a straight forward innocent little story or something like that, should contain also a totally different text concealed within it. . . . they [the Egyptians] know what they're doing, but we don't. We don't have the key. (Speech by Hugh Nibley, University of Utah, May 20, 1968)

When Marvin Cowan asked Professor Richard Parker if the papyri could have a second meaning, he replied that he knew of "no Egyptologist who would support such a claim" (Letter dated January 9, 1968).

Although Dr. Nibley gave some support to the theory that the papyrus might have a second or hidden meaning, he seems to have come to his senses and now realizes that such an idea cannot be successfully maintained. Unfortunately, however, he has come up with another theory which is as fantastic as the first: that the Book of Abraham is still lost and the "Sensen" papyrus has no relationship to it. It is, in fact, "the directions for wrapping up the Joseph Smith papyri with the mummy" (*The Message of the Joseph Smith Papyri*: . . . , page 6). According to Dr. Nibley's theory, Joseph Smith's scribes mistakenly copied the characters from the "Sensen" papyrus into the three handwritten manuscripts of the Book of Abraham:

Is the Book of Abraham a correct translation of Joseph Smith Papyri X and XI? No, the Book of Breathing is not the Book of Abraham! . . . Doesn't the text of the Book of Abraham appear in a number of manuscripts in columns running parallel with characters from the Book of Breathing? Yes, the brethren at Kirtland were invited to try their skill at translation; in 1835 the Prophet's associates, . . . made determined efforts to match up the finished text of the Book of Abraham with characters from the J. S. Papyrus No. XI . . . (Ibid., page 2)

Dr. Nibley's suggestion that Joseph Smith's scribes added the wrong characters in the translation manuscripts is absolutely preposterous. That Joseph Smith would allow his scribes to copy the characters from the wrong papyrus into three different manuscripts of the Book of Abraham is really beyond belief. A person might almost as reasonably conclude that the Book of Abraham itself was made up by Joseph Smith's scribes. Dr. Nibley's attempt to separate the "Sensen" papyrus from the Book of Abraham cannot be accepted by those who honestly examine the evidence. The reader should remember also that Nibley himself originally accepted the "Sensen" text as the source of the Book of Abraham.

Nibley, of course, has to maintain that the rediscovered papyri do not contain the portion which Joseph Smith translated as the Book of Abraham. The Browns and a number of other Mormon apologists have blindly followed Nibley into this grave error. Caleb A. Shreeve, Sr., for instance, wrote the following in an advertisement which appeared in the *Ogden Standard-Examiner* on March 24, 1980:

Joseph Smith (Dec. 31, 1835) describes the writing of Abraham Papyri as, "Beautifully written on papyrus, with **black and small part red, ink or paint, in perfect preservation**" (HC. 2:348). To date, (1980) a papyrus fitting Joseph's description has not been found.

If Mr. Shreeve had cited the first part of the quotation from the *History of the Church*, Vol. 2, page 348, it would have changed the whole meaning of the statement:

The record of Abraham and Joseph, found with the mummies [*sic*], is beautifully written on papyrus, with black, and a small part red, ink or paint, in perfect preservation.

The reader will notice that when the entire statement is quoted it becomes plain that it is referring to the records of both Joseph and Abraham. In other words, it is a statement about Joseph Smith's Papyri collection in general, not just the one roll which Joseph Smith called the Book of Abraham. This is made clear in another entry in Joseph Smith's *History*:

... I commenced the translation of some of the characters or hieroglyphics, and much to our joy found that one of the rolls contained the writings of Abraham, another the writings of Joseph of Egypt, etc., . . . (*History of the Church*, Vol. 2, page 236)

Now, when we understand that Joseph Smith believed the Book of Abraham was written on a different roll of papyrus than the Book of Joseph, it becomes clear that he was referring to the collection of papyri in general and not specifically to the Book of Abraham. Among the papyri that were rediscovered in 1967 there are pieces which contain rubrics—i.e., portions written in red ink. In *Mormonism—Shadow or Reality?* we prove convulsively that they are from the roll of papyrus the early Mormons designated as the "Book of Joseph." When they are translated, however, they turn out to be nothing but portions of the Egyptian Book of the Dead.

At any rate, the fact that Joseph Smith chose the papyrus identified as the Book of Breathing as the source for his Book of Abraham is established by irrefutable evidence. To begin with, Joseph Smith used the drawing at the beginning of the Book of Breathing roll as Facsimile No. 1 for his Book of Abraham. It does not contain red ink and the workmanship appears to be no better or well preserved than that found on Papyrus XI. This in itself would completely destroy the argument advanced by Shreeve, Nibley and the Browns, but the evidence becomes even stronger as we look into the matter. The writing in the columns to the side of the fragment used for Fac. No. 1, which Dr. Nibley does not dare to translate, mentions that the papyrus was made for Hor, and this is the same name mentioned in the Book of Breathing text which follows on Papyrus XI. Second, even Dr. Nibley has to admit that before the papyrus was cut up by the early Mormons, Papyrus XI followed immediately after Fac. No. 1 on the roll: "It can be easily shown by matching up the cut edges and fibres of the papyri that the text of the Joseph Smith 'Breathing' Papyrus (No. XI) was written on the same strip of material as Facsimile No. 1 and immediately adjoining it" (*The Message of the Joseph Smith Papyri*, page 13). On page 3 of the same book. Dr. Nibley has to admit that even Joseph Smith's own scribes felt that the text of the Book of Abraham followed right after Fac. No. 1: "Since this is an illustration to the Book of Abraham, it has naturally been assumed that the text that follows the drawing could only be that of Abraham—even the brethren at Kirtland assumed that."

The strongest evidence that Joseph Smith believed that Papyrus XI was the Book of Abraham is found in the fact that the characters from this fragment were used in the translation manuscripts. Dr. Nibley's suggestion that this was only the work of his scribes cannot be accepted. All evidence, then, points to one unmistakable conclusion: Joseph Smith believed that Papyrus No. XI was the Book of Abraham, Although Dr. Nibley does not dare give a translation of the writing on the papyrus fragment used as Fac. No. 1 in the Book of Abraham, he has published a translation of Papyrus XI. His work agrees in substance with the translations we have published in *Mormonism—Shadow or Reality?* In fact, Dr. Nibley includes the names of many pagan gods in his translation of the Book of Breathing (see *The Message of the Joseph Smith Papyri*, pages 19–23). Dr. Nibley cannot find anything about Abraham in this text,

but to soften the disappointment he tries to relate it to the Mormon temple ceremony. Why he would want to equate the Egyptian religion with Mormonism is really a mystery to us. The Egyptian religion is filled with magic and other pagan practices.

While the whole foundation for Dr. Nibley's arguments seems to be crumbling, we can point with confidence to the case we have prepared against the Book of Abraham. Our arguments are just as good as when we first advanced them thirteen years ago. Our case is not based on wild speculation but rather on the science of Egyptology, original documents and careful research. We feel, in fact, that the case against the Book of Abraham is irrefutable.

In their desperate attempt to save the Book of Abraham, the Browns recommend the "scholarly" work of the Mormon Egyptologist Michael Dennis Rhodes which was published in *Brigham Young University Studies*, Spring 1977. In this article Rhodes made an excellent study and translation of Fac. No. 2 in the Book of Abraham. Joseph Smith claimed that Fac. No. 2 was "A Facsimile From The Book of Abraham," but in *Mormonism—Shadow or Reality?* we demonstrate it is in reality a hypocephalus—a disk which was placed under the head of the mummy. We show, in fact, that Egyptologists can even read the name of the mummy from the disk. Michael Dennis Rhodes confirms that it is indeed a "hypocephalus" and 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" (*Brigham Young University Studies*, Spring 1977, page 274). Rhodes translation of Fac. No. 2 contains absolutely nothing about Abraham. It only mentions the pagan gods of the Egyptians. For instance, on the edge of the disc he reads:

Edge: I am Djabty in the House of the Benben in Heliopolis, so exalted and glorious. [I am] a copulating bull without equal. [I am] that Mighty God in the House of the Benben in Heliopolis . . . that Mighty God . . .

On page 260 of the same article, Michael Dennis Rhodes says that "the meaning of the hypocephalus is intimately connected with chapter 162 of the Book of the Dead, . . ." This is certainly an astonishing statement to find in a publication printed by the Mormon Church's own university. One would think that if it is a "Fac-simile From the Book of Abraham," it would be "intimately connected" with the Book of Abraham—not the Book of the Dead. In any case, Rhodes goes on to point out that the cow found in Fac. No. 2 is in reality a pagan goddess:

This is the cow Ihet, mentioned in chapter 162 of the Book of the Dead, which should be drawn on a piece of new papyrus. This picture of a cow is common to almost all hypocephali. Ihet is a form of Hathor, the personification of the power of nature. She is also connected with Mehweret (Greek Methyr), another cow goddess who symbolized the sky. (Ibid., page 272)

Although Michael Dennis Rhodes is as sympathetic as possible to the teachings of his Church, his material concerning Fac. No. 2 is absolutely devastating. Just why the Browns would recommend this article to "enlighten the reader on the subject of the Book of Abraham" is beyond our understanding. They are apparently oblivious to the serious implications of Rhode's work.

At any rate, the Browns have tried to divert attention from the Book of Abraham to Dee Jay Nelson. On the "Mormon Miscellaneous" program, August 3, 1981, we challenged Robert L. Brown to a public debate in Salt Lake City concerning the

Book of Abraham, but he said he would only debate on the Dee Jay Nelson affair. We feel that this is just a smoke screen to avoid facing the real issue. As long as the Browns continue side-stepping the evidence against the Book of Abraham, their work will be of no real value.

CONCLUSION

In this booklet we have shown that the Browns have accused us of being part of a cover-up. They claim that "Between the Moody Press and us, it looks like the Tanners had no choice but to come clean." We show, however, that we exposed Nelson's false claims months before in the April 1980 issue of the *Salt Lake City Messenger*. We had also turned over the damaging material we had found concerning the diploma mill to the *Ogden Standard-Examiner* and it was printed on March 29, 1980. We pointed out that the Browns actually used information we had provided them to try to make a case against us!

We have shown also that the Browns removed over 900 words in their reproduction of a letter we wrote to Dee Jay Nelson. This portion told that the Mormon Church itself used a fake "Ph.D." to defend the Book of Abraham. The Browns have deliberately suppressed this portion of the letter to cover up this matter. They have also cut up a letter by the Egyptologist Klaus Baer to suppress a paragraph they did not want to include.

The Browns were accused of tape recording a telephone conversation with us. This accusation was made by a Mormon missionary, but Robert L. Brown denied this on the radio. Evidence shows, however, that Mr. Brown's Editor did tape telephone conversations. The book gives a transcript of a telephone conversation between the "Author" and Mrs. Nelson which we suspected was tape recorded. Mr. Brown, however, claimed he had no part in the conversation and that it was really "my editor" who talked with Mrs. Nelson. Mr. Brown maintained this in spite of the fact that the transcript used the word "Author" nine times.

The Browns allege that Dee Jay Nelson was the last to translate the papyri. The evidence, however, shows that he was the very first. His work *The Joseph Smith Papyri* was advertised for sale on April 6, 1968, while the translations by Wilson and Parker did not appear in *Dialogue* until the Summer 1968 issue. Baer's translation followed in the Autumn 1968 issue.

The Browns attacked Nelson for mixing up the names of the gods that appear on the canopic jars, yet the very source they cite to give the true identification has been found to be in error. They also completely overlook the fact that Joseph Smith has not correctly identified any of the gods which appear in Facsimile No. 1.

The Browns have claimed that we were deceitful in maintaining that a note written by Hugh Nibley was to be taken to N. Eldon Tanner. We have shown, however, that President Tanner himself has confirmed this fact in a letter and has discovered a memorandum relating to the incident.

The Browns maintain we have misrepresented Thomas Stuart Ferguson's views about the divine authenticity of Mormonism. In answer to this charge, we cited the following from a letter written by Ferguson: "I lost faith in Joseph Smith as one having a pipeline to deity . . ."

While the Browns have accused us of lies and misrepresentations, we find these very things throughout their book. Moreover, they have failed to face the most important issue: could Joseph Smith translate Egyptian? ■