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## Joseph Smith as a Translator: A Further Discussion of Bishop F.S. Spalding's Pamphlet

Author(s): Isaac Russell

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# Joseph Smith, Jr., as a Translator\*

## A Further Discussion of Bishop F. S. Spalding's Pamphlet

BY ISAAC RUSSELL

IF THE average reader of this piece should be instructed to set out on a search for the oldest portrait in the world of a Jew I wonder if he would be tempted, supposing he had gained his impressions from Bishop Spalding's pamphlet on the "Book of Abraham," to make his search through the tombs of the Egyptian pharaohs?

And if the same reader, again, should be instructed to set out on a search for the earliest reference in any literature of the world to the Holy City of the Jews—Jerusalem—would he, having read Bishop Spalding's pamphlet, turn hopefully to the literature of Egypt as a reasonable place to expect to make such a find?

I have before me as I write the bit of poetic description in which the earliest reference in the world to Jerusalem is made. It is in Egyptian hieroglyphics; and what is still more significant, the Egyptian who wrote the piece wrote of his joy on getting to Jerusalem because he found there people who could speak his own Egyptian language and people who had known him in his own home on the banks of the Nile!

There is also on my desk as I write the earliest known portrait of a Jew. It is of a Semite who lived a thousand years before Abraham and yet he wore a coat of many colors and carried a water-skin on his back and a shepherd's musical instrument in his hand. And the portrait was made of him upon his arrival in Egypt over the same pathway Abraham took.

Before beginning to discuss these two documents that have come down to us from the very cradle-days of history, I want first to call attention again, as I have done in previous articles, to the assertion of Dr. James H. Breasted of the University of Chicago to the effect that the Egyptians "knew nothing of Abraham's God or Abraham's religion." And I wish also to recall the still more remarkable assertion of Dr. John Peters, who signed himself while serving on Bishop Spalding's jury as: from the "University of Pennsylvania," whereas as a matter of fact he had been for many years an

Episcopal clergyman in New York. The assertion of Dr. Peters was that Joseph Smith's translations from Egyptian papyri roll displayed an "amusing ignorance" because "Chaldeans and Egyptians are hopelessly mixed up although as dissimilar and remote in language, religion and locality as are today American and Chinese."

The reason for bringing in Dr. Peters just here is that in a volume by Flinders Petrie, another of Bishop Spalding's jurymen, I have just been reading the narrative of a king of Chaldaea who was also at the same time the pharaoh of Egypt, and this long before Abraham's time. Not only did Petrie tell of this Chaldean who was Egypt's pharaoh, but he told of at least three other Chaldeans who had so served in Egypt!

I have already referred to Dr. Sayce and the view he gives of the period, preceding the visit to Egypt by Abraham, in which Chaldaea was a province of Palestine, this period being followed by another era in which Palestine was a province of Egypt, so that Chaldeans came freely into Egypt and the Chaldean culture and many Chaldean words came with them.

Petrie, by dealing extensively with both of these periods gives us a picture of the sources of Egyptian culture which leaves not the remotest credence to any assertion that the Chaldeans were a remote people from the Egyptians or that Abraham's religion was strange and remote from contact with the Egyptians.

You can measure the geography of the situation with a single glance at any school map. A pencil held to the scale will show that it was only 300 miles from Thebes, the capital of the Egyptians, to Jerusalem, the capital of Palestine, and only 500 miles from Jerusalem to Babylon and Ur, the chief cities of the Chaldeans.

You have then, in considering the fusing of Abraham's people and the Chaldeans and Egyptians—which without the slightest doubt went on continuously for a period of over 1,000 years—to deal with an area only 800 miles in width—less than the distance from Salt Lake to Omaha with traffic

\*From the *Deseret News* July 19, 1913.

conditions very similar to those existing in the pioneering and pre-rail-road days of the west.

Flinders Petrie tells the story with a great wealth of detail. To deal with it merely in headlines, we find that in the third millennium B. C. the people of Chaldea began to stir themselves. In successive waves of migration they swept through the fertile Euphrates valley from their chief city of Ur. After overflowing the Euphrates district they moved in successive migrations down the pastoral plains at the back of Syria. They reached and populated simultaneously the island of Cyprus, the Mediterranean shores, and the land of Egypt,—and this long before Abraham. For a time the kings of Babylon in this period ruled also in Egypt, and the Children of Israel's invasion of Egypt was merely the final and triumphant expression of this migratory movement. The end of the migrations came, as Flinders Petrie points out in the rise of the pharaoh "who knew not Joseph." Petrie does not depend upon any biblical learning to make this fact clear. He bases the conclusion entirely upon the evidences of the Egyptian monuments and Egyptian literature, independent of the Bible. And indeed any writer upon Egypt will tell you how the native princes of Egypt, who for long centuries were in subjection to the Hyksos, or shepherd invaders from Asia, finally rose in their wrath and cast them out. And how, after casting them out, the Egyptians pursued them all the way to Palestine and Babylon, and ruled the world through to the Euphrates, thus exactly reversing the situation of the earlier centuries in which the people of the Euphrates had ruled clear through to Egypt. The Children of Israel swinging into Egypt at the crest of the wave merely remained till the ebb set in and so were persecuted.

Now this period of empire was the greatest period Egypt ever enjoyed. The world as then known to the Egyptians was looted to enrich the temples at Thebes, which in that period were built or greatly expanded and enlarged. Artists from all the territory of the empire were called to Thebes to beautify the cities and the palaces of the pharaohs. And towards the end the Children of Israel were forced to build more cities for the native Egyptian kings.

From these usual accounts of Egyptian history you find that this reverse-movement in migrations out of Egypt started in the year 1580 B.C.—the year in which Prince Ahmes I of Thebes drove the Shepherd Kings out of Egypt and pursued them into Palestine.

From Petrie I take this table of the

chronology of the visit of the Children of Israel to Egypt:

Abraham came into Canaan  
from the Chaldean city of  
Ur, the place of his birth....2110 B. C.  
The Israelites entered Egypt..1650 B. C.  
The exodus .....1220 B. C.  
The oppression commenced...1580 B. C.

I have already pointed out that the end of the Hyksos rule and the beginning of a native Egyptian rule was in 1580 B. C. That date also, as you can readily see from the above table, was a date at which the biblical narrative and the evidences of the Egyptian monuments fuse and make mutually corroborative history. It was the date when one Egyptian dynasty closed and a pharaoh came to the throne who "knew not Joseph," or any of his Asiatic kind!

The great Empire of the Egyptians lasted from 1580 B. C. to 945 B.C.—a date just 30 years beyond the time when the Children of Israel, after wandering under Moses and Joshua and adopting the monotheistic worship which Moses taught to them, undertook the erection of the Temple of Solomon.

In these mere glimpses at the literature of ancient Egypt in its relationship to the "Book of Abraham" controversy there is not space to develop the details, but here are some of the chapter headings in which Flinders Petrie discusses the mutual relations of two people who according to good Dr. Peters were as remote as Americans and Chinese and who according to Breasted knew nothing of each other's religion. The volume by Petrie was published only two years ago, and it therefore has the advantage of great authority due to its very recent date as well as to the fact that it is from the pen of one of the greatest of the archaeologists at work in Egypt. The volume is entitled "Egypt and Israel."

I wish I could give more than the chapter headings but they will suggest to anyone interested some of the data to be had through following up this theme:

The Babylonian Kings of Egypt  
The Egyptians and Semites Mixed.  
Israel not All in Egypt.  
Abram, the Shepherd Prince.  
Family Links of Egypt and Judah.  
The Babylonianizing party in Egypt.  
The New Jerusalem in Egypt.  
Israel Triumphant in Egypt.  
The Name of Israel on the Great Slab  
(An Egyptian monument.)

Now, while we who had not heretofore pried much into Egyptian history had been considering Abraham to be a sort of father of our history the Egyptian perspective shows us that he came to Egypt at the close of the fifth age of Egyptian history and that after him there were only

three ages to follow—the empire, ushered in while his people were still there and bringing with it the oppression; the Greek conquest and reigns; and the Arabian conquest which brought a final end to all of Egypt's glory.

Before Abraham then had been that period in which the pyramids arose, became ancient, and were forgotten, as to their meaning and religious significance. Also the Egyptians had passed through the period of worshipping a god in each district, and had worked towards a monotheistic idea with the attributes of all their gods concentrated in a single chief god.

We must realize then, in considering this situation that Abraham himself was not monotheistic in his earliest career and that the Semite tribes to which he belonged were not entirely monotheistic up to his time. In him then we have the father of the idea of monotheistic worship in all the world—if we are to trust an authority who Petrie constantly urges upon us as worthy of great belief. I refer to Josephus, the historian of the Jews. Breasted and Peters I suspect would not want to go on record as repudiating Josephus any more than they would care to sanction Joseph Smith. Let us see then what Josephus tells us about Abraham in Egypt. His story of the life of Abraham was one I hardly expected to encounter after reading the views of the Spalding jurymen. Here is the Josephus story that Petrie finds so well verified by the Egyptian monuments that he goes out of his way especially to commend it:

I quote from the seventh chapter of Josephus:

"Abraham was a person of great sagacity both for understanding all things and persuading his hearers and not mistaken in his opinions: FOR WHICH REASON HE BEGAN TO HAVE HIGHER NOTIONS OF VIRTUE THAN OTHERS HAD AND HE DETERMINED TO CHANGE AND TO RENEW THE OPINION ALL MEN HAPPENED THEN TO HAVE CONCERNING GOD: FOR HE WAS THE FIRST THAT VENTURED TO PUBLISH THIS NOTION THAT THERE WAS BUT ONE GOD, THE CREATOR OF THE UNIVERSE; AND THAT AS TO THE OTHER GODS IF THEY CONTRIBUTED ANYTHING TO THE HAPPINESS OF MEN THAT EACH OF THEM AFFORDED IT ONLY ACCORDING TO HIS APPOINTMENT AND NOT BY THEIR OWN POWER.

"For which doctrines, when the Chaldeans and other people of Mesopotamia raised a tumult against him, he thought fit to leave the country;

and at the command and by the assistance of God he came and lived in the land of Canaan. And when he was there settled he built an altar and performed a sacrifice to God.

"Berosus mentions our father Abram without knowing him when he says thus: 'In the tenth generation after the flood there was among the Chaldeans a man righteous and great; and skilful in the celestial science.'

"Now after this, when a famine had invaded the land of Canaan, and Abram had discovered that the Egyptians were in a flourishing condition he was disposed to go down to them both to partake of the plenty they enjoyed. AND TO BECOME AN AUDITOR OF THEIR PRIESTS, AND TO KNOW WHAT THEY SAID CONCERNING THE GODS: DESIGNING EITHER TO FOLLOW THEM IF THEY HAD A BETTER NOTION THAN HE, OR TO CONVERT THEM TO A BETTER WAY IF HIS OWN NOTIONS PROVED THE TRUEST.

"FOR WHEREAS THE EGYPTIANS WERE FORMERLY ADDICTED TO DIFFERENT CUSTOMS AND DESPISED ONE ANOTHER'S SACRED AND ACCUSTOMED RITES AND WERE VERY ANGRY ONE WITH ANOTHER ON THAT ACCOUNT, ABRAM CONFERRED WITH EACH OF THEM, AND CONFUTING THE REASONINGS THEY MADE USE OF, EVERY ONE FOR THEIR OWN PRACTISES HE DEMONSTRATED THAT SUCH REASONINGS WERE VAIN AND VOID OF TRUTH. WHEREUPON HE WAS ADMIRER BY THEM IN THOSE CONFERENCES AS A VERY WISE MAN, AND ONE OF GREAT SAGACITY, when he discoursed on any subject he understood; and this not only in understanding it but in persuading other men also to assent to him. HE COMMUNICATED TO THEM ARITHMETIC AND DELIVERED TO THEM THE SCIENCE OF ASTRONOMY, for before Abram came into Egypt they were unacquainted with these parts of learning, FOR THAT SCIENCE CAME FROM THE CHALDEANS INTO EGYPT and from thence to the Greeks also."

One of the fascinating things of prying a bit into Egyptian lore is the constant surprises one meets in finding how alive today are many of the things brought into the world in the ancient millenniums of Egyptian rule. I passed, for instance, on Broadway a day or two ago a young woman wearing a hat that is a forerunner of the newest vogue. Yet it was a hat fashioned exactly after a crown that graced the head of many Egyptian famous queens. It was the vulture-crown that the

women of Egypt wore in Joseph's day—that is the women of royalty. Last winter the tableau drama "Joseph and His Brethren" was produced in New York. The chief actress wore this vulture-crown as part of a stage setting that faithfully reproduced a temple of the Theban pharaohs when Joseph arrived as the Hebrew slave. And now of course that "new style hat" has had to become the vogue after the usual manner of the startlingly new things that famous actresses wear in these play-going days! And so in this one little minor matter we flash back our styles over many millenniums!

Nor is that all one may observe of things around about us that we owe to Egypt. Who would have suspected that such a completely Jewish name as Moses is not Jewish at all but purely Egyptian. We write a typical Egyptian name, Amen-hotep, and recognize a pharaoh's title. Write it Moses and you get the Egyptian original which means "saved out of the water." At least that is what Petrie says it means! And this concerning the proclaimer of the ten commandments and religion we know today as sacred throughout Christendom and which Breasted and Peters would have us conclude was utterly aloof from Egyptian contact!

If you had taken your Egyptian conceptions from the Spalding pamphlet would you expect, in looking through reproductions of famous temples built by the Egyptians, to find a temple containing baptismal fonts—that is fonts for ablutions after the exact manner of the Jewish and the older Semitic ritual? And would you expect to encounter pictures of the ruins of a fortification built only 20 miles away from the chief center of Egyptian rule in entirely the Chaldean style—a style of earth entrenchments for defense from archery that the Egyptians never learned?

Yet to quote from Petrie: "There has fortunately been found 20 miles north of Cairo a fortress that is completely unegyptian in character, although it is completely similar to the fortresses built during the Jewish age in Syria."

Petrie goes on to explain that the Syro-Mesopotamian troops from the Euphrates valley first reached Egypt as mercenaries and gradually grew in strength through subsequent migrations till they gained authority and gave us the Hyksos dynasties of Pharaohs. "Fortunately," he says, "we have preserved the name of one of the Syro-Mesopotamian intruders who rose to the Egyptian throne. His name appears as Khendy on a cylinder of green jasper. On his head is the double

crown of Egypt. An Egyptian waist cloth is wrapped about him. He is shown presenting the 'sign of life' (an Egyptian symbol carried by almost all rulers and gods and goddesses) to a Babylonian who stands before him. Beyond the Mesopotamian is an Egyptian who holds a papyrus plant. The king's name is enclosed in a cartouche and scattered hieroglyphics are around it." A cartouche, it should be explained is the device by which all Egyptian pharaohs inclosed their titles in writing them down.

Petrie adds that on a well known tablet now in Paris the name of this king is given as well as the name "Rane-maat-ne-kha" and "the usual Egyptian titles."

"All this" he says "points to THE BABYLONIAN HAVING COME INTO EGYPT WHEN THE COUNTRY WAS STILL WELL ORDERED AND IT POINTS TO HIS HAVING SERVED AS A REGULAR EGYPTIAN KING. Some scarabs of the king have been found." It should be understood of course that scarabs were as typical of Egypt as the green Tarper vase was typical of Babylon!

I mentioned having found the earliest portrait of a Semite in the world. It was from a carving on the tombs at Leni-Hasan, an Egyptian monarch or ruler of a province. Of this portrait—it is in a series of portraits depicting the arrival of a family from Syria seeking admission to Egypt, Petrie says:

"Although the date is 1,000 years before Abraham this immigrant into Egypt was one of the same race and probably led much the same life. The portrait therefore is invaluable as an historic type of the great Semitic invasion of Egypt.

"Hagar was an Egyptian slave and Ishmael, the son of Abram, was therefore half Egyptian. His mother chose an Egyptian wife for him and therefore the race that Ishmael founded was three-quarters Egyptian!

"The ceremony of circumcision was practiced in Egypt for 2,000 years before Abram performed the rite upon Ishmael, the Egyptian Hagar's son!" And later upon Isaac, thus founding out of his Egyptian contact a permanent and distinctive Hebrew custom!

And concerning the temple for Jewish worship built by Egyptians Petrie says this: "The nature of the changes introduced into the religion of the Israelites by the Mosaic system has been somewhat explained in the remains of a temple for Semitic worship at Serabit al Khadem. Although constructed by Egyptians who went there to mine for turquoise the character of the ritual was in each respect not Egyptian but adapted to the Semitic

nature. There were three tanks for ablutions (which may still be seen in pictures of the ruins) and conical stones which are even yet a feature of Syrian worship."

We have become familiar in the Book of Abraham controversy with the question of the significance to be attached to lotos flowers such as are shown at various places in the pictures from the Book of Abraham. That matter can well be cleared up as to general Egyptian usage. Petrie tells us that lotos flowers were the emblem of royalty, and that that is all they signify. Queens carried them in the festivals and a sprig of them in the hand signified that the person carrying them was a royal person.

The significance of the outstretched wings of a bird also was brought up. Observe here how Petrie tells us that the Egyptian custom as to that matter

had vital influence upon the Hebrew custom. Thousands of Egyptian figures exist, it should be remembered, in which the goddess Isis stands with wings outstretched behind the god Osiris and sometimes the wing tips meet the wing tips of her sister goddess, Maat, standing on the other side of the god.

Symbolically however the wings and the goddesses too signified nothing but the protecting power of mercy and truth, for which the goddess figures stood as ideograms. AND THE HEBREWS CARRIED THE CUSTOM DOWN IN THEIR OWN RELIGION EVEN TO THIS TIME AND IT SPREAD THROUGHOUT THE WORLD; FOR HOW OFTEN IN CHURCHES DO YOU SEE CHERUBS WITH OUTSTRETCHED WINGS ABOUT AN ALTAR OR ABOVE THE MERCY SEAT?



### EGYPTIAN ART AFTER ABRAHAM.

Portrait of Amen-hotep IV. of the Eighteenth Dynasty.

This pharaoh reigned at the zenith of Israelitish influence in Egypt. It was Egypt's Golden Age, and the Children of Israel were still at this period Egyptian subjects. The son of an Asiatic mother and the husband of an Asiatic wife, this pharaoh definitely abandoned the polytheistic creeds and founded his own cult of monotheism. His portrait, given above, was not excelled in Egyptian art accomplishment, except by a portrait made by Asiatic artists of his own mother. Following his reign and that of his immediate successors, who drove out the Children of Israel, Egypt fell into ruin under Ethiopian invaders from which it was not rescued until the Persian and Greek conquests after a lapse of 400 years.

Here is the Petrie version of the custom's origin: "In the holiest of all things, the Ark of Yahveh of the Hebrews, there were cherubs, one on each end of the mercy seat with wings covering the mercy seat. This agrees with the description of the Egyptian ark of the gods with figures of the goddess Maat with wings covering the ark." And the idea is frequently met with in scripture as indicated in the phrases, "mercy and truth are met together," "for thy mercy and for thy truth's sake."

Petrie at great length develops the probability that the ark of the Hebrews contained in the Holy of Holies the same set of scales that are shown in the Egyptian judgment scenes to express symbolically the same idea the Egyptians sought to express by that device of the justice of God's judgments.

So much for influences that worked out of Egypt into the life and religious customs of the Jews.

Concerning the other side of the story—the impression the Semites made upon the Egyptian people whom they ruled for centuries—I have tried to give a few slight glimpses of what the record shows. With this piece I enclose two pictures from originals in the Metropolitan Museum of Art, one from the period in which native Egyptian power reached its climax, and the other from the period of which Semitic influence reached its climax. The most beautiful art object I have seen from Egypt was a vase delicately done after a manner strange to Egyptian art of any previous age. The art object was a vase surmounted by a queen's portrait and this queen was Queen Thiy; it was during her husband's reign that the zenith of the Empire was reached.

Queen Thiy's influential position must have been one of wide celebrity for in the famous Babylonian tablets found in the ruins of the city of Khu-en-Aten (her son) there is a communication from Dushratta, king of Nitanni to Queen Thiy herself "asking her to interest herself in a matter the king says she must know all about."

Everywhere one turns in this later literature about Egypt one finds abundance upon abundance of narrative dealing with contact between Abraham's people and the Egyptians and the Chaldeans both before and long after Abraham's visit to Egypt. It would be tiresome to repeat it all, but merely to show how completely it is the pervading view of modern writers, let us glance at one paragraph from the work of Miss Buttles, who by the way is a relative of Theodore Davis, the greatest of the archaeologists

whom America has contributed to the Egyptian field. In company with Mr. Davis she spent years in Egyptian research and was honored through a preface to her volume from the pen of Maspero, dean of the corps of Egyptian excavators.

Miss Buttles noted that rich increase in humanity and art in Egypt and the tense revolutionary spirit that pervaded the country just after Abraham's time. I have already noted mentions of this condition by Maspero, Budge, Sayce and Petrie. Here is what Miss Buttles says about it:

"At an early date the sun god at Heliopolis became Amen at Thebes and Amen-Ra in later times, 'King of the gods,' and after the Fourth dynasty Egyptian kings added to their titles the title of 'the son of Ra.'

"From this earlier background the Eighteenth dynasty blossomed out as the golden age of Egypt. Arts, crafts, literature were in the zenith of their glory and its monarchs were not only the most brilliant personalities of its history but they have so stamped themselves and their times on the countless records of the period that even after the lapse of more than 30 centuries they seem to live and to appear as human beings.

"Suddenly released from the old order of rigid laws (Miss Buttles is here referring to the religious revolution that gave us a monotheistic pharaoh) the arts and crafts make a leap forward and find an expression wholly new to Egypt. The literature and poetry of the age, the extraordinary approach to modern thought in its philosophy, the monotheistic character of its religious principles, the admirable fidelity to nature of all its expressions make the reign of Kuh-en-Aten, the heretic (from Egyptian polytheism) one of the most remarkable of ancient history."

So that readers of this piece may judge exactly what the contrast in art development, for instance, was, I am furnishing with this two photographs of original art objects which are in the metropolitan museum of art. One is a portrait done at the zenith of the Egyptian period before the coming of Abraham, the other a portrait done at the zenith of the influence of the Children of Israel. The strong contrast in art power of the two pictures will surely be readily observed.

The listing of items which prove the existence in Egypt at Abraham's time of a cosmopolitan culture in which previous Egyptian culture collapsed, grows tedious. But just to complete the series here entered upon let us take a final glance at another department of life in which the situation made itself evident. The beautiful Queen Thiy,

whose picture in the Metropolitan Museum is said by great art critics to be almost unequalled as a specimen of idealized portraiture, was only one of the wives of the great Egyptian conqueror whose queen she was. Of the other wives this is the roster as given

The word for Palestine in Egypt was TENU. Holding that in mind it may possibly be interesting to glance through this bit of verse concerning the adventure of one Sihue who fled from Egypt after Sesostris became pharaoh. Breasted says of the tale that



### ART IN EGYPT BEFORE ABRAHAM.

#### A Typical Twelfth Dynasty Portrait.

It was a period when textiles and wood were the only mediums in use, and the great Semitic migrations into Egypt were just commencing. Compare the finish and delicacy of the Egyptian art object of the period of the Children of Israel's invasion of Egypt with this portrait. Both pictures are from originals at the Metropolitan Museum of Art in New York. The picture given above represents the zenith of Egyptian art accomplishment under purely native influence.

by Miss Buttles: "a daughter of Satharna, a daughter of Dushratta, a sister and a daughter of Kallimassen, and a sister of Buraburiash, kings of Babylonia."

And from Petrie and Sayce we learn that these Babylonian princesses who were the wives of Egyptian pharaohs often brought long trains of followers and servants with them to the court which as Peters told us "was as remote from" them as China from America!

it is "essentially true" and is the oldest reference in the world to Jerusalem:

When I reached the lake of Kemwer  
I fell down for thirst; fast came my  
breath,

My throat was hot,  
I said: "This is the taste of death.  
I upheld my heart, I drew my limbs to-  
gether,

I heard a sound of the lowing of cattle,  
I beheld the Bedwin.



That chief among them who had been  
in Egypt, recognized me.

He gave me water, he cooked for me  
milk.

I went with him to his tribe,  
Good was that which they did for me.

One land sent me on to another  
I arrived at Kedem

I spent a year and a half there.

Emuienshi, that sheik of Upper Tenu  
brought me forth

Saying to me: 'Happy are thou with  
me,

For thou hearest the speech of Egypt."  
He said this for he knew my charac-  
ter,

He had heard of my wisdom;  
The Egyptians who were there with  
him bare witness of me.

Dr. John A. Widtsoe has called our  
attention to the haste with which the  
scholars turned off their opinions about  
the Book of Abraham and the need for

more scholarly research before reach-  
ing final conclusions. The conclusions  
of the American branch of the Spalding  
jury are surely upset by the views  
given here of Egyptian history. An-  
other worth while phase of the matter  
would perhaps be now to turn to hypo-  
cephali and collect and compare all of  
those interesting circular discs to be  
had in the museum. Some of those who  
wrote for Bishop Spalding intimated  
that there are thousands if not millions  
of them to be had, but more conserva-  
tive estimates place the world's total  
supply at 40. Maybe a fairly com-  
plete set of pictures of them could be  
obtained and all the known data about  
each be made accessible for those in-  
terested in the Book of Abraham mat-  
ter. I would welcome data on this  
subject but I doubt if any scholars  
have given any detailed consideration  
whatever to the hypocephali.

