

FACSIMILES ALTERED

From the very first day that the Metropolitan Museum presented the papyri to the Mormon Church, the Church leaders were willing to admit that the drawing which Joseph Smith used for Facsimile No. 1 in the Book of Abraham was among the manuscripts. They were reluctant to admit, however, that the fragment of papyrus from which Joseph Smith "translated" the text for the Book of Abraham itself was among the collection. In the *Salt Lake City Messenger*, March 1968, we pointed out that the fragment of papyrus which Dr. Nibley labeled "XI. Small 'Sensen' text (unillustrated)" was the fragment Joseph Smith "translated" the Book of Abraham from. Below is a photograph of the right side of this papyrus.

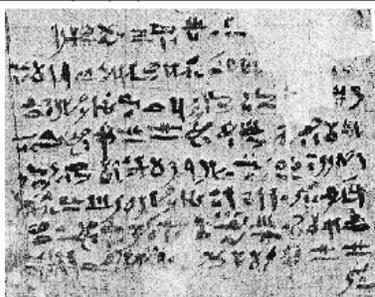


Illustration No. 1 — A photograph of the right side of the fragment of papyrus from which Joseph Smith "translated" the Book of Abraham.

In the *Improvement Era*, May 1968, Dr. Nibley admitted that the papyrus Joseph Smith used "in preparing the text of the Book of Abraham" had been located. At a meeting held at the University of Utah, May 20, 1968, Dr. Nibley stated:

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.

This fragment of papyrus has now been translated by three different Egyptologists, and they have all come to the conclusion that it is in reality an appendage to the Egyptian "Book of Breathings" and has nothing to do with Abraham or his religion. Therefore, the Book of Abraham has been proven to be a spurious work.

When the *Improvement Era* published photographs of the papyri in the February 1968 issue, we were told that Dr. Nibley would unfold "the meaning of the hieroglyphics and illustrations on these valuable manuscripts" (page 40-H). Eight months have passed and Dr. Nibley still has not unfolded the meaning "of the hieroglyphics and illustrations." Finally, in the November 1968 issue Dr. Nibley admits that he does not intend to deal with the "Sensen" papyrus which Joseph Smith used as the basis for his Book of Abraham. Instead, he intends to deal only with the Facsimiles:

From the very beginning this writer has been **rightly** accused of an **almost callous unconcern for the newly located papyri** (all except that one matching Facsimile 1) as evidence for or against the authenticity of the Book of Abraham . . . in the following articles we are going to discuss **only the Facsimiles** and the interpretation thereof, passing by **in silence** those writings which do not belong to the Book of Abraham, even though **that book may have been the end product of a process in which they had a part . . .**

For those who wish to attack or defend the *Pearl of Great Price*, there is quite enough material contained in the facsimiles to keep things lively for some time to come, without having to wrangle about hypothetical claims while the clear-cut claims of the facsimiles go unheeded. (*Improvement Era*, November 1968, pages 36-38)

It appears, then, that Dr. Nibley will not face the real issue involved in this matter. He evidently wants us to forget that the papyrus Joseph Smith "translated" the Book of Abraham from has been located and to judge the Book of Abraham only by the facsimiles. We feel that such a suggestion is absurd. What better evidence could there be than that furnished by the original text? To ignore this evidence is to ignore the truth entirely.

—Continued on page 2

"Utterly-Devastating"

Dr. Kenneth Kantzer, Dean of Trinity Evangelical Divinity School, has written a review of our books, *The Case Against Mormonism*, vols. 1 and 2. In this review he stated:

These books represent no ordinary polemic against Mormonism. This is the **definitive, fully-documented, utterly-devastating case** against the divine authority and truthfulness of the foundational documents upon which the Mormon religion is based. Every evangelical pastor should have these books in his library and every intelligent lay Christian should know about them and refer to them . . . Gerald and Sandra Tanner have placed the alleged revelations of Joseph Smith and his followers under a clear penetrating light of detailed, accurate documented historical research. The result is to destroy completely the pretenses to divine authority made by Joseph Smith and to show how these works bear unmistakable evidence of merely human authorship derived from many sources, replete with uncontrovertible errors, and characterized by ridiculously false claims. . . . It is difficult to see how the Mormon church can survive the devastating destruction of its foundations as presented in these volumes. Certainly for any Christian, disturbed by Mormon claims, these works are utterly convincing. (*Evangelical Beacon*, Minneapolis, Minn., vol. 42, no. 1, October 8, 1968, page 7)

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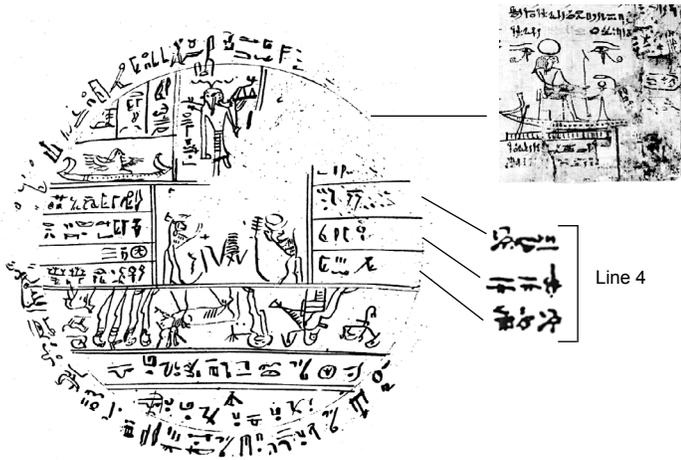


Illustration No. 2 — A drawing of Facsimiles No. 2 as it appears in Joseph Smith's "Egyptian Alphabet and Grammar." The missing areas would seem to indicate that portions of the original of Facsimile No. 2 were either unreadable or had fallen away. When Facsimile No. 2 was first printed the blank areas were filled in from portions of the other documents. Notice that line 4 of Illustration No. 1 was added in upside down.

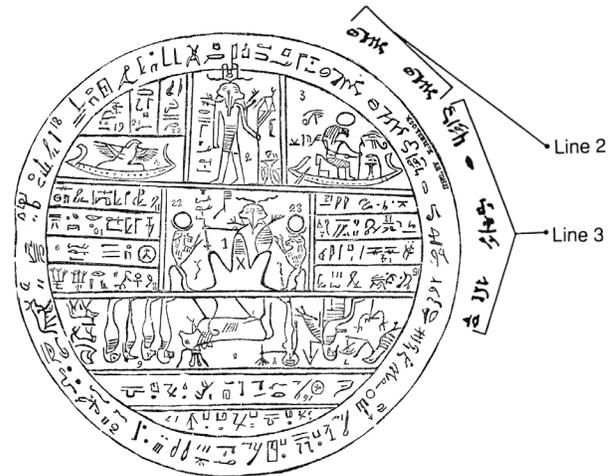


Illustration No. 3 — Facsimile No. 2 as it was first printed in the *Times and Seasons*, vol. 3, March 13, 1842. Notice that the characters along the right hand edge have been filled in upside down from the same papyrus Joseph Smith used for the text of the Book of Abraham. See Illustration No. 1, lines 2 and 3.

FALSIFICATION PROVEN

Even though we will not accept Dr. Nibley's suggestion that we ignore the "Sensen" text, we feel that a very good case could be made against the Book of Abraham on the basis of the facsimiles alone.

Although the original of Facsimile No. 2 has not been located, the papyri that have been found prove beyond all doubt that the drawing which appears in the Book of Abraham has been falsified. Evidently the original disk which Joseph Smith had was damaged. Portions of it were either unreadable or they had fallen away, and when the Mormons made the woodcut for Facsimile No. 2, they falsely inserted writing from the papyri which was not on the original disk. The fact that part of the original was either missing or damaged is proven by a drawing which appears in *Joseph Smith's Egyptian Alphabet and Grammar*. This drawing was suppressed for 130 years. The reader will find a photograph of this drawing in Illustration No. 2 shown above. Notice the missing areas on this drawing. In Illustration No. 3 the reader will find a photograph of Facsimile No. 2, as it was first published in the *Times and Seasons* in 1842. Notice that the missing areas have been filled in.

Grant Heward has been convinced for some time that Facsimiles No. 2 contains portions that have been falsified. He finally came to the conclusion that the damaged or missing areas around the edge of Facsimile No. 2 had been filled in with hieratic characters. (This is supposed to be written in hieroglyphic characters.) Working on this theory he made an astounding discovery. He found that the characters had been copied from the same piece of papyrus Joseph Smith used as a basis for the text in the Book of Abraham (see Illustration No. 1 on first page). One group of characters from line two of the "Sensen" fragment was copied twice along the edge of Facsimile No. 2. The characters which follow were taken from line 3. The remaining characters were probably taken from line 4, but they are poorly copied. The readers will see that Mr. Heward was correct by comparing the characters in Illustration No. 3.

At the time Grant Heward was making his discovery concerning the characters that were inserted around the outer edge, we were examining Facsimile No. 2 and found the word "Sensen" written in Figure 14 (Joseph Smith assigned numbers to different portions of the disk). A more careful check revealed that the entire name of the "Book of Breathings" had been written in Figures 14 and 15. These characters were taken from the fourth line of the fragment which has been identified as the one used for the Book of Abraham text (see Illustration No. 2 shown above).

It also appears that the area at the top of Facsimile No. 2 showing a god in a boat was evidently copied from the fragment of papyrus which Dr. Nibley labeled "IV. Framed ('Trinity') papyrus" (see Illustration No. 2).

After carefully examining this evidence we worked with Grant Heward and prepared an article which was published in *Dialogue: A Journal of Mormon Thought*, Summer 1968, pages 92-98. In the face of the documented proof which we presented, Dr. Nibley maintains that Facsimile No. 2 has not been falsified:

Then too, we must recognize that there are sections of hieroglyphic text in Facsimile 2 that present-day Egyptologists read without too much trouble: since these legible portions are found to be correct and conventional Egyptian, it is perfectly plain that nobody **has falsified or jumbled them**, as was charged. That is to say, whenever the text can be checked, **everything is found to be in order**. (*Improvement Era*, September 1968, page 74)

We feel that Dr. Nibley is deliberately misrepresenting the facts with regard to this matter. It is plain for anyone to see that everything is not in order. The Mormon Egyptologist Dee Jay Nelson states:

An article entitled "The Source of the Book of Abraham identified" by Grant S. Heward and Jerald Tanner which appeared in the summer issue of *Dialogue* (page 92), pointed out that several hieratic passages from the Hor Sensen Papyrus had been copied onto the right hand portion of Facsimile No. 2 which appears in printed editions of the Book of Abraham . . . It also demonstrated in an excellent illustration that part of line 4 of column 1 on the same Hor Sensen Fragment had been copied onto the right hand ends of each of those three horizontal lines which are designated on Facsimile No. 2 as Figs. 13, 14 and 15. I critically examined these claims and found that they **were absolutely correct**. . . I am convinced that hieratic **did not appear upon the original** ancient article because those areas upon which this type of script is written precisely agree with those areas which have been left blank on the hypocephalus ink drawing . . . The places where the hieroglyphic writing ends and hieratic begins on printed copies of Facsimile No. 2 are precisely the same as the places where the hieroglyphic writing ends and blank spaces appear on the . . . drawing. I believe that Joseph Smith, Mr. Reuben Hedlock (the engraver) or one of Smith's associates copied the characters from the Hor Papyrus onto the woodcut master to fill the areas which were damaged and unreadable on the original hypocephalus. These amulets are very fragile and subject to damage . . .

Why did Joseph Smith copy parts of the Hor Sensen Papyrus and the so-called Book of Abraham characters upon a printed cut of an irrelevant and pagan object such as the hypocephalus represented in Facsimile No. 2? The fact that he (or an associate) did so is inescapable . . . (*Joseph Smith's "Eye of Ra,"* by Dee Jay Nelson, pages 22, 23 and 25)

Facsimile No. 2 was reconstructed in a very peculiar way. First, areas that are blank in the drawing in the "Egyptian Alphabet and Grammar" have been filled in with characters and drawings from other documents. Second, line of hieratic and hieroglyphic writing are joined together in a strange way—

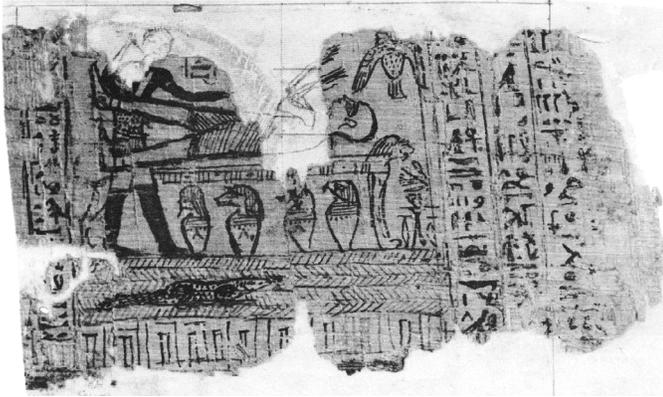


Illustration No. 4. A photograph of the original papyrus from which Joseph Smith copied Facsimile No. 1 of the Book of Abraham. Notice that the portion containing the head of the standing figure is missing.



Illustration No. 5. A photograph of Facsimile No. 1 as it was first printed in the *Times and Seasons* in 1842. This is the god Anubis. Egyptologists claim that Anubis should have the head of a jackal.

introducing foreign and unrelated thoughts. Third, to add to the confusion, the hieratic writing is inserted upside down in relation to the hieroglyphic text on the same lines.

The information which we have presented shows beyond all doubt that Joseph Smith did not have any idea of what the Egyptian language or drawings were all about. He did not even seem to know when the Egyptian writing was upside down. The most serious indictment against him, however, is that he falsified the documents and made many imaginative additions to the drawings.

Dr. Hugh Nibley claims that Joseph Smith cannot be held responsible for mistakes in the Facsimiles:

First of all, Joseph Smith did not draw the Facsimiles; they were the work of a professional wood engraver, Reuben Hedlock, . . . Some critics have noted that some of the numbers that have been added to Facsimiles 2 are **upside down**, and have again assumed that Joseph Smith put them that way; but as R. C. Webb points out, "There is no evidence before us that Smith is responsible for it." (*Improvement Era*, February, 1968, page 20)

While Joseph Smith cannot be held responsible for charges made after his death, he is certainly responsible for the falsifications that were made when the Book of Abraham was first published in 1842. Actually, Joseph Smith was the editor of the *Times and Seasons* at the time the facsimiles were printed. Under the date of March 1, 1842, we find this statement in his history:

During the forenoon I was at my office and the printing office, correcting the first plate or cut of the records of Father Abraham, prepared by Reuben Hedlock, for the *Times and Seasons*, . . . (*History of the Church*, vol. 4, page 519)

Under the date of March 4, 1842, we find this entry in Joseph Smith's *History*:

Friday, 4. — At my office exhibiting the Book of Abraham in the original of Brother Reuben Hedlock, so that he might take the size of the several plates or cuts, and prepare the blocks for the *Times and Seasons*; and also gave instruction concerning the **arrangement of the writing** on the large cut, illustrating the principles of astronomy, with other general business. (*History of the Church*, vol. 4, page 543)

The "large cut" refers to Facsimile No. 2 because it was printed "in double page size" in the *Times and Seasons*.

Joseph Smith's statement that he "gave instructions concerning the arrangement of the writing" on this cut becomes much more significant now that we know that portions were added from other documents. Thus we see that Joseph Smith would have been aware of the falsifications made in the Facsimiles, and therefore he stands responsible for the fraudulent reconstruction.

FACSIMILE NO. 1

Egyptologists have always claimed that Joseph Smith was in error when he interpreted Facsimile No. 1 as an idolatrous priest trying to sacrifice

Abraham on an altar. They feel that this is in reality the god Osiris on a couch who is attended by the god Anubis. A century ago the French Egyptologist Theodule Deveria claimed that the Mormons had altered the scene shown in Facsimile No. 1. In 1912 Dr. Albert M. Lythgoe, head of the Department of Egyptian Art of the Metropolitan Museum, made a similar charge:

Dr. Lythgoe took up some of the slight discrepancies in the Mormon pictures from the Egyptian originals. He expressed the wish that he might see the original papyrus that the Prophet Smith translated or a photograph of it, instead of drawings made from it. In the first of the Mormon figures the god Anubis, bending over the mummy, was shown with a Human and a strangely un-Egyptian head, instead of the jackal's head usual to such a scene. (*New York Times*, Magazine Sect., December 29, 1912)

The Mormon leaders denied that alterations had been made, but now that we have the original papyrus their position has been considerably weakened because the portions of the papyrus that have been in question are missing (see Illustration No. 4).

Dr. Aziz S. Atiya, the man credited with finding the Mormon Papyri, stated that "the head had fallen off, and I could see that the papyrus was stuck on paper, nineteenth century paper. The head was completed in pencil, apparently by Joseph Smith, . . ." (*Improvement Era*, January 1968, page 13).

Dr. Hugh Nibley has stated that the papyri "were in excellent condition when Joseph Smith worked with them." He claims that Facsimile No. 1 was damaged after the woodcut was made for the *Times and Seasons*.

(Continued on page 4)

VOL. 3 — 'CASE AGAINST MORMONISM'

We will soon begin printing the third volume of *The Case Against Mormonism*. The pages will be mailed out as they are printed (probably about 20 or more at a time). Volume 3 will be filled with new and important information concerning Mormonism. Some of this material represents years of research. In order to receive the pages as they are printed the reader must have a ring binder to keep the pages in. For those who have already ordered the other volumes and have the binder the price for vol. 3 will be \$2.95. We realize, however, that some of our readers have not ordered the first two volumes or the binder. Therefore, we are giving a special price to those who order all three volumes at this time. The usual price for the three volumes and the binder (this is a top quality vinyl loose-leaf binder) is \$10.85, but if they are ordered before December 15, 1968, the price will be only \$8.95.

A PERSONAL GOD?

To all those who will send us their address and zip code we will send a FREE COPY of *Is There a Personal God?* This is a 56-page pamphlet by Jerald Tanner.



Illustration No. 6 — A photograph of a portrait of Joseph Smith's mother. Dr. Nibley claims that the original papyrus from which Facsimile No. 1 was drawn is hanging on the wall in a frame. This photograph is taken from the *Improvement Era*, September 1968, page 70)

We feel that there is a great deal of evidence to show that the papyri were damaged when Joseph Smith obtained them. In 1837, just two years after Joseph Smith obtained the papyri, William S. West made this statement:

There records were torn by being taken from the roll of embalming salve which contained them, and some parts entirely **lost**, but Smith is to translate the whole by divine inspiration and that which is **lost**, like Nebuchadnezzar's dream, can be interpreted as well as that which is preserved. (*A Few Interesting Facts Respecting the Rise, Progress and Pretensions of the Mormons*, as quoted in *Pearl of Great Price Conference*, 1964 ed., page 55)

This statement shows that the papyri were not "in excellent condition" at the time Joseph Smith worked with them.

In a desperate attempt to save the Book of Abraham, Dr. Nibley has claimed that "an old portrait" of Joseph Smith's mother proves that Facsimile No. 1 has not been altered. In Illustration No. 6 the reader will see a photograph of this portrait. Dr. Nibley makes this comment concerning it:

... evidence that Facsimile 1 has been honestly reproduced is found in an early independent copy of it by an artist (very probably non-Mormon) who was using it for purely decorative purposes and without the intention of proving anything. It is to be found in an old portrait of Lucy Mack Smith, the Prophet's mother, ... The picture was located by President Joseph F. Smith and Preston Nibley in a farmhouse near Nauvoo.

In 1942 President George Albert Smith, ... visited a relative, Salisbury Smith, ... Mr. Smith took the brethren to a farm near Carthage to see "Aunt Clara," the 83-year-old daughter of Lucy, the youngest daughter of Lucy Mack Smith. She showed them a picture of her grandmother, ... She refused to part with the picture but allowed the brethren to have it photographed, ...

In the portrait the artist has decorated the wall space behind his subject with her most prized possession—the **original** of Facsimile 1. ... **there can be no doubt that it is the original papyrus hanging on the wall**, ... Mrs. Smith would certainly not have gone to the expense and trouble of framing, and then have proudly displayed, a printed copy of no value whatever (they existed by the thousands) while she still had the original in her possession. The artist, ... has given us a rapid, fairly accurate, and unbiased sketch of what the papyrus looked like **before it was damaged**. It matches our printed reproductions, and **not** the proposed restoration. (*Improvement Era*, September 1968, page 78)

Even though the photograph Dr. Nibley included in the *Improvement Era* was not clear, there were a number of reasons for believing that it was not a drawing of the original papyrus. To begin with, the portrait does not include the four lines of hieroglyphic writing found at the sides of the original papyrus (see photograph of original papyrus in Illustration No. 4). Dee Jay Nelson made this interesting observation:

The fragile nature of the ancient papyrus would not have allowed the sides to be folded under without breaking them. The original fragment could not have otherwise been framed as it is seen in the portrait. (Letter dated September 15, 1968)

A close examination of the photograph published in the *Improvement Era* revealed that numbers were present on the drawing. Dee Jay Nelson stated:



Illustration No. 7 — A good photograph of the top of the portrait shown in Illustration No. 6. This photograph was furnished by Wesley P. Walters who located the original portrait in Chicago. Notice the numbers which appear on the portrait. The presence of these numbers proves that it is not the original papyrus.

I examined the half-tone *Era* print under a low power microscope and found that even through the screening of the photograph one can distinguish Figure numbers designating the various elements and that these numbers appear exactly in those locations where they are found upon this Facsimile in printed editions of the Book of Abraham. The numbers 2, 8 and 11 are the most definite. On a photograph ... rather than a half-tone print they should be even more evident. This indicated that it is a print hanging on the wall and not the original papyrus fragment.

Although we were convinced that numbers were on the photograph which appeared in the *Improvement Era*, we felt that it would be hard to convince others since the reproduction was so unclear. We felt that a good photograph of the original portrait would prove Dr. Nibley's argument untrue.

Michael Marquardt began to do research with regard to this matter. His findings were sent to Wesley P. Walters (who has done so much for us in the past). Wesley Walters continued to do research with regard to this matter and finally found the original portrait in the possession of Charles W. Boyd in Chicago, Illinois. Wesley Walters has photographed this portrait and has allowed us to use it in the *Salt Lake City Messenger*. The reader will find this in Illustration No. 7. (We will probably have additional photographs in *The Case Against Mormonism*, vol. 3.) The reader will see that the numbers which appear in the published version of the Book of Abraham (see Illustration No. 5) are visible in this photograph. They appear in exactly the same places as on the printed version. The numbers which are most obvious are: 1, to the right of the bird's head; 2, under the knife; 3, to the left of the standing figure; 7, on the second jar from the left; 8, between the first and second jar; 9, on the crocodile; 11, below the mouth of the crocodile.

Since these numbers do not appear on the original papyrus (see Illustration No. 4) and were added to the printed copies to explain the drawing, this could not possibly be a drawing of the original papyrus. Thus we see that the statement that this is the "original Papyrus hanging on the wall" has been proven untrue.

In *The Case Against Mormonism*, vol. 3, we will have a great deal of material concerning the falsification of the facsimiles.



WORDS OF CHRIST:

I tell you the truth: no one can see the Kingdom of God unless he is born again.
(John 3:3)

I am the way, I am the truth, I am the life; no one goes to the Father except by me.
(John 14:6)

From the inside, from a man's heart, come the evil ideas which lead him to do immoral things, to rob, kill, commit adultery, covet, and do all sort of evil things; deceit, indelicacy, jealousy, slander, pride, and folly—all these evil things come from inside a man and make him unclean.
(Mark 7:21-23)