Sacred Books Claimed to Have Been Given Divinely to the First Prophet Are Shown to be Taken from Old Egyptian Originals, Their Translation Being a Work of the Imagination — What a Comparison with Metropolitan Museum Treasures Shows.

In fact when the "Book of Mormon" first came into his hands, he was so impressed by the book itself and by the nature and style of the writing, that he was tempted to accept it as a genuine book. He held it in his hand and felt that he was in the presence of a genuine book, and that it was written by men of the same age and in a language of the same people as the present day. But after much study, he came to the conclusion that it was not a genuine book, but a forgery, and that it was written by men of a later age and in a language of a different people.

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MUSEUM WALLS PROCLAIM FRAUD OF MORMON PROPHET

(Continued from Page 1.)

and the characters drawn in as border vignettes.

The usual papyrus begins with a scene of the dead man on his bier. Then follows a picture of the body being conveyed to the grave, where a memorial service is held. Then it becomes possible to glean the idea of the attempted "sacrifice of Isiac.

In a third picture, the leading of the dead man's soul before Osiris and Isis contained an Incongruity in one of the figures—that of the black man with the birds. Lythgoe explained that the Egyptians in their drawings made the undraped parts of their women in yellow, shading them gradually in dark red, and that of the men in dark red. He expressed the belief that the Mormon artist had obtained his black figure by making black what was dark red in the original and that he had also marred the head which was meant to be the unshaven head of a priest. Many pictures Dr. Lythgoe indicated the manner in which the heads of ordinary people were shown wearing wigs. All the heads of priests were shown shaved.

In the museum room in which the latest acquisitions of the Egyptian collection are kept an offering table was found in the original stone. It was a gift from J. Pierpont Morgan, and corresponds, in part, to a figure that appears three times in the Mormon drawings. The Mormon prophet translated the "table of the House of Abrahams, Egypt," once as the throne of God. Actually it is the offering table, covered with representing the regular arrangement of a table as a part of the regular furniture of a tomb, and was depicted on practically all papyri standing beside the coffin or in the room to which offerings were being made.

Opinions of the Scholars.

Bishop Spalding excuses the Mormons for never attempting to have the scholars examine the mummies themselves before accepting his translation on the grounds that the Egyptian grammar of the Chaldean was not completed until 1851, and an adequate knowledge of Egyptian hieroglyphics was not achieved until the later part of this year. Bishop Spalding claims that the profession explanations are too absurd to be noticed.

Dr. James H. Breasted of the Haskell Oriental Museum, University of Chicago, reviewed the situation at length. If Joseph Smith could read ancient Egyptian writing," he wrote, "then his ability had no connection with the decipherment of hieroglyphics by Europe.

In publishing these facsimiles as part of a unique revelation to Abraham, Joseph Smith was attributing to Abraham a series of documents which of no other copies exist, but was attributing to Abraham a series of documents which were not copy-ed to the times of Abraham, and the nation of people, who employed them in human burial which they prepared. The liveliness and the档 of the figures appear in any Egyptian burials until 1,000 years after the time of Abraham. They were unknown in Abraham's day.

"A Figaro of nonsense," was the way Dr. Arthur Maca, Assistant Curator of the Metropolitan Museum, who is now in Egypt, summed up the Mormon translations.

Dr. John Peters of the University of Pennsylvania, who conducted an expedition to Babylonia in 1838, could find nothing but amusement in the Mormon productions, and "the pretension of the plates," he wrote, "displays ignorance."

"None of those, either black or white, was Joseph Smith's translation had any conception of the commonplace Egyptian characters described by C. A. B. Merer, custodian of the Hibbard collection of Egyptian reproductions at the Western Theological Seminary.

Two noted German scholars—Dr. Edward Meyer of the University of Berlin and Dr. von Basing of the University of Munich—advised their opinions to the general chorus of exposure and condemnation.

"The papyrus which Joseph Smith declared to be the Book of Abraham," wrote Dr. Meyer, "is a fantastic play, is part of the well-known 'Book of the Dead.'"

Bishop Spalding hasn't much hope of escaping the ridicule of the faithful Mormon who "sustains the authorities" in all things, including politics and religion, with the living picturesque of exposure. But he hopes that Mormons who have been trained in the universities and have some conception of the integrity of scholarship and the incredulity of evidence, such as that presented in the Egyptian collection at the Metropolitan Museum, will have open hearts, and no one will be forced to believe him.

The breaking up of Mormonism through the desertion of the intelligent part of its membership is the future fate of the Prophet Smith's church, which Bishop Spalding foresees. It is for that reason that he prefers to address the Mormons as his friends rather than as his converts.

Advance copies of Bishop Spalding's exposure of the Mormon prophet's translations, when they reach the dignitaries of the Mormon Church, caused something more than the stir that might normally have been expected. The official newspaper of the Church, The Deseret Evening News, spent its entire editorial page reviling scholars and scholarship. Bishop J. Roberts, the best known scholar of the Church, and its chief living defender, publicly thanked Bishop Spalding for the collection of tone characterizing his work and for its scholarly and judicial spirit.

Bishop Spalding has himself to be frankly a layman on all things having to do with Egyptian funerary customs and hieroglyphics, and he has a spirit to young people of his church to postpone reaching final convictions. To the Church in general he addressed a plea for a better understanding of the grounds that it was obviusly impossible to answer the assertions of the scholars and to blame the Church. Bishop Roberts felt confident enough to do was to point out such discrepancies as the fact that one scholar called the hawk the "Hawk of Horus," while another called it "Ibis," another said it ought to have been a human years, and another said it stood for "the soul." At the Metropolitan Museum examples are brought out of the things. The legend was that Ibis took the form of a hawk to escape the enemies of Osiris, her husband and the mother of Horus. Thus the hawk, then used to represent the soul, came to attack them, and, as the "Ibis bird," (now Ibis bird,) was represented in papyrus as human-headed. }