

On a more recent topic, Krakauer refers to Mark Hofmann's famous forgeries of the 1980s and asserts that "more than 400 of these fraudulent artifacts were purchased by the LDS Church (which believed they were authentic) and then squirreled away in a vault to keep them from the public eye" (xxi). This is a gross exaggeration. Actually, most of the documents acquired from Hofmann were insignificant legal or government documents. Although they were assigned a low cataloging priority because of their unimportance, they were not "squirreled away in a vault" in a deliberate attempt "to keep them from the public eye." (See Richard E. Turley Jr., *Victims: The LDS Church and the Mark Hofmann Case* [Urbana and Chicago: University of Illinois Press, 1992].)

Although other examples could be given, these suffice to demonstrate that Krakauer does violence to Mormon history in order to tell his "Story of Violent Faith." The vast majority of Latter-day Saints in the nineteenth century, like today's Saints, were peace-loving people who wished to practice their religion in a spirit of nonviolence, allowing "all men the same privilege, let them worship how, where, or what they may" (The Articles of Faith of The Church of Jesus Christ of Latter-day Saints, Article 11, first published in 1842).

Although I strenuously disagree with almost all the points Richard Turley has made above, he did identify five minor errors in *Under the Banner of Heaven* that I would like to acknowledge:

- Alluding to an observation I made about the Hill Cumorah Pageant in Chapter Six, Turley scolds, "Without citing a source, [Krakauer] exaggeratingly asserts that 'sooner or later most Latter-day Saints make a pilgrimage there.[sic]' Although the pageant is popular, most Latter-day Saints have never attended it, and most never will."

In this instance Turley seems to have intentionally misrepresented my words: I did not write that most Latter-day Saints make a pilgrimage to the *pageant* (which is staged just seven nights each summer); I wrote, "Today, no less than in the

nineteenth century, the Hill Cumorah is one of the holiest sites in all of Mormondom, and sooner or later most Latter-day Saints make a pilgrimage here." I was clearly referring to the place—the hill itself—not the pageant. Nevertheless, in the interest of squelching hyperbole, the offending passage has been revised to read, ". . . Hill Cumorah is one of the holiest sites in all of Mormondom, and great multitudes of Latter-day Saints make a pilgrimage here."

- Citing a passage in Chapter Seven, Turley points out that I refer to "Mark E. Petersen, a member of the Quorum of the Twelve Apostles, as the 'LDS President,' an obvious error."

Elder Turley is correct: this is an obvious error. It escaped my notice, and that of my copy editor, when in the interest of brevity I paraphrased an utterance by Robert Crossfield, who had spoken of "President Mark E. Peterson in Salt Lake City." Crossfield certainly knows that Peterson was never president of the church (as I do); "president" is an honorific frequently bestowed on all the LDS apostles, however, and Crossfield was using this title as a sign of respect for Elder Peterson. I carelessly muddied the waters by removing the quotation marks from his statement.

- Alluding to a passage in Chapter Fifteen, Turley states, "Krakauer shows his ignorance of the Book of Mormon and the Bible when he refers to Laban as 'a scheming, filthy-rich sheep magnate who turns up in the pages of both the *Book of Mormon* and the *Old Testament*.'"

Turley is right: I confused Laban of *The Book of Mormon* with Laban of the Old Testament. I stand corrected.

- Referring to a passage in Chapter Ten, Turley states, "Krakauer also accepts the view that Orrin Porter Rockwell tried to assassinate former Missouri governor Lilburn W. Boggs after Joseph Smith purportedly prophesied Boggs would die. Then he writes that 'Rockwell had no difficulty eluding arrest. Neither he, nor any other Saint, was ever brought to justice for the deed.'"

Turley correctly points out that I got part of this wrong: On August 8, 1842, Rockwell was arrested, jailed for nine months, and ultimately released without being indicted for shooting Boggs. I have revised the text to reflect the fact that Rockwell did not elude arrest, but I stand by my book's assertion that "Rockwell was almost certainly the would-be assassin." For a more complete account of this famous incident, I strongly recommend Howard Schindler's excellent biography, *Orrin Porter Rockwell: Man of God, Son of Thunder*—the same book Turley cites to criticize my portrayal of Rockwell. As Schindler writes,

One of Rockwell's virtues was his unalloyed veracity; he did not lie. With this in mind, it is significant that no evidence has been found to show that he refuted the charge [that he shot Boggs]; he denied only that Joseph had ordered the crime. On the other hand, at least two people claimed he admitted the assassination attempt. According to one, Rockwell in later years told General Patrick E. Connor in Utah, "I shot through the window and thought I had killed him, but I had only wounded him; I was damned sorry that I had not killed the son of a bitch!"

- Citing a passage in the Prologue, Turley complains, "Krakauer refers to Mark Hofmann's famous forgeries of the 1980s and asserts that 'more than 400 of these fraudulent artifacts were purchased by the LDS Church (which believed they were authentic) and then squirreled away in a vault to keep them from the public eye.' This is a gross exaggeration."

Turley's complaint is valid in part: The majority of the fraudulent artifacts were not placed in a *vault*, but rather in other places that were inaccessible to the probing eyes of journalists and scholars, and the text of my book has been corrected to reflect this. The LDS Church has a well-