# The 1886 Revelation

John Taylor, plural marriage, and the question of authority. A documentary history and sourcebook for The1886Revelation.com. Research edition, November 18, 2026.

## C01 What survives

On September 27, 1886, John Taylor, the third president of The Church of Jesus Christ of Latter-day Saints, put a question and an answer on paper. The question concerned how far the new and everlasting covenant bound his people. The answer, written in the Lord's voice, affirmed the covenant's permanence. The Church History Library now catalogs the two handwritten sheets under Taylor's name, MS 34928. The document, a dated 1909 copy, and a 1933 memorandum of receipt give the inquiry a firmer starting point than later arguments about what happened that day.

**Documented** (Taylor, 1886, sheets 1–2 [S01]) (J. F. Smith Jr., 1909 [S03]) (J. R. Clark, 1933 [S04]) (Church History Library, MS 34928 [S55])

## C02 What his contemporaries understood

Taylor's wording invokes Joseph and Abraham without naming plural marriage. It would nevertheless be misleading to tell a reader that the polygamy interpretation arose only in the twentieth century. Heber J. Grant's 1890 journal and Abraham H. Cannon's 1892 journal independently record John W. Taylor connecting a revelation given to his father with plural marriage. These are two records of the son's interpretation. Neither diarist says he watched the father receive the revelation or saw him appoint a successor.

**Contemporary reports** (Taylor, 1886, sheets 1–2 [S01]) (Grant, 1890, pp. 443–444 [S06]) (A. H. Cannon, 1892, p. 82 [S07])

## C03 Where the historical question changes

The manuscript gives no one an office, names no new council, and describes no visitation. Lorin C. Woolley later described events at his father's home, including an extraordinary experience and, in a more detailed account, appointments. These claims matter because believers invoked them to explain who could authorize plural marriages after the Church stopped authorizing the practice. A historian can trace when the accounts circulated, which witnesses depended on one another, and where they differ. A manuscript cannot authenticate an event it does not describe.

**Evidence assessment** (Taylor, 1886, sheets 1–2 [S01]) (L. C. Woolley, 1912/1979 [S23]) (Musser & Broadbent, ca. 1934, pp. 55–63 [S24]) (Musser, June 14, 1922 [S47]) (Jessop, January 13, 1934, in Watson, note 21 [S56])

## C04 What the Church recognizes

Archival attribution and ecclesiastical authority answer different questions. In a 2025 statement the Church called the manuscript Taylor's private writing and said it had never treated it as authoritative. Its historical essay acknowledges that some new plural marriages continued after the 1890 Manifesto. Its current teaching rejects plural marriage as a requirement for exaltation and prohibits its practice. All three points belong alongside the manuscript and the fundamentalist reading. The source IDs below link to a register with the edition, locator, URL, and what was verified.

**Institutional position** (Official Declaration 1 [S20]) (Church, The Manifesto and the End of Plural Marriage [S21]) (Hulet, 2025 [S33]) (Church, Plural Marriage, 2025 [S59])

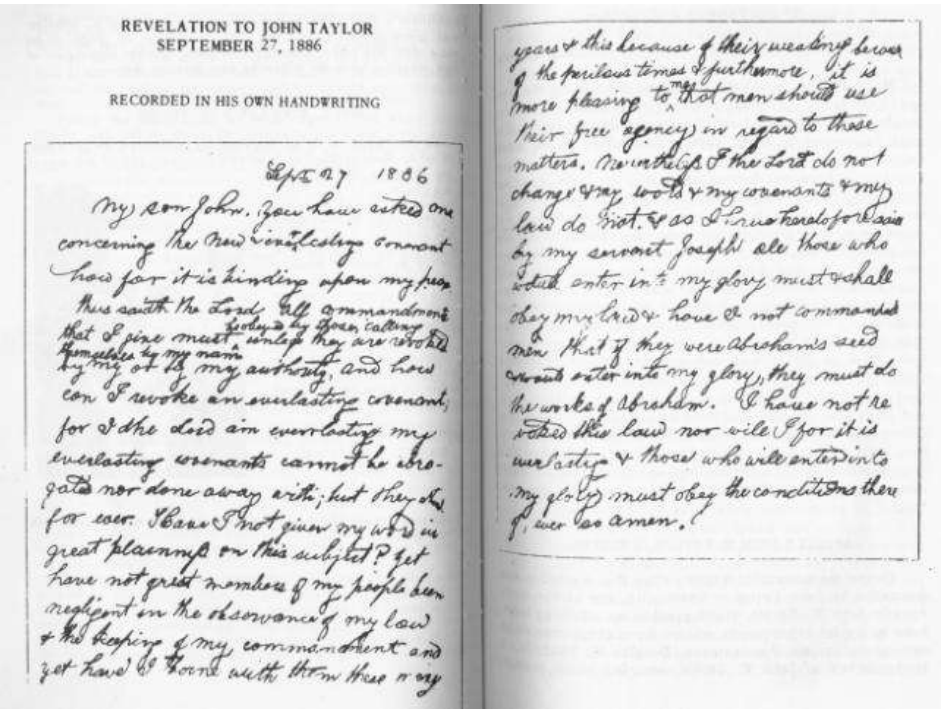
# Contents

Select a title to go to its opening page. The Contents link in each page header returns here.


| | |
|---|---|
| The 1886 Revelation | 1 |
| The manuscript in Taylor's hand | 3 |
| What the document actually says | 4 |
| Marriage, exaltation, and the works of Abraham | 5 |
| What John Taylor taught before 1886 | 6 |
| From Woodruff's 1889 revelation to the 1904 declaration | 7 |
| The earliest readers, 1889–1911 | 8 |
| From family papers to the First Presidency | 9 |
| How the Woolley accounts developed | 10 |
| Who witnessed which events? | 11 |
| Reading Ogden Kraut's four works | 12 |
| Families, historians, and public memory | 13 |
| Why the interpretations diverge | 14 |
| Four questions the sources can answer | 15 |
| Chronology \| 1843 to 1912 | 16 |
| Chronology \| 1922 to 2026 | 17 |
| A publishing guide for The1886Revelation.com | 18 |
| Source register | 19 |
| Further reading | 27 |

# The manuscript in Taylor's hand

Read the historical photograph from left to right. The archival scans and their web transcription are linked under S01; the official collection record is S55.



REVELATION TO JOHN TAYLOR
SEPTEMBER 27, 1886

RECORDED IN HIS OWN HANDWRITING

Sept 27 1886

My son John. You have asked me concerning the new & everlasting covenant how far it is binding upon my people. Thus saith the Lord. All commandments that I give unto you, or any of them, unless they are revoked by me or by my authority, and how can I revoke an everlasting covenant, for I the Lord am everlasting my everlasting covenants cannot be abrogated nor done away with, but they stand for ever. Have I not given my word in great plainness on this subject? Yet have not great numbers of my people been negligent in the observance of my law & the keeping of my commandment and yet have I borne with them these many years & this because of their weakness & the perilous times & furthermore, it is more pleasing to me that men should use their free agency in regard to these matters. Nevertheless I the Lord do not change my word & my covenants & my law do not & as I have said formerly by my servant Joseph all those who would enter into my glory must & shall obey my laws & not commandments that if they were Abrahams seed or would enter into my glory, they must do the works of Abraham. I have not revoked this law nor will I for it is everlasting & those who will enter into my glory must obey the conditions thereof, even so amen.

Historical printed photograph of the two written faces. The capitalized heading and surrounding borders belong to the reproduction. Source and U.S. public-domain designation: Wikimedia Commons, S54. The color archival images in S01 also show the reverses.

## C05 The date and the object

September 27, 1886 is written at the head of the first page. The sheets are in pencil, with text added between lines. A separate ink date, July 25, 1887, is on the reverse. J. Reuben Clark's July 1933 memorandum says Heber J. Grant added that date on July 17, 1933 to identify the day Taylor died. It is neither a second date of revelation nor Taylor's signature. The photo shown here preserves the complete two written faces; inspect the archive for the physical sequence.

**Facsimile and memorandum** (Taylor, 1886, sheets 1–2 [S01]) (J. R. Clark, 1933 [S04]) (Taylor, manuscript photograph [S54]) (Church History Library, MS 34928 [S55])

## C06 A reading that changes between copies

On the second written leaf, line 3, Taylor writes "more pleasing" and inserts "me" above the line after "to." The 1909 copy reads "more"; John T. Clark's printed p. 125 reads "now," as does the version in the later reprint of the 1911 proceedings. The October 1938 publication reads "more." The change is small but consequential: "now" can suggest a newly announced policy about agency. When quoting this clause, identify the edition and retain its reading.

**Textual comparison** (Taylor, 1886, sheets 1–2 [S01]) (J. F. Smith Jr., 1909 [S03]) (Quorum proceedings, 1911/1987 [S08]) (J. T. Clark, ca. 1922, pp. 124–125 [S25]) (Truth, October 1938, pp. 84–86 [S27])

# What the document actually says

A close reading in sequence. The following is a paraphrase. For Taylor's exact order, spelling, and insertions, follow the manuscript link.

## C07 The question, the rule, and the concession

Taylor begins with the extent of an existing covenant, rather than a request to create a new organization. The response requires obedience to divine commands until revoked by divine authority and then asks how an everlasting covenant could be revoked. It acknowledges that many have failed to keep the law, that the Lord has borne with them in dangerous times, and that people should exercise agency. The concession is qualified by a renewed assertion of permanence. Reading only the opening or only the agency clause removes a difficulty that the author deliberately leaves in view.

**Close reading** (Taylor, 1886, sheets 1–2 [S01]) (J. F. Smith Jr., 1909 [S03])

## C08 Abraham, glory, and a consequential silence

The closing argument appeals to earlier words through Joseph. It connects entry into divine glory with obedience and with doing what Abraham did, and says the law has not been and will not be revoked. It does not state how many spouses a believer must marry, direct a particular marriage, name a successor, or identify who may solemnize one. Section 132 supplies both an Abrahamic precedent for plurality and rules about sealing authority. Thus plural marriage is a well-supported historical referent, while a perpetual commission outside Church leadership is a separate claim requiring separate evidence.

**Text and historical inference** (Taylor, 1886, sheets 1–2 [S01]) (J. Smith, 1843b [S11]) (Doctrine and Covenants 132 [S12]) (G. Q. Cannon, October 13–14, 1882 [S15]) (Grant, 1890, pp. 443–444 [S06]) (Musser & Broadbent, ca. 1934, pp. 55–63 [S24])

# Marriage, exaltation, and the works of Abraham

Joseph Smith's instructions and Brigham Young's sermons supplied the language Taylor and his readers brought to the 1886 document.

### C09 What William Clayton recorded in May 1843

On May 16, 1843, at the Johnson home in Macedonia, Illinois, Joseph Smith taught that a husband and wife could enter an everlasting covenant through priesthood authority and have children in the resurrection. William Clayton, who attended, copied his account into his journal about May 19. The part now represented by Doctrine and Covenants 131:1–4 says that the highest celestial glory requires entry into an order of the priesthood. The bracketed explanation identifying that order as the new and everlasting covenant of marriage in verse 2 is a later clarification. Clayton's surrounding sentences already connect the teaching to marriage.

**Contemporary journal and canonical text** (J. Smith, 1843a [S10]) (D&C 131:1–4 [S44])

### C10 The July revelation places sealing under a governing authority

On July 12, 1843, in Nauvoo, Joseph Smith dictated a revelation on marriage to William Clayton. The surviving early manuscript is Joseph C. Kingsbury's copy. Now Doctrine and Covenants 132, it opens by acknowledging Joseph's question about the biblical patriarchs' wives and concubines. Verse 7 identifies one person at a time who holds the governing keys. Verses 19–20 describe a man and wife receiving exaltation through a marriage sealed with divine authorization. The text thus raises a question that would matter after 1886. Who could authorize a particular marriage under a covenant understood to endure?

**Manuscript and canonical text** (J. Smith, 1843b [S11]) (Doctrine and Covenants 132 [S12])

### C11 What the instruction to do Abraham's works includes

Doctrine and Covenants 132:32 directs hearers to do the works of Abraham. Verses 34–35 explain that Sarah gave Hagar to Abraham in obedience to a divine command. Verse 36 next recalls Abraham's willingness to offer Isaac. Verse 37 returns to his concubines, while verses 38–39 distinguish unions the Lord authorized from David's taking of Uriah's wife. When Taylor's 1886 text invokes Abraham, the earlier revelation gives readers reason to hear a reference to plural marriage. Its adjoining examples also make obedience to a particular divine command part of the comparison.

**Comparison of the two texts** (Taylor, 1886, sheets 1–2 [S01]) (Doctrine and Covenants 132 [S12])

### C12 Brigham Young's sermon in print and shorthand

At the Bowery in Great Salt Lake City on August 19, 1866, Brigham Young tied plural marriage to the blessings promised to Abraham. The Journal of Discourses says those seeking those blessings must embrace the principle "at least in your faith" and speaks of men entering polygamy to become gods. LaJean Purcell Carruth's transcription of George D. Watt's shorthand includes both men and women in the corresponding passage. It also qualifies the duty to practice with "if you have the privilege." The differences matter when quoting Young about a believer who lacked the opportunity to enter a plural marriage.

**Published report compared with shorthand** (Young, 1866, pp. 268–269 [S13]) (Young/Watt, 1866, transcr. Carruth, 2009 [S45])

# What John Taylor taught before 1886

Taylor addressed marriage in private revelation, discussions with other leaders, and a public pamphlet while federal law made the conduct of plural households a criminal issue.

## C13 Taylor's June 1882 question concerned whom the law bound

On June 25–26, 1882, Taylor asked whether the law of celestial marriage applied to the nation or the world. His written answer placed the covenant within acceptance of the gospel and quoted the 1843 revelation, including its provision for one holder of sealing authority. It recognized other people's freedom to reject the teaching and instructed believers to defend their rights through legal and constitutional means. The dated transcription and the narrative in the BYU study agree on June. Footnote 27 in that study prints April. Taylor received a separate revelation concerning the Council of Fifty on June 27.

**Revelation transcription and source comparison** (Taylor, June 1882 [S14]) (Holzapfel & Jones, 2009 [S42])

## C14 How the apostles understood Taylor's October revelation

On October 13, 1882, Taylor's revelation called George Teasdale and Heber J. Grant to the apostleship. It conditioned Seymour B. Young's appointment to the Presidency of the Seventy on obeying divine law. George Q. Cannon recorded that day that the condition concerned celestial marriage. On October 14, Cannon described stake presidents who had yet to enter the practice facing pressure to do so or step down. Wilford Woodruff's entry for the same meeting ties the patriarchal law of marriage to the law of Abraham. The two diaries show what the scriptural language asked of particular leaders.

**Contemporary apostolic diaries** (G. Q. Cannon, October 13–14, 1882 [S15]) (Woodruff, October 14, 1882 [S16]) (Holzapfel & Jones, 2009 [S42])

## C15 On Marriage placed the decision and the ceremony in different hands

In his 1882 pamphlet On Marriage, Taylor wrote that civil laws recognizing one wife or several governed earthly relations. He described celestial marriage as an eternal covenant whose administration belonged to the appointed priesthood authorities. He also authorized bishops to perform marriages for members in good standing who lacked a recommendation for the House of the Lord. Taylor defended their freedom to accept or decline the higher covenant, even as he reserved judgment about worthiness and access to its ordinances to Church officers. The final page records that he had submitted these teachings to the Council of the Apostles and received its approval.

**Published statement by Taylor** (Taylor, On Marriage, 1882 [S17])

## C16 Taylor wrote in hiding under the 1882 federal law

The Edmunds Act of March 22, 1882, made a man's cohabitation with more than one woman a misdemeanor in a federal territory. A prosecution could therefore concern an existing household as well as a new marriage. After his last public sermon on February 1, 1885, Taylor continued to lead through correspondence and trusted associates while moving between places of concealment. George Q. Cannon's September 1886 journal identifies John W. Woolley's home as one such place. The Edmunds–Tucker Act's dissolution of the Church corporation came in March 1887, several months after Taylor dated his revelation.

**Federal statutes and contemporary journal** (Church history manual, 2011 [S09]) (G. Q. Cannon, September 1886 [S18]) (Edmunds Act, 1882, §§ 1, 3 [S52]) (Edmunds–Tucker Act, 1887, § 17 [S53])

# From Woodruff's 1889 revelation to the 1904 declaration

The sequence preserves the difference between the words leaders issued, the marriages some continued to authorize, and the sanctions the Church eventually adopted.

## C17 Woodruff recorded another revelation in November 1889

On November 24, 1889, Wilford Woodruff recorded that Church attorneys wanted concessions concerning polygamy and other matters before the courts. He described spending hours alone and receiving a revelation. Addressed to the Church presidency as holders of the keys of the kingdom, it charged them to remain faithful to divine law and let their attorneys plead without further pledges from the priesthood. Readers learn that polygamy was at issue from Woodruff's preceding diary narrative. The revelation itself speaks more broadly about courts, promises and who should direct the presidency's response.

**Woodruff's journal and revelation** (Woodruff, November 24, 1889 [S19])

## C18 What the Manifesto said and how the Church received it

Woodruff's Manifesto was dated September 24, 1890, and released publicly September 25. It advised Latter-day Saints to refrain from marriages forbidden by the law of the land. At general conference on October 6, Lorenzo Snow moved that the Church accept it as binding, expressly citing Woodruff's possession of the sealing keys. The conference adopted the motion. At Logan on November 1, 1891, Woodruff explained that continued resistance risked the temples, the imprisonment of Church leaders, and the interruption of ordinances for the living and the dead. He also said that he would have endured those losses had the Lord not directed him to act. The account now follows the Manifesto in scripture.

**Declaration, conference vote, and later address** (Official Declaration 1 [S20]) (Church, The Manifesto and the End of Plural Marriage [S21])

## C19 What continued after the 1890 vote

The Church's historical essay acknowledges new plural marriages in Mexico and Canada after the Manifesto and fewer within the United States. For a time, applicants sought approval from a member of the First Presidency. The essay leaves open whether the presidency collectively approved particular cases and whether marriages performed within the United States had been authorized for those locations. One surviving ledger of sealings outside temples lists 315 marriages between October 1890 and September 1903. Researchers identified 25 as plural. That count measures one incomplete ledger and cannot supply a total for the period.

**Institutional history drawing on marriage records** (Church, The Manifesto and the End of Plural Marriage [S21])

## C20 The Second Manifesto made members answerable for new marriages

On April 6, 1904, Joseph F. Smith addressed general conference in the Salt Lake Tabernacle. He declared that a Church officer or member who performed or entered a new plural marriage could face discipline and excommunication. The conference endorsed his statement and pledged to support the Church courts in enforcing it. The declaration appears on page 75 of the conference report and the endorsement on page 76. The Deseret News published it on April 7. Its printed reference to September 26, 1890, misdates Woodruff's earlier Manifesto, which the 1890 acceptance motion dated September 24.

**Conference declaration and endorsement** (Official Declaration 1 [S20]) (Church, The Manifesto and the End of Plural Marriage [S21]) (J. F. Smith, 1904, pp. 75–76 [S22])

# The earliest readers, 1889–1911

At a family dinner and in meetings of the Twelve, John W. Taylor explained what he understood his father's revelation to mean.

## C21 A dinner guest heard the document read

On March 5, 1889, Samuel A. Woolley recorded having dinner at John W. Taylor's home. He heard John W. read a revelation that he described as being in his father's handwriting. Woolley introduced his account of the words as approximate. His references to the law of marriage, Joseph's earlier revelation, human agency and the obligation to obey closely match the surviving manuscript. Woolley's entry gives no date for the revelation. It puts a reading of a matching document more than a year before Woodruff's Manifesto.

**Contemporary diary** (S. A. Woolley, 1889 [S05]) (Taylor, 1886, sheets 1–2 [S01])

## C22 Grant recorded two different revelations

At a September 30, 1890 meeting of the Twelve, Heber J. Grant heard John W. Taylor explain his initial anger at the Manifesto. On pages 443–444 of Grant's diary typescript, John W. recalled a revelation from Woodruff that had been read to the apostles. He then described a second text found among his father's papers. He understood it as an answer to his father's prayer about discontinuing plural marriage. Grant recorded John W.'s eventual acceptance of the Manifesto. The passage supplies the son's interpretation and leaves the father's document undated.

**Contemporary diary, typescript** (Grant, 1890, pp. 443–444 [S06])

## C23 John W. reported keeping the revelation

Abraham H. Cannon recorded an April 1, 1892 meeting attended by seven apostles in an upstairs room of the Historian's Office. On page 82, John W. said he possessed the revelation he had found among his father's papers. He understood it to mean that the principle of plural marriage would endure. He also said he had voted to sustain the Manifesto and would help maintain it, even as he questioned the decision. Cannon heard these remarks in person. The entry gives no indication that John W. displayed the manuscript that afternoon.

**Contemporary diary, typescript** (A. H. Cannon, 1892, p. 82 [S07])

## C24 The text was read at the 1911 hearing

A typescript dated August 3, 1909 identifies Joseph F. Smith Jr. as the copyist and the original manuscript as his source. During John W.'s 1911 disciplinary hearing, Smith explained that he had filed his copy in the Historian's Office. Charles W. Penrose read the revelation aloud. John W. linked its language about agency to individual responsibility. Francis M. Lyman allowed for suspension of the practice, and Orson F. Whitney saw no grant of authority to officiate. The March 28 decision gave insubordination to Church government and discipline as the ground for excommunication.

**Dated copy and reprinted proceedings** (J. F. Smith Jr., 1909 [S03]) (Quorum proceedings, 1911/1987 [S08])

# From family papers to the First Presidency

The family's accounts, the printed editions and the First Presidency's correspondence preserve different stages in the life of the document.

## C25 The family and Rodney Badger held the paper

John W. Taylor testified in 1911 that he found the revelation on his father's desk after his death. An undated copy in an unidentified Taylor family member's hand says R. C. Badger held the original in safe deposit. Joseph F. Smith Jr. told the hearing that Rodney Badger had lent him the original to copy. D. Michael Quinn proposed an earlier transfer to Wilford Woodruff in 1887. His evidence was an envelope concerning a different revelation, dated November 19, 1877. Its direction to send papers to Woodruff leaves the inclusion of the 1886 manuscript uncertain.

**Family record, testimony and later inference** (Quorum proceedings, 1911/1987 [S08]) (Taylor family copy, undated [S49]) (Quinn, 1985, pp. 28–29 [S38])

## C26 Print carried two readings of the same phrase

John T. Clark printed the text on pages 124–125 of One Mighty and Strong, generally dated to about 1922. The Bancroft Library copy includes a preface added in 1930. Clark described delaying distribution because the printing contained errors. Joseph Leslie Broadbent also printed the revelation in Celestial Marriage? around 1927, on pages 15–16. In October 1938, Truth printed a photographic facsimile alongside a transcription on pages 84–86. Clark's printing reads "now pleasing." The photograph and the 1909 typescript support the reading in Truth, "more pleasing."

**Printed witnesses and facsimile** (J. T. Clark, ca. 1922, pp. 124–125 [S25]) (Hales, 2006 [S40]) (Broadbent, ca. 1927, pp. 15–16 [S26]) (Truth, October 1938, pp. 84–86 [S27]) (Taylor, 1886, sheets 1–2 [S01]) (J. F. Smith Jr., 1909 [S03])

## C27 The First Presidency denied the revelation's existence

On June 17, 1933, Heber J. Grant, Anthony W. Ivins and J. Reuben Clark Jr. signed a statement printed in the Church Section of the Deseret News. Page 4, column 2 says the Church archives contained no evidence for the revelation and expressly denies its existence. The statement then argues that even if Taylor had received it, the Church had never adopted it and had subsequently adopted the Manifesto. It separately disputes the alleged ordinations. The surviving manuscript and the dated 1909 copy contradict the denial of existence.

**Official statement and surviving documents** (First Presidency, 1933, p. 4 [S28]) (Taylor, 1886, sheets 1–2 [S01]) (J. F. Smith Jr., 1909 [S03])

## C28 The original reached Grant the following month

Clark's July 18, 1933 memorandum records Ivins relaying Nellie Taylor's account of finding the paper among her husband John W.'s effects and passing it to Frank Y. Taylor. Frank delivered the original in its envelope to Grant about July 15. On July 17 Grant wrote John Taylor's death date on the reverse of the second sheet. Subsequent letters took up the issue of authority. Ivins described an unsigned pencil document on February 10, 1934. On December 31, Melvin J. Ballard accepted Taylor's handwriting and argued that the writing had never bound the Church.

**Office memorandum and later letters** (J. R. Clark, 1933 [S04]) (Ivins, February 10, 1934 [S29]) (Ballard, December 31, 1934 [S30])

# How the Woolley accounts developed

Lorin C. Woolley was the son of John W. Woolley, Taylor's host at Centerville. Accounts recorded between 1897 and 1929 preserve different parts of the story he told.

### C29 1897 · Andrew Kimball records an account of a visitation

In a diary entry dated January 25, 1897, Andrew Kimball recorded Elder Woolley's testimony that he had seen Joseph Smith, Brigham Young and Heber C. Kimball appear to President Taylor at John Woolley's house. Fred C. Collier identifies the speaker as Lorin and prints the passage on pp. 26–27. The quoted entry gives neither a date for the visitation nor any instructions about marriage. It traces a visitation story to at least 1897. The words available here come through Collier's transcription of Andrew Kimball's diary.

**Diary quoted in a later study** (Collier, 1996, pp. 26–29 [S41])

### C30 1912 · Woolley distinguishes what he heard from what Taylor told him

Woolley dated his Statement of Facts October 6, 1912. He placed the incident in late September 1886 and said he had forgotten the exact day. On guard outside Taylor's room, he remembered light, voices and Taylor's bright countenance the following morning. Taylor identified his visitor as Joseph Smith. Woolley also recalled hearing Taylor reject a proposed document that afternoon. In the surviving reproduction the story ends there. The details about Jesus and the five appointments appear in other accounts. Anderson's chapter 1, note 2, describes changes to a list of attendees on his photostat.

**Published reproduction of testimony** (L. C. Woolley, 1912/1979 [S23]) (Kraut, 2002, chap. 5 [S35])

### C31 1922 · Two diary entries preserve different chains of testimony

On March 12, Joseph W. Musser heard Daniel R. Bateman describe Taylor's radiant appearance, a proposed manifesto and visits from Joseph Smith and Jesus Christ. Musser copied the revelation into his journal. The roughly two hundred people in his entry attended the 1922 gathering at Nathaniel Baldwin's home. On June 14, Musser recorded what John T. Clark had heard from Lorin Woolley a few days earlier. Woolley said Taylor had ordained him an apostle in 1886 and given him a particular mission concerning celestial marriage. That entry names one recipient.

**Two dated reports of earlier events** (Musser, March 12, 1922 [S46]) (Musser, June 14, 1922 [S47])

### C32 1929 · Woolley names five recipients

The account dated September 22, 1929, printed in the Supplement around 1934, places a meeting of thirteen on September 27, 1886. Woolley describes eight hours together and says Taylor sat down to write the revelation. He then names Samuel Bateman, Charles H. Wilcken, George Q. Cannon, John W. Woolley and himself as recipients of authority to perform plural marriages and commission successors. The printed testimony spells Wilcken's name "Wilkins." Its description of the five appointments appears on p. 60. The September 1886 manuscript itself addresses John and names no appointees.

**Dated testimony and manuscript** (Musser & Broadbent, ca. 1934, pp. 55–63 [S24]) (G. Q. Cannon, September 1886 [S18]) (Taylor, 1886, sheets 1–2 [S01])

# Who witnessed which events?

The records distinguish attendance in the Woolley home, observations outside Taylor's room, and the later claim that Taylor laid hands on five men.

### C33 Cannon describes the Sunday gathering and Monday's business

George Q. Cannon's journal names nine elders and three women at the 2:30 p.m. Sunday meeting on September 26, 1886. He had spent the morning with Hyrum B. Clawson on matters including Arizona politics. For Monday the 27th he reports usual business and improvement in his own health. He records no eight-hour meeting, ordinations or visitation. Three leaves are missing within the September 29 entry. The entries for September 26, 27 and 28 survive. Cannon confirms the gathering on Sunday. His brief Monday entry leaves the detailed later narrative without contemporary confirmation from him.

**Contemporary journal comparison** (G. Q. Cannon, September 1886 [S18]) (Musser & Broadbent, ca. 1934, pp. 55–63 [S24]) (Hales, 2015 [S39])

### C34 Daniel Bateman explains where his knowledge ends

Daniel R. Bateman affirmed that he attended the larger gathering. On p. 62 of the Supplement he specifically says he was absent when Taylor set the five apart. He said he heard accounts of that ceremony from both John W. and Lorin C. Woolley on different occasions. Samuel Bateman, named among the five, was a different man. The same printed page records a May 4, 1934 oath by J. Leslie Broadbent, John Y. Barlow and Joseph W. Musser. They attested to the accuracy of a copy of statements signed in their presence in 1929. Their signatures document how the testimony was transmitted.

**Witness qualification and certification** (Musser & Broadbent, ca. 1934, pp. 55–63 [S24]) (Musser, March 12, 1922 [S46])

### C35 George Earl's two accounts describe the limits of his memory

The 1929 testimony lists George Earl among the thirteen. Musser's account of a November 3, 1936 interview says Earl remembered a gathering, had been a fifteen-year-old chore boy moving in and out, and trusted the Woolleys and Daniel Bateman. He recalled few details of the instructions. In a statement dated August 2, 1949, Earl described his work at the home, Sunday meetings and carrying mail. He expressly denied seeing Taylor suspended in the air or hearing the reported sermon. The 1936 interview comes through Musser. Anderson reproduces Earl's own later statement.

**Interview report and signed statement** (Musser & Broadbent, ca. 1934, pp. 55–63 [S24]) (Musser, November 3, 1936, p. 86 [S57]) (Earl, August 2, 1949, in Anderson, chap. 7 [S58])

### C36 A group of seven can be traced from 1929 to 1933

Joseph Lyman Jessop's January 13, 1934 diary names the six men who joined Lorin Woolley. J. Leslie Broadbent and John Y. Barlow were appointed in March 1929, followed by Joseph W. Musser, Charles F. Zitting, LeGrand Woolley and Louis Kelsch. Jessop described a body of seven in his own time. Woolley's 1929 testimony placed five appointments in 1886. Hales compares that earlier claim with diaries kept in 1886. Collier disputes the proposed historical ancestry of a formal Council of Friends, and Kraut accepts that seven were selected while questioning whether they were intended to act as a formal quorum.

**Contemporary testimony and later interpretations** (Jessop, January 13, 1934, in Watson, note 21 [S56]) (Musser & Broadbent, ca. 1934, pp. 55–63 [S24]) (Hales, 2015 [S39]) (Collier, 1996, pp. 26–29 [S41]) (Kraut, vol. 6, pp. 249–258, 292–297 [S37])

# Reading Ogden Kraut's four works

Kraut's online catalog preserves the printed page numbers in brackets. These page references identify the exact places where he reproduces testimony or draws a theological conclusion.

### C37 Revelations 1880–1890 · Two dates can be corrected

Kraut's 1970 compilation, reprinted in 1979 and 1986, places the text, an apostle's journal, family recollections and excerpts from the 1911 hearings together on pp. 30–37. The preface asks readers to approach the collection as apocryphal writings. On p. 30 the heading dates Taylor's revelation September 26. The surviving manuscript gives September 27. Note 1 on p. 31 attributes Abraham H. Cannon's report of John W. Taylor's remarks to March 29, 1892. The scanned diary typescript places those remarks under April 1 on p. 82. The remarks themselves are present.

**Compilation checked against two manuscripts** (Kraut, online book catalog [S51]) (Kraut, 1970, pp. 30–37 [S34]) (Taylor, 1886, sheets 1–2 [S01]) (A. H. Cannon, 1892, p. 82 [S07])

### C38 The Church and the Priesthood · One chapter joins two tellings

In chapter 5, pp. 50–52, Kraut prints the 1912 statement and credits Anderson's book. On pp. 52–53 he continues with passages from Truth describing the revelation being written and authority conferred. The change of source comes immediately after Woolley's 1912 signature. A reader quoting the appointments can trace them to the expanded testimony printed in the Supplement. On pp. 54–55 Kraut inserts plural marriage in brackets while interpreting the manuscript's terms about the law and Abraham. Those brackets identify what Kraut believed the words meant.

**Source comparison and author's interpretation** (Kraut, 2002, chap. 5 [S35]) (L. C. Woolley, 1912/1979 [S23]) (Musser & Broadbent, ca. 1934, pp. 55–63 [S24]) (Taylor, 1886, sheets 1–2 [S01])

### C39 Holy Priesthood, volume 4 · The law of celestial marriage

On pp. 214–216 of The History and Law of Plural Marriage, Kraut places Taylor between two public arguments about divine law. First he quotes Lorenzo Snow's response to a prosecutor who predicted that prosecution would bring a change in doctrine. Then he gives selected lines of Taylor's revelation, followed by a December 1886 Deseret Evening News editorial on obedience to God. His selection emphasizes the endurance of God's covenants. Asterisks mark omissions, including the discussion of agency. The omitted passage matters to any reader weighing how a continuing obligation could be left to individual choice.

**Abridged quotation and editorial framing** (Kraut, 1995, vol. 4 [S36]) (Taylor, 1886, sheets 1–2 [S01])

### C40 Holy Priesthood, volume 6 · What authority did Kraut claim?

On pp. 249–258 Kraut treats the commissions as authority to live plural marriage, solemnize plural sealings and authorize other men to do the same. That interpretation joins the manuscript's statements about divine law to the powers described in Woolley's later testimony. Pages 292–297 ask who could claim those powers. On p. 296 Kraut accepts the selection of seven men by the early 1930s but questions whether they were meant to govern as a formal quorum. He quotes Collier's objection to projecting a Council of Friends back to Joseph Smith. For Kraut, tracing who could solemnize a marriage still left open the question of who could govern those who practiced it.

**Kraut's stated position on succession** (Kraut, vol. 6, pp. 249–258, 292–297 [S37]) (Taylor, 1886, sheets 1–2 [S01]) (Musser & Broadbent, ca. 1934, pp. 55–63 [S24]) (Collier, 1996, pp. 26–29 [S41])

# Families, historians, and public memory

The public story about this document changed more than once. It matters who was speaking, when, and whether the words represented a family, an individual leader, or the Church.

## C41 A woman's role in preserving the document

On September 1, 1934, Douglas M. Todd Sr. recorded a conversation with his sister Nellie Taylor. She said that Ellen Sanberg, another wife of John W. Taylor, had kept the paper after his death, that copies were made, and that she herself recovered it from Ellen and took it to Frank Y. Taylor. Clark's memorandum instead relays a report that Nellie found it among her husband's papers. Both accounts say she gave it to Frank. Nellie also passed on her husband's description of an apostolic gathering. In this telling John W. stood guard outside the meeting. That limits what he could have known directly about its proceedings.

**Family testimony and administrative record** (D. M. Todd, September 1, 1934, pp. 10–13 [S61]) (J. R. Clark, 1933 [S04]) (Quorum proceedings, 1911/1987 [S08]) (Taylor family copy, undated [S49])

## C42 A 1974 denunciation and a 1976 diary

In The Way of the Master (1974), apostle Mark E. Petersen described the revelation as a fabrication used to claim secret authority. Two years later, Church historian Leonard J. Arrington recorded in his diary that the revelation was probably genuine; the entry is dated January 30, 1976. His February 15, 1973 entry reports Joseph Anderson's account of earlier doubts attributed to Joseph Fielding Smith. These are differently situated sources: a published argument, a historian's private assessment, and a report of someone else's view. Gagliano's 2026 prose dates the later entry correctly, but footnote 3 gives July.

**Published book and private diary** (Petersen, 1974, p. 57 [S31]) (Arrington, 1973 and 1976 [S48]) (Gagliano, 2026, pp. 29–38 [S43])

## C43 What changed in 2025

The Church's official 2020 history, Saints, already mentioned a purported September 27 revelation and attributed the plural marriage interpretation to John W. Taylor. Benjamin Park reported that the archival images appeared online June 14, 2025. In July, the Church told KUER that the private writing had never been presented to its leadership or members and had never qualified as authoritative. The statement does not say "for adoption." The 1911 reading took place at a disciplinary hearing; formal submission for adoption is a distinct act. The Church History Library's September 22 collections notice lists MS 34928. June marks public access to the digitized collection, rather than first publication of the words, first discussion by apostles, or canonization.

**Institutional sources and contemporary reporting** (Saints, 2020, vol. 2, pp. 605–606 [S32]) (Park, June 16, 2025 [S50]) (Hulet, 2025 [S33]) (Morley, 2025 [S02]) (Quorum proceedings, 1911/1987 [S08]) (Truth, October 1938, pp. 84–86 [S27])

## C44 What the release meant to readers

In KUER's interview, fundamentalist Benjamin Shaffer described why people who had already seen the photograph still cared about its publication: institutional recognition of the paper mattered to families who had heard it dismissed. Cristina M. Gagliano's 2026 study likewise attends to the unequal ways that institutional and family memories have circulated. These sources document how named people understood the release. They do not establish a single reaction among all fundamentalists, nor verify the events described in Woolley's testimony. For a website, keeping the speaker's name attached preserves the human significance without claiming a consensus.

**Interview and historical interpretation** (Hulet, 2025 [S33]) (Gagliano, 2026, pp. 29–38 [S43]) (Truth, October 1938, pp. 84–86 [S27])

# Why the interpretations diverge

The same words can serve two arguments because the parties disagree about both the scope of the covenant and the location of authority.

## C45 The case for continuing plural marriage

A strong historical case for a plural-marriage referent begins with Taylor's own October 1882 language and his contemporaries' understanding of Abraham's law. His son expressly connected the later revelation with plurality before Lorin Woolley published his detailed account. Taylor himself went into hiding, and Woodruff later described the danger to the temples. For a continuationist, all this makes a purely abstract reading implausible. It still leaves a further question: did an enduring covenant require ongoing solemnization, and by whom? The five appointments and authority after the Manifesto depend on additional testimony.

**Historical and theological argument** (Taylor, 1886, sheets 1–2 [S01]) (G. Q. Cannon, October 13–14, 1882 [S15]) (Woodruff, October 14, 1882 [S16]) (Grant, 1890, pp. 443–444 [S06]) (A. H. Cannon, 1892, p. 82 [S07]) (Church history manual, 2011 [S09]) (Official Declaration 1 [S20]) (Musser & Broadbent, ca. 1934, pp. 55–63 [S24])

## C46 The case for continuing authority in the Church

Section 132 describes an eternal bond and regulates the authority to seal it. In 1890 the conference resolution accepting the Manifesto expressly appealed to the president's keys. In his 1934 letter Melvin J. Ballard accepted Taylor's handwriting while distinguishing eternal marriage from its plural form; he argued that members could not authorize the practice for themselves. Today the Church expressly acknowledges that some nineteenth-century leaders taught plurality as necessary for exaltation and says that is not its doctrine. This interpretation explains how the Church can accept the writing as historical without accepting continuing plural marriages as lawful ordinances.

**Institutional interpretation** (Doctrine and Covenants 132 [S12]) (Official Declaration 1 [S20]) (Ballard, December 31, 1934 [S30]) (Hulet, 2025 [S33]) (Church, Plural Marriage, 2025 [S59])

## C47 What an argument for independent succession must demonstrate

Kraut treated the obligation to preserve plural marriage as capable of outlasting institutional restrictions. The Openshaws' 2008 defense makes priesthood succession its central issue and presents Woolley's narrative and other testimonies together. Hales challenges whether surviving witnesses independently establish the appointment of the five. Collier accepts portions of the tradition but questions some later institutional reconstructions. These writers are sources for different arguments. The critical test is to trace each claimed appointment to a dated account, ask whether the recorder saw it, and determine whether apparently separate witnesses repeat the same speaker.

**Competing attributed interpretations** (Kraut, 2002, chap. 5 [S35]) (Kraut, vol. 6, pp. 249–258, 292–297 [S37]) (N. & R. R. Openshaw, 2008 [S62]) (Hales, 2015 [S39]) (Collier, 1996, pp. 26–29 [S41]) (Musser, June 14, 1922 [S47])

## C48 What the evidence can settle

The manuscript's existence, its date, its archival attribution and its circulation before 1890 are strongly supported. A historical connection with plural marriage is better supported than an interpretation that excludes it. The manuscript alone cannot decide how broadly the requirement applied, whether a heavenly visitation occurred, or whether anyone inherited authority outside the Church. No contemporaneous record examined here independently attests the five appointments described in the 1929 account. That is a judgment about the evidence reviewed, not a verdict on anyone's religious experience. A later recollection can be historically important even where a claimed event remains uncorroborated.

**Evidence assessment** (Taylor, 1886, sheets 1–2 [S01]) (S. A. Woolley, 1889 [S05]) (Grant, 1890, pp. 443–444 [S06]) (Quorum proceedings, 1911/1987 [S08]) (G. Q. Cannon, September 1886 [S18]) (L. C. Woolley, 1912/1979 [S23]) (Musser & Broadbent, ca. 1934, pp. 55–63 [S24]) (Musser, June 14, 1922 [S47])

# Four questions the sources can answer

Publication, eyewitness testimony, Church jurisdiction, and the survival of existing families each left a different kind of record.

### C49 Why is the 1843 revelation in scripture while the 1886 document is not?

Joseph Smith's 1843 revelation took a public path that can be documented: the Kingsbury copy supplied the text printed in a Deseret News extra on September 14, 1852, after the public announcement of plural marriage; in 1876 it became section 132 of the Doctrine and Covenants. Private origin therefore does not in itself settle the eventual status of a text. For the 1886 document we have early family readings, copies, later publications and a disciplinary hearing, but no comparable record of adoption into the Church's canon. The Church continues to withhold authoritative standing from it.

**Documentary comparison** (J. Smith, 1843b [S11]) (Joseph Smith Papers, editorial introduction [S63]) (S. A. Woolley, 1889 [S05]) (Quorum proceedings, 1911/1987 [S08]) (Truth, October 1938, pp. 84–86 [S27]) (Hulet, 2025 [S33])

### C50 Do other records describe September 27 itself?

Yes. Samuel Bateman's September 27 diary as reproduced by J. Max Anderson mentions reading, playing quoits, loading barley, and carrying mail at night. In Taylor's daily journal for that date, secretary L. John Nuttall records recommends signed, letters received and answered, and Taylor playing quoits both morning and afternoon. Neither entry reports the unusual meeting; their affirmative details are harder to reconcile with a continuous gathering from about 9 a.m. to 5 p.m. than silence alone would be. These transcriptions and Cannon's journal bear on the schedule, not on whether Taylor could have written the manuscript privately.

**Contemporary records in different editions** (Bateman and Nuttall, September 27, 1886, in Anderson, chap. 6 [S64]) (G. Q. Cannon, September 1886 [S18]) (Musser & Broadbent, ca. 1934, pp. 55–63 [S24]) (Hales, 2015 [S39]) (Taylor, 1886, sheets 1–2 [S01])

### C51 What did Lorenzo Snow say about the geographical reach of the Manifesto?

On January 8, 1900, President Lorenzo Snow publicly disclaimed any authority for a member or Church officer to enter into or perform plural marriages. He addressed claims about Church conduct and responsibility for violating civil law. His signed statement survives in a collection of U.S. diplomatic papers concerning Denmark. The Church's historical essay interprets his position as worldwide and acknowledges that a few marriages continued, probably without his knowledge or approval. Distinguish Snow's rule from the historical question of what individuals actually did. His statement falls between the two Manifestos.

**Signed statement and historical context** (Snow, January 8, 1900 [S65]) (Church, The Manifesto and the End of Plural Marriage [S21]) (Quinn, 1985, pp. 28–29 [S38])

### C52 What happened to marriages that already existed?

Ending new marriages and ending existing households were different decisions. The 1890 text advised against contracting marriages forbidden by law; it gave no uniform direction to dissolve existing families. The Church's historical essay describes separations, continued support without cohabitation, and continuing conjugal relationships. It also records leaders condemning husbands who used the Manifesto to abandon wives or children. Some families remained together after 1904. A child born after 1890 therefore does not, by date alone, prove that the parents contracted a new marriage after the Manifesto. Evidence of when a union began is needed.

**Documented practice and evidentiary inference** (Official Declaration 1 [S20]) (Church, The Manifesto and the End of Plural Marriage [S21]) (J. F. Smith, 1904, pp. 75–76 [S22])

# Chronology | 1843 to 1912

Dates refer to the event named. An account written decades later is listed at its date of recording. Select a source ID to inspect its evidence.

| Date | Event and sources |
|---|---|
| May 16, 1843 | Joseph Smith teaches eternal marriage at Macedonia. Clayton records the discourse. [S10] [S44] |
| July 12, 1843 | Smith dictates the revelation later numbered Doctrine and Covenants 132. [S11] [S12] |
| 1852; 1876 | The 1843 revelation is printed in September 1852 and enters the Doctrine and Covenants in 1876. [S63] |
| Aug. 19, 1866 | Brigham Young preaches on Abraham's blessings, plurality and exaltation. [S13] [S45] |
| 1882 | Edmunds Act passes in March. Taylor's June and October revelations address covenant obligation. [S52] [S14] [S15] |
| Sept. 26–27, 1886 | Cannon records Sunday's meeting and Monday's business. Taylor dates his writing Monday, September 27. [S18] [S01] |
| July 25, 1887 | Taylor dies in Kaysville. This death date is later written on the manuscript's reverse. [S09] [S04] |
| Mar. 5, 1889 | Samuel A. Woolley records hearing John W. Taylor read a matching document. [S05] |
| Nov. 24, 1889 | Wilford Woodruff records a revelation about legal pressure and further pledges. [S19] |
| Sept.–Oct. 1890 | Manifesto dated September 24, released September 25, accepted October 6. Grant records John W. Taylor's response September 30. [S20] [S21] [S06] |
| Apr. 1, 1892; Jan. 25, 1897 | Cannon records the son's interpretation in 1892. Kimball's 1897 entry reports a visitation tradition. [S07] [S41] |
| 1900; 1904 | Snow disclaims authority for new plural marriages. Joseph F. Smith issues a disciplinary declaration in April 1904. [S65] [S22] |
| 1909; 1911; 1912 | Joseph F. Smith Jr. copies the manuscript; a disciplinary council reads it; Lorin Woolley dates his first detailed written statement examined here. [S03] [S08] [S23] |

# Chronology | 1922 to 2026

Dates refer to the event named. An account written decades later is listed at its date of recording. Select a source ID to inspect its evidence.

| Date | Event and sources |
|---|---|
| Mar. and June 1922 | Musser records Bateman's narrative in March and an indirect report of Lorin's individual ordination claim in June. [S46] [S47] |
| Ca. 1922; ca. 1927 | John T. Clark and, subsequently, J. Leslie Broadbent publish the revelation. [S25] [S26] [S40] |
| Sept. 22, 1929 | Date on the detailed Woolley testimony identifying the five alleged 1886 appointments. [S24] |
| June 17, 1933 | First Presidency issues its public denial and its alternative argument about Church adoption. [S28] |
| July 1933 | Frank brings the manuscript to Grant about July 15; Grant annotates it July 17; Clark records the handover July 18. [S04] |
| 1934 | Jessop describes seven men; Ivins and Ballard write letters. A certified copy preserves Woolley's 1929 account. [S56] [S29] [S30] [S24] |
| Oct. 1938 | Truth prints a photographic facsimile and transcription. [S27] |
| 1970s | Kraut publishes his compilation; Petersen disputes the revelation; Arrington records a different assessment. [S34] [S31] [S48] |
| 1985; 1990s; 2000s | Quinn reassesses post-Manifesto practice. Collier and Kraut debate succession. The Openshaws defend it. [S38] [S41] [S37] [S62] |
| 2015; 2020 | Hales compares the witnesses. The Church's official Saints history cites the purported revelation. [S39] [S32] |
| June–Sept. 2025 | Digital release reported June 14; Church statement published July 8; collections announcement dated September 22. [S50] [S33] [S02] |
| 2026 | A Journal of Mormon History forum revisits the document and its reception. [S43] |

# A publishing guide for The1886Revelation.com

Use each claim with its evidence label and source IDs. The full source register follows. Codex can read this page as plain text and extract the same data from the embedded source-map.json.

### C53 Suggested homepage introduction

On September 27, 1886, Church president John Taylor wrote a short revelation about the enduring covenant and the works of Abraham. His son understood it to address plural marriage. Decades later, Lorin C. Woolley described a visitation and appointments that believers understood to authorize the practice beyond the Church's Manifesto. The surviving manuscript, now public in the Church History Library, tells us what Taylor wrote. The diaries, later testimonies, and official declarations tell us how readers came to disagree about what it authorized.

**Suggested public copy** (Taylor, 1886, sheets 1–2 [S01]) (Grant, 1890, pp. 443–444 [S06]) (Official Declaration 1 [S20]) (Musser & Broadbent, ca. 1934, pp. 55–63 [S24]) (Hulet, 2025 [S33]) (Church History Library, MS 34928 [S55])

### C54 A route from the page to the evidence

For /manuscript, show the two written pages and offer the complete text at S01 beside the 1909 witness at S03. For /early-teachings, organize C09–C20 by speaker and date. For /witnesses, keep the date of the claimed event separate from the date the account was recorded. For /ogden-kraut, cite C37–C40 and link each book rather than only the catalog. For /church-responses, distinguish a general conference vote, an apostle's personal letter, a private diary, and an institutional statement. A visitor should be able to go from a contested sentence to the correct document in one click.

**Editorial guidance** (Taylor, 1886, sheets 1–2 [S01]) (J. F. Smith Jr., 1909 [S03]) (Quorum proceedings, 1911/1987 [S08]) (Official Declaration 1 [S20]) (Musser & Broadbent, ca. 1934, pp. 55–63 [S24]) (Ballard, December 31, 1934 [S30]) (Hulet, 2025 [S33]) (Kraut, online book catalog [S51])

### C55 How to reproduce wording and images

Use the original reading for quotations and label any modernization of spelling, punctuation or paragraphing. The son's version reprinted by Drew Briney also reads "now"; that does not alter the father's manuscript. For a complete reading, transcribe from the two written faces and check against the facsimile and the 1909 typescript. Link the archive before displaying an edited transcript. The attached historical photograph, 1886_facs.jpg, has a public-domain designation on Commons; give the source credit. The archive's color scans and the modern editions are separate items and should carry their own source and reuse information.

**Text and image guidance** (Taylor, 1886, sheets 1–2 [S01]) (J. F. Smith Jr., 1909 [S03]) (Taylor, manuscript photograph [S54]) (Church History Library, MS 34928 [S55]) (J. W. Taylor copy, in Briney, 2012, p. 111 [S60])

### C56 Citation integrity and the limits of this edition

Each claim has a stable C identifier and cites one or more S identifiers. An author/date opens the supporting website; its bracketed source ID jumps to the register. The register identifies the version consulted, including later reprints, transcripts, and catalog records. For Codex: join PAGES[].claims[].sources to SOURCES by ID; retain status, reference, note and url. Plain-text extraction also retains the register URLs. LEADS contains bibliographically verified articles whose full arguments were not reviewed; do not cite them as evidence. This is a broad survey of accessible material, not a claim that every private diary or restricted archival item has been examined.

**Verification method** (Taylor, 1886, sheets 1–2 [S01]) (Quorum proceedings, 1911/1987 [S08]) (L. C. Woolley, 1912/1979 [S23]) (Musser & Broadbent, ca. 1934, pp. 55–63 [S24]) (Collier, 1996, pp. 26–29 [S41]) (Church History Library, MS 34928 [S55])

# Source register

Each source has a stable identifier. In the chapters, select the author and date to open the cited source or select its identifier to find the entry here.

**S01 Taylor, J. (1886, September 27). John Taylor revelation [Autograph, two sheets]. MS 34928, Church History Library, Salt Lake City.**

The facsimile shows two pages of pencil writing, a blank reverse, and a later ink annotation on the other reverse. Use the PDF image viewer to check wording and insertions.

https://bhroberts.org/records/fbkJxk-j6rrBf/original_handwritten_copy_of_john_taylors_1886_revelation

**S02 Morley, J. (2025, September 22). Newly accessible collections, September 2025. Church History Library.**

The official list names the collection, its date and MS 34928, and links the institutional catalog. September 22 is the date of this list.

https://churchhistorylibrary.churchofjesuschrist.org/blog/newly-accessible-collections-september-2025?lang=eng

**S03 Smith, J. F., Jr. (1909, August 3). Copy of the revelation given to President John Taylor, September 27, 1886 [Typescript]. MS 34928, Church History Library.**

The heading identifies the copyist, the source manuscript and the date. The image shows a manuscript insertion in the typed text.

https://bhroberts.org/records/fbkJxk-BxnFPc/1909_copy_of_the_1886_john_taylor_revelation_by_joseph_fielding_smith

**S04 Clark, J. R., Jr. (1933, July 18). Memorandum concerning acquisition of the Taylor revelation. MS 34928, Church History Library.**

Contemporary office memorandum. The timeline of delivery is first-hand administrative evidence. The account of the family's earlier custody is reported through intermediaries.

https://bhroberts.org/records/fbkJxk-rD6Snk/memorandum_from_j_reuben_clark_explaining_how_the_first_presidency_acquired_the_1886_revelation

**S05 Woolley, S. A. (1889, March 5). Journal entry. Samuel A. Woolley Papers, vol. 20, Church History Library.**

March 5 diary transcription with images and archival link. Woolley introduces his recollection of the wording as approximate. The entry omits the revelation's date.

https://bhroberts.org/records/fbkJxk-Nn2h9c/samuel_a_woolley_writes_in_his_journal_about_john_taylors_1886_revelation_in_1889

**S06 Grant, H. J. (1890, September 30). Journal entry [Typescript], pp. 442–446, especially 443–444.**

Heber J. Grant journal, Church History Library. The five reproduced typescript pages 442–446 include the date and surrounding discussion. The website excerpt ends earlier than the scanned entry.

https://bhroberts.org/records/fbkJxk-TpHrzg/heber_j_grant_hears_john_w_taylor_tell_the_quorum_of_the_twelve_about_his_taylors_fathers_1886_revelation

**S07 Cannon, A. H. (1892, April 1). Journal, typescript pp. 79–82. MS Vault 62, box 2, folder 4. L. Tom Perry Special Collections, Brigham Young University.**

The date heading begins on p. 79. Page 80 identifies attendees. The discussion of John W. Taylor's revelation is on p. 82, before the April 2 heading.

https://bhroberts.org/records/fbkJxk-0fznLx/abraham_h_cannon_records_that_in_quorum_meeting_john_w_taylor_mentioned_his_fathers_revelation

**S08 Collier, F. C., & Knutson, K. (Eds.). (1987, January). The trials of Apostle John W. Taylor and Matthias F. Cowley. Doctrine of the Priesthood, 4(1), 1–22. Reprints 1911 council proceedings.**

Published extract of the 1911 council proceedings. Consult the dialogue for Penrose's reading, Whitney's question, Badger's loan, and the March 28 disposition. The foundation catalog spells co-editor Knutson's name Knuteson.

https://bhroberts.org/records/0O4NVz-ddMFvg/reprint_of_minutes_of_membership_trial_of_john_w_taylor_mentions_the_quorum_discussion_around_the_1886_taylor_revelation

**S09 The Church of Jesus Christ of Latter-day Saints. (2011). The life and ministry of John Taylor. In Teachings of Presidents of the Church, John Taylor, pp. xi–xxv.**

Official biographical overview used for Taylor's presidency and the period of concealment during federal prosecution.

https://www.churchofjesuschrist.org/study/manual/teachings-john-taylor/the-life-and-ministry-of-john-taylor?lang=eng

**S10 Smith, J. (1843, May 16). Instruction [Recorded by William Clayton]. The Joseph Smith Papers. Related to Doctrine and Covenants 131.**

Official documentary edition with manuscript description and contextual apparatus.

https://www.josephsmithpapers.org/paper-summary/instruction-16-may-1843/1

**S11 Smith, J. (1843, July 12). Revelation [Copy in the handwriting of Joseph C. Kingsbury]. The Joseph Smith Papers. Doctrine and Covenants 132.**

The surviving manuscript is Kingsbury's copy. The original dictated to William Clayton is lost. Consult the edition's source note.

https://www.josephsmithpapers.org/paper-summary/revelation-12-july-1843-dc-132/1

**S12 The Church of Jesus Christ of Latter-day Saints. Doctrine and Covenants 132. Current canonical text and verse numbering.**

Compare verses 1–7, 19–20, 29–39 and 61–65 with the historical manuscript in S11.

https://www.churchofjesuschrist.org/study/scriptures/dc-testament/dc/132?lang=eng

**S13 Young, B. (1866, August 19). Remarks in the Bowery, Great Salt Lake City. G. D. Watt, reporter. Journal of Discourses, 11, 266–272.**

Published sermon. The relevant passage crosses pp. 268–269. Compare Carruth's transcription of the underlying shorthand in S45.

https://jod.mrm.org/11/266/

**S14 Taylor, J. (1882, June 25–26). Revelation on celestial marriage. Transcription in H. M. Marquardt, Revelations in addition to those found in the LDS edition of the Doctrine and Covenants.**

Marquardt transcribes the June 25–26 text and identifies a typed copy in the John Taylor Papers. The June 27 text on the same page concerns a separate council.

https://user.xmission.com/~research/central/revel2.htm

**S15 Cannon, G. Q. (1882, October 13–14). Journal. The Journal of George Q. Cannon, Church Historian's Press.**

The official documentary edition supplies contemporary interpretations of Taylor's October revelation and the discussion of stakes.

https://www.churchhistorianspress.org/george-q-cannon/1880s/1882/10-1882?lang=eng

**S16 Woodruff, W. (1882, October 14). Journal entry. Wilford Woodruff Papers.**

Published diary transcription documenting contemporary discussion of the law of Abraham and Church leadership.

https://wilfordwoodruffpapers.org/day-in-church-history/1882-10-14

**S17 Taylor, J. (1882). On marriage. Deseret News Company. BYU Special Collections, M234.7 T215m 1882.**

The 1882 pamphlet distinguishes civil and celestial marriage, identifies priesthood safeguards, and records apostolic approval of the teaching it presents.

https://bhroberts.org/records/fbkJxk-0wNZjy/john_taylor_provides_a_summary_statement_of_the_lds_view_of_marriage_in_the_1880s_emphasizes_that_plural_marriage_is_the_divinely_ordained_means_for_the_human_race_to_be_propagated

**S18 Cannon, G. Q. (1886, September). Journal, especially September 1, 24–29. The Journal of George Q. Cannon, Church Historian's Press.**

The September 1 entry names John W. Woolley's home. September 26 lists the meeting. September 27 and 28 survive. The editor marks missing leaves within the September 29 entry.

https://www.churchhistorianspress.org/george-q-cannon/1880s/1886/09-1886

**S19 Woodruff, W. (1889, November 24). Journal entry and revelation. Wilford Woodruff Papers.**

Read Woodruff's diary introduction and the revelation as two parts of the entry. The introduction supplies the marriage question. The revelation addresses submission to divine direction, the courts and pledges.

https://wilfordwoodruffpapers.org/day-in-church-history/1889-11-24

**S20 Woodruff, W. (1890, September 24). Official Declaration 1. Includes the October 6, 1890 acceptance and excerpts from subsequent addresses.**

Canonical presentation includes the declaration, conference acceptance and three later or separately delivered addresses. Each excerpt has its own occasion.

https://www.churchofjesuschrist.org/study/scriptures/dc-testament/od/1?lang=eng

**S21 The Church of Jesus Christ of Latter-day Saints. (n.d.). The Manifesto and the end of plural marriage. Gospel Topics Essays.**

Official historical essay. See "The Manifesto," "The Slow End of Plural Marriage," and the discussion of the Second Manifesto for publication, enforcement and exceptions.

https://www.churchofjesuschrist.org/study/manual/gospel-topics-essays/the-manifesto-and-the-end-of-plural-marriage?lang=eng

**S22 Smith, J. F. (1904, April 6). Official statement. Seventy-fourth Annual Conference, pp. 75–76. Historical edition with Church History Library links, BYU–Idaho Special Collections.**

The declaration begins on p. 75. The conference action follows. The edition identifies the afternoon session in the Salt Lake Tabernacle and April 7 newspaper publication.

https://archives.byui.edu/s/public/page/1904-statement

**S23 Woolley, L. C. (1912, October 6). Statement of facts. In J. Max Anderson (1979), The Polygamy Story: Fiction and Fact, chap. 1, "The Lorin Woolley Story."**

Anderson prints a statement attributed to Woolley and identifies his photostat in note 2. Read it alongside the copy in Kraut (S35). The 1912 autograph was unavailable. A direct automated request was refused, but the web edition was accessible.

https://www.shields-research.org/Books/Polygamy_Story/LDS-Funde_Polygamy_Story-c01.htm

**S24 Musser, J. W., with J. L. Broadbent. (ca. 1934). Supplement to the New and Everlasting Covenant of Marriage, pp. 55–63. Truth Publishing.**

Facsimile checked. The heading on p. 56 dates the testimony to 1929. The appointments appear on p. 60, Bateman's qualification and the 1934 certification on p. 62, and the revelation on pp. 62–63.

https://bhroberts.org/records/0O4NVz-0sxdTK/reprint_of_the_1886_taylor_revelation_circa_1934

**S25 Clark, J. T. (ca. 1922). One mighty and strong, pp. 124–125. Digitized Bancroft Library copy.**

Digitized Bancroft Library copy. The printed page numbers, rather than PDF viewer numbers, identify the passage. A preface added in 1930 appears near the front.

https://upload.wikimedia.org/wikipedia/commons/c/ca/California_Digital_Library_(IA_onemightystronga00clarrich).pdf

**S26 Broadbent, J. L. (ca. 1927). Celestial marriage?, pp. 15–16.**

Read the reproduced revelation and bibliographic record. This publication helped circulate the text among early fundamentalists.

https://bhroberts.org/records/0O4NVz-0MNcnr/broadbent_publishes_the_taylor_revelation_circa_1927

**S27 "Revelation: Fac-simile of Revelation Received by President John Taylor, September 26–27, 1886." (1938, October). Truth, 4(5), 84–86.**

The published caption spans September 26–27. The handwritten manuscript is dated September 27. The issue presents its photographic reproduction and a reading of the text.

https://bhroberts.org/records/fbkJxk-54sQxk/joseph_w_musser_in_truth_magazine_publishes_photographic_facsimile_of_the_taylor_revelation

**S28 Grant, H. J., Ivins, A. W., & Clark, J. R., Jr. (1933, June 17). An official statement from the First Presidency of The Church of Jesus Christ of Latter-day Saints. Deseret News, Church Section, pp. 2–4.**

Printed newspaper inspected. Page 4, column 2 contains the denial and the alternative argument about adoption and authority. Use the scan if quoting the full passage.

https://bhroberts.org/records/fbkJxk-WrhUBb/first_presidency_heber_j_grant_anthony_w_ivins_j_reuben_clark_publish_official_statement_denouncing_the_practice_of_plural_marriage_in_the_church

**S29 Ivins, A. W. (1934, February 10). Letter. Reprinted in Supplement to the new and everlasting covenant of marriage, pp. 13, 15.**

Read the published reprint. Its description of an unsigned pencil document is frequently confused with the June 1933 joint statement.

https://bhroberts.org/records/fbkJxk-TmrPKf/letter_of_anthony_w_ivins_written_in_1934_disputes_the_binding_authority_of_the_taylor_revelation

**S30 Ballard, M. J. (1934, December 31). Letter to Eslie D. Jenson. Reprinted in Marriage, Ballard–Jenson correspondence, pp. 23–28.**

Read the published reprint. The recipient is Eslie D. Jenson. The repository notes uncertainty about the reprint's publication date.

https://bhroberts.org/records/fbkJxk-BHGCNc/apostle_melvin_j_ballard_addresses_the_taylor_revelation_in_a_1934_letter

**S31 Petersen, M. E. (1974). The way of the Master, p. 57. Bookcraft.**

Read the reproduced page. The passage treats the revelation and claimed secret authority together.

https://bhroberts.org/records/fbkJxk-nM9pwj/mark_e_petersen_disputes_the_authenticity_of_the_1886_john_taylor_revelation

**S32 The Church of Jesus Christ of Latter-day Saints. (2020). Saints: The Story of the Church of Jesus Christ in the Latter Days, vol. 2, No Unhallowed Hand, 1846–1893, chap. 40, "The Right Thing," pp. 605–606.**

This official historical account calls the document purported, dates it, and attributes an interpretation to John W. Taylor.

https://www.churchofjesuschrist.org/study/history/saints-v2/part-4/40-the-right-thing?lang=eng

**S33 Hulet, C. (2025, July 8). Mormon fundamentalists felt gaslit before 1886 polygamy revelation was acknowledged. KUER.**

KUER reproduces a statement supplied by the Church and interviews fundamentalist readers. Use the direct institutional statement for the Church's position.

https://www.kuer.org/race-religion-social-justice/2025-07-08/mormon-fundamentalists-felt-gaslit-before-1886-polygamy-revelation-was-acknowledged

**S34 Kraut, O. (Comp.). (1970). Revelations 1880–1890, pp. 30–37. Reprinted June 1979 and November 1986.**

Read the relevant chapter, notes, and prefatory material. The site preserves printed page numbers. Two significant date errors are discussed in this dossier.

https://ogdenkraut.com/?page_id=189

**S35 Kraut, O. (2002, April). The Church and the Priesthood, especially chapter 5, pp. 47–59, and pp. 81–82. Pioneer Publishing.**

Read the sections on the 1886 accounts and priesthood continuity. Distinguish each quoted witness's date from the book's narrative voice.

https://ogdenkraut.com/?page_id=101

**S36 Kraut, O. (1995, August). Holy priesthood, vol. 4, The history and law of plural marriage, pp. 214–216.**

Read the relevant discussion of plural marriage, priesthood, and the persistence of divine law.

https://ogdenkraut.com/?page_id=126

**S37 Kraut, O. (n.d.). The holy priesthood, vol. 6, especially pp. 249–258 and 292–297.**

The online transcription has no clear date on its displayed title page. Hales (2015), p. 62 n. 6, cites the 1997 edition. See especially p. 296 for Kraut's discussion of the seven.

https://ogdenkraut.com/?page_id=130

**S38 Quinn, D. M. (1985). LDS Church authority and new plural marriages, 1890–1904. Dialogue, 18(1), 9–105.**

Read the main argument and the footnote about the 1877 enclosure. A custody inference in that footnote is explicitly qualified. The 1933 memorandum supplies contemporary evidence of the later delivery.

https://www.dialoguejournal.com/articles/lds-church-authority-and-new-plural-marriages-1890-1904/

**S39 Hales, B. C. (2015). John Taylor's 1886 revelation. In N. G. Bringhurst & C. L. Foster (Eds.), The Persistence of Polygamy: Fundamentalist Mormon Polygamy from 1890 to the Present (vol. 3, pp. 58–111). John Whitmer Books.**

Full chapter accessed. Pages 59–65 set out the text and interpretations. The later sections and footnotes compare the accounts and access to contemporary witnesses.

https://mormonpolygamydocuments.org/wp-content/uploads/2020/10/1886-Revelation-article.pdf

**S40 Hales, B. C. (2006). John T. Clark: The "one mighty and strong." Dialogue: A Journal of Mormon Thought, 39(3), 46–63.**

Used to verify the early publication history and explain the 1930 preface inserted into copies of Clark's earlier book.

https://www.dialoguejournal.com/articles/john-t-clark-the-one-mighty-and-strong/

**S41 Collier, F. C. (1996, January). New light on the Lorin Woolley story and early fundamentalist beginnings. Doctrine of the Priesthood, 13(1).**

Scanned issue masthead checked for date. Pages 26–27 quote Andrew Kimball's 1897 entry. The original diary was not inspected. Collier develops a distinct fundamentalist reconstruction.

https://thechurchofthefirstborn.com/wp-content/uploads/gospel-library/36-new-light-on-lorin-woolley.pdf

**S42 Holzapfel, R. N., & Jones, C. C. (2009). "John the Revelator": The written revelations of John Taylor. In M. J. Woodger (Ed.), Champion of Liberty: John Taylor (pp. 273–308). Religious Studies Center, Brigham Young University.**

The chapter locates the 1882 revelations in Taylor's wider revelatory work. Its assessment of the 1886 manuscript predates the digital release. Note 27 misprints April for the June date.

https://rsc.byu.edu/champion-liberty-john-taylor/john-revelator-written-revelations-john-taylor

**S43 Gagliano, C. M. (2026). It is almost certainly genuine. Journal of Mormon History, 52(1), 29–38. DOI 10.5406/24736031.52.1.04.**

Full article checked, including its notes. Compare its discussion of Arrington with the dated diary excerpt, S48, and its Cannon dating with the actual entry, S07.

https://static1.squarespace.com/static/618b5b6855deeb25d3c9886e/t/69dfa7bed298717623da5a36/1776265150410/Gagliano_Certainly%2BGenuine.pdf

**S44 The Church of Jesus Christ of Latter-day Saints. Doctrine and Covenants 131, especially verses 1–4.**

Compare the bracketed explanation in canonical verse 2 with Clayton's underlying May 16 record in S10.

https://www.churchofjesuschrist.org/study/scriptures/dc-testament/dc/131?lang=eng

**S45 Young, B. (1866, August 19). Two sermons recorded in shorthand by G. D. Watt. L. J. P. Carruth, transcription, September 15, 2009. MS 4534, box 4, disk 5, 1866b, Church History Library.**

Use the PDF on the source page and read the afternoon sermon at the passage on Abraham. The landing-page excerpt addresses another part of this sermon. The modern transcription supplies an independent check on Watt's edited publication, not a second speaker.

https://bhroberts.org/records/06h81W-uw4Ufc/brigham_in_a_sermon_from_august_1866_teaches_various_aspects_of_adam_god_theology_in_discussing_god_and_his_relationship_to_jesus_and_eternal_law

**S46 Musser, J. W. (1922, March 12). Journal entry, pp. 92–94. MS 2899, Church History Library.**

Musser reports Daniel R. Bateman speaking at a 1922 gathering and copies the revelation. Keep the 1922 gathering distinct from the events being recalled.

https://bhroberts.org/records/0O4NVz-5nsXYc/joseph_w_musser_records_account_of_the_1886_taylor_revelation_and_copies_it_in_his_journal

**S47 Musser, J. W. (1922, June 14). Entry in Selected Journal Entries, 1895–1944, PDF p. 17.**

The working transcription labels the entry "14 June 1922." The source chain runs from Lorin C. Woolley through John T. Clark to Musser. It describes an individual appointment.

https://mormonpolygamydocuments.org/wp-content/uploads/2019/05/Joseph-W.-Musser-selected-journal-entries-1895-1944.pdf

**S48 Arrington, L. J. (1973, February 15 and 1976, January 30). Diary excerpts on polygamy. University of Virginia, Mormon Studies.**

The transcribed January 1976 entry records a conversation with Glen Rudd. The February 1973 entry records Joseph Anderson's report about earlier institutional views.

https://mormonstudies.as.virginia.edu/leonard-j-arrington-diary-excerpts/polygamy/

**S49 Unidentified Taylor family member. (n.d.). Handwritten copy of the September 27 revelation. MS 34928, Church History Library.**

Its note places the original with R. C. Badger in safe deposit. The family copyist and the date of copying remain uncertain.

https://bhroberts.org/records/fbkJxk-cB2W6c/anonymous_taylor_family_member_copy_of_john_taylors_1886_revelation

**S50 Park, B. E. (2025, June 16). The LDS historical department just published an 1886 polygamy revelation. Religion News Service.**

A contemporary observer reported finding the digitized documents on June 14. Read this independently of the institutional position reproduced by KUER.

https://religionnews.com/2025/06/16/the-lds-historical-department-just-published-an-1886-polygamy-revelation/

**S51 Kraut, O. Online book catalog. OgdenKraut.com.**

Starting point requested for this research. Specific claims in the sourcebook are linked to the relevant work and page.

https://ogdenkraut.com/?page_id=30

**S52 U.S. Congress. (1882, March 22). An act to amend section 5352 of the Revised Statutes, ch. 47, 22 Stat. 30–32.**

Transcription of the historical statute, including § 3 on cohabitation. Used for nineteenth-century context.

https://en.wikisource.org/wiki/United_States_Statutes_at_Large/Volume_22/47th_Congress/Chapter_47

**S53 U.S. Congress. (1887, March 3). Chapter 397, 24 Stat. 635–641. United States Statutes at Large.**

GovInfo scan of the act. Section 17 addresses the Church corporation. The law postdates the September 1886 manuscript.

https://www.govinfo.gov/content/pkg/STATUTE-24/pdf/STATUTE-24-Pg635.pdf

**S54 Taylor, J. (1886). 1886 Revelation [Photograph of the two written pages]. Wikimedia Commons, file history and source credit.**

The Commons photograph is identified there as public domain in the United States. It is an older reproduction, not one of the 2025 color scans. S01 supplies the archival scan and a searchable transcription.

https://commons.wikimedia.org/wiki/File:1886_Revelation.jpg

**S55 Church History Library. John Taylor revelation, 1886 September 27. MS 34928 [Collection record].**

Official catalog destination linked in the library's announcement and scan records. The catalog uses a viewer. S01, S03 and S04 also provide accessible facsimile copies.

https://catalog.churchofjesuschrist.org/record/3aec2ea6-fdeb-4866-9529-47e27f9cd3b9/0?view=browse&lang=eng

**S56 Jessop, J. L. (1934, January 13). Diary, vol. 2, pp. 4–5. Excerpt in M. T. Watson, "Short Creek: A Refuge for the Saints," Dialogue, 36(1), note 21.**

Watson quotes Jessop's diary describing the order in which six men joined Lorin Woolley. This is evidence of the later group and its own understanding. The diary manuscript was not separately inspected.

https://www.dialoguejournal.com/articles/short-creek-a-refuge-for-the-saints/

**S57 Musser, J. W. (1936, November 3). Book of Remembrance, p. 86, working transcription.**

Entry reports George Earl's recollection. This is Musser's record of what Earl said in 1936, not an 1886 observation recorded at the time.

https://mormonpolygamydocuments.org/wp-content/uploads/2019/01/Joseph-W.-Musser-BOR-CR-transcript.pdf

**S58 Earl, G. (1949, August 2). Statement reproduced in J. Max Anderson, The Polygamy Story: Fiction and Fact, chap. 7.**

Read the statement as reproduced in a later polemical work. Its date, what Earl says he observed, and what he says he did not see are distinct from the 1936 journal report.

https://www.shields-research.org/Books/Polygamy_Story/LDS-Funde_Polygamy_Story-c07.htm

**S59 The Church of Jesus Christ of Latter-day Saints. (2025). Plural marriage. Topics and Questions.**

The sections on present practice and on exaltation state the contemporary teaching, acknowledge that some nineteenth-century leaders taught differently, and distinguish living marriages from sealings after death.

https://www.churchofjesuschrist.org/study/manual/gospel-topics/plural-marriage?lang=eng

**S60 Taylor, J. W. (ca. 1886–1911). Copy of John Taylor's September 27, 1886 revelation. Reprinted in D. Briney (Ed.), Apostles on Trial (2012), p. 111.**

The reproduced copy attributed to the son also reads "now." Its exact date is uncertain. The manuscript in S01 has priority for the father's wording.

https://bhroberts.org/records/fbkJxk-3zNF6h/john_w_taylor_copy_of_the_1886_taylor_revelation

**S61 Todd, D. M., Sr. (1934, September 1). Journal. Reprinted in Excerpts from the Journal of Douglas M. Todd, Sr. (n.d.), pp. 10–13.**

Todd reports a conversation with his sister Nellie Taylor and what she understood from her husband. Compare his family account with the account of institutional receipt in S04.

https://bhroberts.org/records/0O4NVz-PmQSwg/douglas_m_todd_sr_records_an_account_of_how_the_taylor_revelation_was_returned_to_the_church

**S62 Openshaw, N., & Openshaw, R. R. (2008). 1886 Priesthood Succession (Polygamy Story: A Review). Messenger Publications.**

The preface, the introductory testimony and the section on the revelation's meaning present a defense of succession and a response to Anderson. Cited for the authors' argument; quotations of earlier speakers need their own sources.

https://mormonpolygamydocuments.org/wp-content/uploads/2022/02/1886_Priesthood_Succesion-2008.pdf

**S63 Joseph Smith Papers. Revelation, July 12, 1843 [Historical introduction and text], Church Historian's Press edition, Joseph Smith's Revelations: Doctrine and Covenants 132.**

The editorial introduction identifies the Kingsbury copy as the basis for the September 14, 1852 printing and dates inclusion in the Doctrine and Covenants to 1876. This official republication and S11 share an editorial source.

https://www.churchofjesuschrist.org/study/church-historians-press/jsp-revelations/dc-132-1843_07_12_000?lang=eng

**S64 Bateman, S., and Nuttall, L. J. (1886, September 27). Diary of Samuel Bateman and daily journal of John Taylor, extracts in J. Max Anderson, The Polygamy Story: Fiction and Fact (1979), chap. 6, notes 1–3.**

The page prints three diary extracts. Nuttall wrote the Taylor daily entry; Bateman describes his own activities. The original Bateman and Nuttall pages were not inspected. Cannon's independently edited journal is S18.

https://www.shields-research.org/Books/Polygamy_Story/LDS-Funde_Polygamy_Story-c06.htm

**S65 Snow, L. (1900, January 8). Official declaration concerning plural marriage, Salt Lake City. Reprinted in Papers Relating to the Foreign Relations of the United States, 1900, document 534, pp. 420–421. U.S. Department of State, Office of the Historian.**

Within the U.S. diplomatic file about Denmark, find the signed statement of Lorenzo Snow, Salt Lake City, January 8. Distinguish its language from the statements by missionaries and diplomats elsewhere in the same file.

https://history.state.gov/historicaldocuments/frus1900/d534

# Further reading

These additional titles were identified bibliographically. The source register lists the works used to evaluate the historical claims.

**Evans, M. B. (2026). Prophetic authority, revelatory language, and the debate over who to believe. Journal of Mormon History, 52(1), 19–29.**
https://doi.org/10.5406/24736031.52.1.03

**Perry, S. (2026). “Thus Saith the Lord.” Journal of Mormon History, 52(1), 39–46.**
https://doi.org/10.5406/24736031.52.1.05

**Park, B. E. (2026). J. Reuben Clark’s fundamentalist reasons for rejecting Mormon fundamentalism. Journal of Mormon History, 52(1), 46–55.**
https://doi.org/10.5406/24736031.52.1.06