

SIGNATURE BOOKS SUBMISSION AND STYLE GUIDE

Signature aims to promote stylistic consistency among its titles. An author whose manuscript is accepted for publication is expected to submit the final version of the manuscript in conformity to the guidelines that follow. If a manuscript does not conform to the expectations in “Formatting a Manuscript” (below), it will be returned for revision.

The guidelines are not meant to be comprehensive, but address common, recurring issues. We encourage authors to consult those sections that apply specifically to their manuscripts. The last ten pages provide acceptable examples of frequently cited sources in scholarly Mormon studies.

Please take a few minutes to learn Word’s Stylesheet and Find and Replace functions. You will discover that you can format your manuscript and make most changes in a few steps. Microsoft and YouTube have helpful resources.

Our goal is to produce the best book possible. To that end, we work collaboratively with authors throughout the editing and publication process. However, there are a few decisions about your book that experience teaches are best left to us to make. These include format, number of copies printed (print run), retail price, release date, cover design, interior layout, and title (which is among the most important factors in marketing your book). We consult with authors on titles/subtitles, but authors should always have alternate titles in mind.

The contents of this guide are as follows:

Formatting a Manuscript

Grammar, Usage, Punctuation, Etc.

Capitalization

Names and Labels for the LDS Church

US Civic Titles

US Institutions and Politics

Utah Institutions and Politics

Other Capitalized names and Titles

Cyberspace

Race, Ethnicity, Gender

Quoting Materials

Quotation Marks and Block Quotes

Capitalizing the Beginning of a Quote

Using Ellipses

Commas

N-dashes

Avoiding Stranded Words

Dates and Times

Times and Years

Dividing Time and Years; Dates of Birth and Death
Abbreviations
 Citations, Months, and US States
 Scripture
Documentary Editing
Citations
 Facts of Publication and Co-Published Books
 Ibid. and Other Latin Abbreviations
 Citing URLs and Websites
 Citing Ebooks
 Citing Periodicals and Newspapers
 Frequently Cited Sources
 Church History Library Manuscripts
 Published Journals and Documents
 Academic Journals
 The Joseph Smith Papers Project
 The Journal of Discourses
 The Encyclopedia of Mormonism
 Journal History of the Church
 General Conference Reports and Talks
 History of the Church, Manuscript History of the Church, Etc.
 Saints

Formatting a Manuscript

- Manuscripts must be submitted electronically.
- Ensure that your document is in Word format, docx. If you have another word processor (WordPerfect, Pages, etc.), please save your work in Word format (most word processors offer this option).
- Set the font to 12 pt., Times New Roman.
- Use single-line spacing.
- Use single spaces between sentences.
- Margins should be set at 1" at the top, bottom, left, and right.
- Unless other arrangements are made, the electronic version should be submitted as individual chapter files, each file labeled appropriately: Front matter, Foreword, Introduction, 01, 02, Conclusion, Appendix, Bibliography, etc.
- Please ensure your manuscript does not exceed the page count previously agreed upon.
- Please do not attempt to design your manuscript with different fonts, different case sizes, layouts, colors, etc. Remove all unnecessary formatting—as a rule, the simpler the formatting, the easier (and faster) it is to edit, design, and typeset.

- Your manuscript should not have large-font headings or titles, bold titles, etc. Your manuscript should not have photographs (see below on submitting photographs), tables (unless by prior arrangement), shapes, or otherwise unconventional formatting. Do not use section breaks or page breaks. Remove headers and footers, except footnotes. There should be no running chapter heads, page numbers, etc.
- Titles of books, newspapers, etc., should be *italicized*, not underlined.
- Spell out numbers below 101 and larger whole numbers: “He was fifty-eight years old”; “the small congregation of twenty-two”; “More than five thousand people attended the conference.” Exceptions are percentages, which should read “20 percent,” not “20%,” and vote tallies, “The referendum was narrowly defeated, 42 to 37.” Exceptions to these rules may be made if your manuscript uses numbers frequently or is scientific in nature, but above all, ensure that your manuscript style is consistent.
- Photographs, if any, must be scanned at 600 x 600 DPI. Do not artificially increase the resolution of photos in photo editing software; they will be unusable. Photographs must be in jpeg or tiff format.
- Authors are responsible for obtaining publication permissions for all photographs. Permissions may take months to secure; please obtain all permissions as early as possible.
- Authors are responsible for writing photo captions and providing source information for photographs.
- Authors are responsible for providing an index.
- You must use Word’s built-in footnotes feature to create citations; do not manually insert footnote numbers and citations. In Windows, the keyboard shortcut to insert a footnote is Ctrl+Alt+F; in Mac it is Cmd+Opt+F.
- Ensure that all citations are footnotes, not endnotes. You can convert endnotes to footnotes by going to References, Footnotes and Endnotes, then clicking Convert.
- Ensure that all footnotes and bibliographic entries match the font and formatting of the rest of your manuscript: Times New Roman, 12 pt. Footnotes should not be sized or spaced differently.
- Ensure that citations are formatted according to the *Chicago Manual of Style* (see chapter 14). Consult the examples on formatting commonly used sources in Mormon studies in the second half of this guide. Manuscripts with incorrectly formatted footnotes and bibliographies will be returned for revision.

Grammar, Usage, Punctuation, Etc.

Signature uses the current edition of *The Chicago Manual of Style* as our in-house style guide. If you do not find an answer to a style-related question in what follows, consult *Chicago*. We use the current edition of *The American Heritage Dictionary of the English Language* as our in-house dictionary. In creating indexes, authors will adhere to the guidelines set forth in both *Chicago* and in *Indexing Books*, by Nancy C. Mulvany.

Capitalization

Signature prefers lowercase usage, except for titles, names, etc. (see *Chicago* 8.19; all references are to the 17th edition). We sometimes deviate from the LDS Church's style guide, which encourages broad capitalization for senior church offices, such as General Authority (Signature prefers general authority, which reflects usage regarding stake authority, ward authority, etc.). Signature also lowercases "church" when it stands alone but capitalizes the institutional LDS Church. This standard applies to other churches; capitalize Catholic Church, lowercase "the church." A rule of thumb is that unless a title, name, or office is the formal or official title, it is lowercased.

The exception to lowercased offices is when an office may be confused with generic terms or professions. For example, Signature capitalizes Church Historian to signify the official LDS Church Historian and Recorder (much as *Chicago* recommends capitalizing Speaker to signify the Speaker of the US House of Representatives).

When LDS Church offices (such as apostle) are used as titles, they are uppercased; otherwise, all such offices in the church are lowercased. Please note that descriptors are not the same as titles and thus should be lowercased (for example, Utah's former governor John Huntsman is descriptive of who Huntsman is and is not a title, vs. Governor Spencer Cox).

Institutions, committees, civic organizations, etc., are capitalized when their official title is used and are lowercased when anything but the official title is used. Again, the exception is if there may be confusion surrounding a generic institution vs. a specific organization.

Signature lowercases divine pronouns.

Names and Titles in the LDS Church

Signature does not object to using the term "Mormon" to refer to the LDS Church or its members. However, where confusion may arise, "LDS Church" should be used to refer to the Salt Lake City-based church. If authors wish to use "Mormon" to describe the LDS Church, its members, and especially the broader faith community that traces its roots to Joseph Smith, they should explain their word choice in an introduction and remain consistent throughout their manuscript.

Authors should avoid using LDS as a noun substitute for "Latter-day Saints." Phrases such as "The LDS settled next in Commerce, or Nauvoo, Illinois . . ." are often jarring. LDS as an adjective or a noun phrase is acceptable, such as "LDS faithful," "LDS members," and "LDS Church." Signature does not capitalize "the" in the Church of Jesus Christ of Latter-day Saints, unless it begins a sentence (this departs from the LDS Church Style Guide). Other churches in the broader Mormon movement often render their names as "Latter Day Saints," with a capitalized Day and no hyphen. Authors should ensure they are using the correct name of any denomination.

Examples of LDS Capitalization and Usage

LDS Church *but* LDS church building
the church

Mormon Church *but* “the Mormon church down the street” (referring to a building)
church leaders, LDS Church leaders

church members, members of the church *but* members of the LDS Church
the Church of Jesus Christ of Latter-Day Saints

the Latter Day Saint movement (note the upper-case D and no hyphen to refer to the broader movement).

Temple Capitalization and Usage

Salt Lake Temple, St. George Temple, etc.
the temple in Salt Lake

Washington DC Temple (no commas)

Temple Square

the temple, Mormon temples, LDS temples

General Conference

LDS general conference, general conference (as in stake conference, etc.), semi-annual general conference

The One Hundred and Fourteenth Annual General Conference of the Church of Jesus Christ of Latter-day Saints

LDS Church Education

seminary, release-time seminary

institute, institutes of religion

seminary teacher, institute teacher

Offices, Callings, Quorums

deacons, teachers, priests

bishop

Bishop Jones

elders quorum (not elders’ quorum)

Elder Jones; “How are you, Elder?”

apostle, apostles
high council, stake high council
Apostle John A. Widtsoe
John A. Widtsoe, an apostle in the church
Quorum of Twelve Apostles (note there is no “the” before Twelve)
the Quorum of the Twelve
ward authorities, stake authorities, general authorities
ward authority, stake authority, general authority
First Presidency
first counselor in the First Presidency
First Counselor Oaks
Dallin H. Oaks, first counselor to President Russell M. Nelson
Second Counselor Eyring, *but* Elder Eyring, second counselor in the presidency
president
fifth president of the church
President McKay
general president of the Relief Society
Relief Society general presidency
President Bingham of the Relief Society
Second Counselor Aburto
general president of the Primary
Tracy Yeulande Browning, Relief Society board member
board member Browning
Church Historian
Church Historian’s Office
Church Historian and Recorder
assistant Church Historian
Fourteenth Quorum of Seventy
Primary
the mission president
President Greene
Brother Green was called as mission president

Wards and Stakes

First Ward (not 1st)
Eighteenth Ward
Provo Utah Third Ward
Utah Stake
Salt Lake Stake

Paris France Stake (no commas)
Los Angeles East Stake
Burley Idaho Stake (no commas)
stake conference
ward conference
Sunday School (the official organization of the institutional LDS Church)
Sunday school (any generic reference to Sunday schools or education in any church)
Young Ladies' Mutual Improvement Association
Young Men's Mutual Improvement Association
the mutual
Mutual Improvement Associations

Missions

Southern States Mission
Eastern States Mission
New York Syracuse Mission
Texas Dallas East Mission
Sweden Stockholm Mission
France Paris Mission
the mission

Common LDS Terms

Gentile when referring to the binary Jew/Gentile, but gentile (lowercase) when used by LDS members to refer to non-Mormons
prophet (the prophet Joseph Smith)
the Angel Moroni *but* the angel Gabriel
Manifesto (to differentiate the 1890 Manifesto from other manifestos)
Woodruff Manifesto
1890 Manifesto
political manifesto
Thirteen Articles of Faith (not 13)
the Twelfth Article of Faith says

US Civic Titles

President Eisenhower
Vice President Nixon
former vice president Biden

US president George W. Bush (lowercased as a descriptor and not a title)
President Obama
Trump, former president,
Senator Warren
US senator Mitt Romney
Elizabeth Warren, the Democratic (never Democrat) senator
Romney (R-UT)
Warren (D-MA)

US Institutions and Politics

U.S. as a noun includes periods; but U.S. as an adjective (such as US Navy, US ambassador) does not have periods. When referring to institutions of the US Senate or the US House of Representatives, the terms are capitalized. However, any other usage, especially adverbially, is lowercased. Official names or titles are capitalized. Readers should consult *Chicago* (chapter 8) for recommendations on non-US institutions and politics.

the Congress
US Congress
Congress of the United States
the Senate
US Senate
United States Capitol
capitol building
US Capitol
Congress meets in the capitol
Library of Congress
congressional nomination
congressional race
congressional delegate
senate race
Republican Party, GOP
Democratic (not Democrat) Party
Democrats, Republicans
Republican nomination
nomination for governor
Electoral College
federal, federal government

Utah Institutions and Politics

Utah Territory, Territory of Utah
territorial Utah, territory
territorial governor, delegate

Other Capitalized Names and Titles

Official names are capitalized, short usages or abbreviations of those names are not; exceptions are when the name may be confused with a generic usage

The Woman's Club of Utah, the club
Board of Appropriations, appropriations board
B. H. Roberts Society, Roberts Society, the society

Cyberspace

internet
email *not* e-mail
Wi-Fi
website
web page
web (World Wide Web is considered antiquated)

Ethnicity, Ethnicity, Gender

Signature capitalizes “Black” to refer to individuals or groups who identify as part of the Black experience in the United States. Signature recommends against capitalizing “black” when referring to black skin or to black individuals outside the United States, unless it is common to do so in the country or community in which those individuals reside or descend from. Using the plural Blacks may be offensive; authors should consider phrases such as Black Americans, Black leaders, Black protestors, Black activists, etc.

Signature uses “Latino” and “Latina.” Signature discourages the use of “Latinx,” unless an individual explicitly identifies as such. Although “Brown” is sometimes used by peoples of color (POC) to distinguish Latin peoples from Black Americans, Signature cautions authors that some people who identify as “Brown” may find it empowering, while others may find it offensive.

Signature currently lowercases “white.”

In reference to gender, Signature usually defers to the author in using they/them/their as a singular personal pronoun.

Authors should strive for sensitivity and inclusion, and respect how groups and individuals choose to refer to themselves. Using broad labels to refer to diverse groups of people is fraught with oversimplification.

African American (no hyphen)

the proposal put forth by Black leaders

white

white Americans

Later today white protestors

Native Americans

Indigenous

Indigenous Peoples of the United States *but* they were all Indigenous people

Aboriginal

Hispanic

Latino

Latina

POC (for peoples of color)

BIPOC (for Black, Indigenous, and peoples of color)

WOC (for women of color)

Quoting Material

Quotation Marks and Block Quotes

Signature discourages the overuse of long quotes in narrative histories. Authors are encouraged to tell a compelling story and distill information for their readers without depending too heavily on long quotations.

Commas and periods are always placed within quotation marks. Review *Chicago* 6.9–11 for cases where other punctuation, such as question marks and exclamations, appear outside of quotation marks.

Quote marks should be formatted as “smart” or curly quotes, “thus.” Tick marks (also ditto marks) to reference material that is quoted on the line directly above should be straight quote marks, "thus." (To create tick marks, use a quote mark then the Undo function in Word: Ctrl+Z in Windows, Cmd+Z in Mac.)

Mike told Hannah that “Greg is running late,” but he expected him to arrive soon.

Capitalizing the Beginning of a Quote

Chicago (13.18–19) recommends that quotes be capitalized or lowercased silently to create grammatically correct sentences. The initial word is silently capitalized or lowercased to integrate the quote into the sentence:

Not “[B]ut if it is the word of God” *but* “But if it is the word of God”

Isaiah’s prophecy that “through the coming travails” *not* Isaiah’s prophecy that “Through the coming travails”

Using Ellipses

An ellipsis should be created using three periods with non-breaking spaces between them. The keyboard shortcut (alt+0133 in Windows) should not be used (see *Chicago* 13.50). Ellipses should be used sparingly and never change the meaning of a quotation.

She went to the store, then to the post office, and later to her home before hearing the bad news.

might be quoted as

She went to the store . . . before hearing the bad news.

Ellipses should always create grammatically correct phrases and sentences. If a quotation with an ellipsis is incomplete or awkward, it should be reworked or paraphrased with an appropriate citation. Quotes should never begin or end with an ellipsis, even if the quote is taken from the middle of a sentence and there are words before or after the quoted material.

A period with an ellipsis should be used either when material is omitted and the quote forms a complete sentence or when a quoted sentence naturally ends, then material is omitted and replaced with an ellipsis, and a new sentence begins. If the omitted material ends in the middle of a sentence, the first letter of the included quote is capitalized as if it were a new sentence. For example:

Joseph Smith, born in 1805 in Sharon, Windsor County, Vermont, would go on to found a religious movement that still flourishes today. While the largest of churches that traces its lineage to Smith is found in Salt Lake City, Utah, hundreds of groups also descend from Smith’s original church, first formed in 1830.

might be quoted as

Joseph Smith . . . would go on to found a religious movement that flourishes today. . . .
Hundreds of groups . . . descend from Smith's original church.

Commas

Chicago (chapter 6) recommends that an “open style” (that is, less frequent) use of commas is preferable. That said, Signature favors the Oxford comma in lists and serials.

“She too went to the store” *not* “She, too, went to the store.”

“At the store she bought eggs, milk, and butter,” *not* “At the store she bought eggs, milk and butter.”

N-dashes

N-dashes (or en-dashes, alt+0150 in Windows, opt+dash in Mac) are used to separate a span of time or quantities in numbers, as well as in two words of equal weight, rather than one word modifying the other word:

June 6–7, 1997

He riffled through pages 105–120 before he found it
the Stone–Campbell Movement

June–July 1998

Colgate–Palmolive

University of California–Berkeley

Avoiding Stranded Words

It is usually clumsy to isolate a single word and more or less detach it from the rest of the sentence:

Not “Their reward lay not in this, but in the next, life” *but* “Their reward lay not in this life, but in the next”

Dates and Times

Signature uses United States-style time-and-date format: Hours, Minutes, Seconds, and Month, Day, Year. Years are offset by commas. Use lowercase a.m. and p.m., not AM and PM. Time is separated with n-dashes. BCE (Before the Christian Era) and CE (Christian Era) are preferred to BC (Before Christ) and AD (Anno Domini).

Time and Years

May 4, 1832

on May 4, 1832, the

May 4 (not 4 May)

May 4th (not May 4th)

In June 1937 she (no comma)

After 1932 he went (no comma)

noon and midnight are preferred for 12:00 a.m. (noon) and 12:00 p.m. (midnight)

12:30 p.m.

4:45 a.m.

6:30 in the morning

quarter after six (not ¼ after 6)

Dividing Time and Years; Dates of Birth and Death

12:30–1:30 p.m.

11:15 a.m.–1:45 p.m.

2011–15

1988–2005

William Tecumseh Sherman (1820–91) was a . . .

Queen Victoria (1819–1901)

Abbreviations

Citations, Months, and US States

Signature uses US Postal Service code abbreviations for states where appropriate (in citations, footnotes, bibliographies, etc.). Signature uses three letter abbreviations for the months of the year, except May, June, and July, which are not abbreviated. September is abbreviated as Sep., not Sept. Abbreviations should not be used in complete sentences in either narrative text or footnotes.

The Courier Times (New Haven, CT)

The Milford (UT) Monitor

(Provo, UT: Neal A. Maxwell Institute, 2021)

The Neal A. Maxwell Institute, located in Provo, Utah, published . . .

The letter, written by Kimball to his wife in September 1843, was . . .

Scripture

Signature uses the scripture abbreviations found in the *Style Guide for Publications of the Church of Jesus Christ of Latter-day Saints* (10.15; also in the front matter of current editions of LDS scriptures). The style guide and LDS scriptures are available on the LDS Church's website. Scriptures should typically be cited parenthetically in text, not in footnotes:

Nephi wrote that “the Jews did mock him because of the things which he testified of them” (1 Ne. 1:19).

Documentary Editing

Signature relies on *A Guide to Documentary Editing* by Mary-Jo Kline and Susan Holbrook Perdue, current edition, for documentary editing style. Signature allows leeway in how documentary editions are prepared; however, consistency and transparency are paramount.

Documentary editing seeks to reproduce primary sources as faithfully as possible. Such volumes are geared toward researchers and historians by providing meticulous reproductions of documents. Editors must clearly spell out in an editorial procedures note at the beginning of the text how they have chosen to edit the material (for example, silent corrections, punctuation, use of brackets, etc.). Documentary editions should provide information on the documents they reproduce; editors should consider including information on archival holdings, the condition of the original document, etc. Documentary editions should allow researchers to consult them for years to come.

Documentary history differs from documentary editing in that it uses a variety of primary sources to tell the story of a particular event, era, or topic. Documentary histories may include narrative introductions to the documents and lengthy annotations to explain the history of the topic.

In narrative histories that quote primary sources, editors/authors may modernize spelling and punctuation or retain the original. However, all editorial methods should be clearly spelled out in an introduction or, ideally, in a separate editorial procedures note. If documents are quoted infrequently or only once, a footnote explaining that spelling and punctuation have been modernized or adhere to the original, as the case may be, is acceptable.

Citations

For citations not covered in *Chicago*, Signature uses Elizabeth Shown Mills, *Evidence Explained: Citing History Sources from Artifacts to Cyberspace*, current edition, especially for genealogy data, census records, gravestones, military records, etc.

Signature allows either a bibliography and short-citation format (a comprehensive bibliography and short citations in the chapter notes) or notes with complete citations at first

appearance in each new chapter followed by short citations. Citations should make it easy for readers to find sources and understand what is being cited.

Whenever possible, authors should cite original materials. A letter from Joseph Smith ideally cites the original, not a quote of the letter in a secondary source, provided the original is available. It is acceptable to cite primary sources featured in documentary editions, such as the Joseph Smith Papers or *Early Mormon Documents*, edited by Dan Vogel.

Facts of Publication and Co-Published Books

Chicago continues to recommend that authors include the publication city, the name of the publisher, and the year published. While citing these details may become antiquated as most readers use the internet to search by author and title, these facts of publication remain important to distinguish between different editions, facsimile reprints, paperback editions by other publishers, etc. Authors are expected to continue to include these details in their citations.

Some titles in Mormon studies are issued by more than one publisher. Common examples are books produced by the BYU Religious Studies Center and church-owned Deseret Book. Both publishers should be listed in a citation. Ideally the city of the first listed publisher should be cited, followed by the note “in association with” or “in cooperation with” and the second listed publisher.

- Bibliography: Goodman, Michael A., and Mauro Properzi, eds. *The Worldwide Church: Mormonism as a Global Religion*. Provo: Religious Studies Center, in cooperation with Deseret Book, 2016.
- Bibliography: Rogers, Jedediah S., ed. *In the President’s Office: The Diaries of L. John Nuttall, 1879–1892*. Salt Lake City: Signature Books, in association with the Smith–Pettit Foundation, 2007.
- Footnote (first citation): Michael A. Goodman, and Mauro Properzi, eds., *The Worldwide Church: Mormonism as a Global Religion* (Provo: Religious Studies Center, in cooperation with Deseret Book, 2016), 312.
- Footnote (subsequent or short citation): Goodman and Properzi, *Worldwide Church*, 312.

Ibid. and other Latin Abbreviations

Signature does not use op.cit., loc.cit., art.cit., f., ff., or passim. While cf. is acceptable, it means “compare to,” not “see also,” and should be used appropriately.

The most recent edition of *Chicago* (17th) advises authors to avoid using *ibid.* to signify a repeated source, due to the confusion that may arise in electronic editions (*Chicago* 14.34). Instead, use the author’s name and page number. If the page number is the same, omit it.

- Kathleen Flake, *The Politics of American Religious Identity: The Seating of Senator Reed Smoot, Mormon Apostle* (Chapel Hill: University of North Carolina Press, 2004), 244.
- Flake, 155.
- Flake.

Citing URLs and Websites

Signature does not use lengthy URLs, and authors should not rely on URLs, which can and do change frequently. When citing online sources, use only the base URL or web address (sltrib.com, churchofjesuschrist.org, etc.), and not the full address of the webpage. Enough information should be provided so that readers can find online citations without having to rely on a URL. A rule of thumb is that by searching key elements of a citation, such as author and title, the cited URL/website is one of the first hits listed in online search engines.

Most word processing programs will auto-format URLs into links, often changing the text color and underlining them. These should be changed by removing the hyperlink, not by changing the text formatting. In Word, right click on the link and select “Remove hyperlink.”

Providing the date when the author/editor viewed a particular website should only be used when a web page does not indicate when it was published. Most news websites, for example, include a byline and a date; there is no need to include the date when the page was viewed in this case. Webpages without a date should include “accessed” and the date the author viewed the page.

Signature discourages authors from indicating that a source came from an online scan or PDF instead of the original. For example, consulting a scanned PDF of the *LDS Conference Reports* hosted at archive.org is functionally the same as consulting a hard copy in a library; pagination remains the same, text layout does not change, etc. However, authors or editors who rely on a particular source, especially for documentary histories or annotated bibliographies, should ideally consult the original instead of a scan.

Authors are advised to use caution when citing amateur web pages that host typescripts of sources instead of scans of the originals. These amateur typescripts will often have different pagination, or no pagination at all. The LDS Church History Library has recently made some documents available, notably the George Q. Cannon journals, as online typescripts. It is acceptable for authors to cite these professionally prepared sources. When possible, authors should explain to readers why they cite a transcript instead of the original (the original is damaged, the original is restricted at the repository, etc.). Again, lengthy URLs to specific entries should not be included in either the bibliography or the notes. Provide only enough information in citations so that readers will have no problem finding the source online. (See below under Published Journals for citing the George Q. Cannon journal and similar sources.)

Citing Ebooks

Citing ebooks can be problematic. Ebook editions, unlike photographic scans of books, often do not have pagination or the same format as published material, and require additional information in citations. Authors must include the ereader format (Amazon Kindle, iPad, Nook, etc.) in the citation, and the electronic page, location number, or chapter. Please note, page numbers in ebook editions are not always a reliable way to cite information, as pagination may change depending on the text settings of individual readers.

- Bibliography: Bowman, Matthew. *The Mormon People: The Making of an American Faith*. New York: Random House, 2012. Kindle.
- Footnote, first citation: Matthew Bowman, *The Mormon People: The Making of an American Faith* (New York: Random House, 2012), loc. 544, Kindle.
- Footnote, subsequent or short citation: Bowman, *Mormon People*, loc. 1131.

Citing Periodicals and Newspapers

Signature cites magazines and newspapers as follows: Author, “Article Title,” *Newspaper/Magazine Title*, date, pgs. Dates are abbreviated. Only academic journals cite volume and issue numbers; older LDS publications, such as *Times and Seasons* and *Millennial Star*, are treated as newspapers or magazines. URLs should not be included unless the source is only published online, and only the homepage of the website should be cited, not the article URL. While authors need not include page numbers for more recent articles they consulted online, they should include page numbers for older articles to help readers find the source, since these are often scans at sites such as newspapers.com or archive.org.

Some common LDS-themed journals, such as *Sunstone* and *BYU Studies*/*BYU Studies Quarterly*, have changed how they incorporate volume numbers. *Sunstone* is cited as a magazine, not a journal, eliminating the need for volume and issue numbers. For *BYU Studies*, see Academic Journals under Frequently Cited Sources, below.

Examples of newspaper and magazine citations:

- Maggie Haberman, Annie Karni, and Danny Hakim, “NRA Gets Results on Gun Laws in One Phone Call with Trump,” *New York Times*, Aug. 20, 2019.
- Ezra Klein, “There’s No Conflict between Human and Animal Rights,” *Vox*, Aug. 21, 2019, www.vox.com.
- W. W. Phelps, “The Temple of God at Nauvoo,” *Times and Seasons*, June 15, 1842, 830.
- “Merchants Association Sets Mall Policies,” *Salt Lake Tribune*, Sep. 12, 1968, 40.
- Jay Cocks, “Band on the Run,” *Time*, Apr. 27, 1987, 72–75.

Individual citations of periodicals are not listed in a bibliography and should be cited in footnotes. When multiple issues of a periodical are consulted, they are listed in the bibliography as a source cited with title, location, and year(s) of publication:

- *Evening and Morning Star*. Independence, MO, and Kirtland, OH, 1832–34.
- *Latter-Day Saints' Millennial Star*. England, 1840–1970.

Frequently Cited Sources

The following are guidelines for sources frequently cited by historians of Mormonism.

Church History Library Manuscripts

References should match the catalog listing used by the LDS Church History Library. Authors are discouraged from using popular references to sources in citations or bibliographies (for example, the “Manuscript History of the Church” or “Wilford Woodruff’s Journal”). For sources compiled by the old LDS Church Historian’s Office, the Historian’s Office should be listed as the author (or, if it was created when the office was later called the Historical Department, that should be used). Authors should include dates if they are part of a collection title, and a call number. Box and folder numbers are optional, but should typically be limited to footnotes rather than bibliographies. (Sometimes collections are re-catalogued and box and file numbers may no longer correspond to the new classification; old research notes should be checked against the current catalogue to ensure that all citations are up to date.) Exceptions may include diaries that are frequently cited in notes but are part of a larger papers collection that is already cited in the bibliography.

The LDS Church History Library will often transcribe portions of restricted documents upon request. Authors should make good-faith efforts to access the originals. The Church History Library may also allow access to transcripts, such as the Edyth Romney transcripts created in the 1970s. If authors cannot see the originals, using these transcripts is acceptable.

The correct source reference to the library is the Church History Library. It is acceptable to abbreviate the library as CHL after the first citation. (The Church History Library should not be confused with the Family History Library [genealogy] or the Church History Museum [art].)

A one-time citation to a single item need not be listed in the bibliography, for example, a letter that is part of a larger collection where the larger collection is not cited elsewhere. Otherwise, collections should be listed in the bibliography and specific items from that collection should be cited in notes. Citations go from specific to general: the author of an item, the title or description of the item, the date of creation (a reminiscence or memoir written in 1880, for example, should cite 1880 and not the timeframe of the reminiscence), the box and folder numbers, the call number, the collection title, and the institution. It is acceptable to use a short citation, then shorten it further with “hereafter cited as” (see below for examples).

Chicago recommends that lengthy details about most archival institutions are unnecessary. For example, citing “L. Tom Perry Special Collections, Harold B. Lee Library, Brigham Young University,” is sufficient; there is probably no need to add “Provo, Utah.”

- Bibliography: Historian's Office. History of the Church, 1839–circa 1882. CR 100 102. Church History Library, Salt Lake City.
- Bibliography: Young, Brigham. Office Files, 1832–1878. CR 1234. Church History Library, Salt Lake City.
- Bibliography: Woodruff, Wilford. Journals and Papers, 1828–1898. MS 1352. Church History Library, Salt Lake City.
- Footnote (first citation): Vilate Kimball to Heber C. Kimball, Sep. 6, 1840, typescript, box 1, fd. 2, MS 2737, Edyth J. Romney Typescripts, Church History Library, Salt Lake City.
- Footnote (first citation): George Q. Cannon to Brigham Young, Apr. 15, 1851, box 38, fd. 4, CR 1234, Brigham Young, Office Files, 1832–1878, Church History Library, Salt Lake City.
- Footnote (subsequent citation): Cannon to Young, Apr. 15, 1851.
- Footnote (first short citation): Woodruff, Journal, Mar. 3, 1963, in Woodruff, Journals and Papers, hereafter cited as Woodruff Journal.
- Footnote (subsequent short citation): Woodruff Journal, Sep. 3, 1885.
- Footnote (individual item from a collection cited in the bibliography): George Q. Cannon to Brigham Young, Apr. 1851, box 38, fd. 4, in Young, Office Files.

Published Journals and Documents

Published journals and similar documents, such as Wilford Woodruff's journal or Lorenzo Snow's letters, are cited first under the content creator, then by title and editor. Broader collections that include documents created by multiple authors (such as the Joseph Smith Papers) are cited by editor. For published journals with page numbers, Signature encourages authors to include both page numbers and dates, but does not require a date of the journal entry in addition to the page number (dates should never substitute page numbers). If an author includes dates, they follow the page number in parentheses.

For online typescripts of sources such as the journal of George Q. Cannon, cite Cannon as the author and the title of the web page. For more on online sources, see above.

- Bibliography: Woodruff, Wilford. *The Wilford Woodruff Journals*. Edited by Dan Vogel. 6 vols. Salt Lake City: Benchmark Books, 2020.
- Footnote (first citation): Wilford Woodruff, *The Wilford Woodruff Journals*, ed. Dan Vogel, 6 vols. (Salt Lake City: Benchmark Books, 2020), 6:191.
- Footnote with date of journal entry: Woodruff, *Wilford Woodruff Journals*, 6:191 (Apr. 20, 1897).
- Footnote (subsequent or short citation): Woodruff, *Wilford Woodruff Journals*, 7:191.

- Bibliography: Cannon, George Q. *The Journal of George Q. Cannon, 1849–1901*. Typescript. Salt Lake City: Church Historian’s Press. Online at churchhistorianspress.org/george-q-cannon.
- Footnote (first citation): George Q. Cannon, *The Journal of George Q. Cannon, 1849–1901*, online typescript (Salt Lake City: Church Historian’s Press, churchhistorianspress.org/george-q-cannon), Apr. 3, 1900, hereafter, *Cannon Journal*.
- Footnote (subsequent or short citation): *Cannon Journal*, Apr. 3, 1900. (Some publications have multiple journals by different people with the surname Cannon. In that case, include the first name in the citation.)

Academic Journals

LDS-oriented journals, such as the *Journal of Mormon History* or *Dialogue*, are cited as academic journals. *Dialogue* is always cited by its full name, *Dialogue: A Journal of Mormon Thought*. The citation format is: Author, “Article Title,” *Journal Title* volume number, issue number (Date): pp–pp. *BYU Studies* has changed its name over time. Signature cites it as *BYU Studies*, not *Brigham Young University Studies* and not *BYU Studies Quarterly* (its current name). *BYU Studies* is cited by volume, issue number, and year, but not by season.

Other LDS publications cited as journals include *The John Whitmer Historical Association Journal*, *Mormon Historical Studies*, *FARMS Review of Books*, *Mormon Studies Review*, and *Utah Historical Quarterly*.

- Bibliography: Quinn, D. Michael. “The Council of Fifty and Its Members, 1844 to 1945.” *BYU Studies* 20, no. 2 (1980): 163–97.
- Bibliography: Hatch, John P. “From Prayer to Visitation: Reexamining Lorenzo Snow’s Vision of Jesus Christ in the Salt Lake Temple.” *Journal of Mormon History* 42, no. 3 (July 2016): 155–82.
- Footnote (first citation): D. Michael Quinn, “The Flag of the Kingdom of God,” *BYU Studies* 14, no. 1 (1973): 105–14.
- Footnote (first citation): Edward Leo Lyman, “The Alienation of an Apostle from His Quorum: The Moses Thatcher Case,” *Dialogue: A Journal of Mormon Thought* 18, no. 2 (Summer 1985): 67–91.
- Footnote (subsequent or short citation): Quinn, “Flag of the Kingdom.”
- Footnote (subsequent or short citation): Lyman, “Alienation of an Apostle,” 75–76.

The Joseph Smith Papers Project

Signature uses the following format to cite volumes in the Joseph Smith Papers Project: Editors, *The Joseph Smith Papers: Series Title, Volume Number: Volume Title and Details*. Remember the *Chicago* guideline that four or more authors/editors are not listed in a footnote;

only the first author/editor followed by “et al.” (see examples below). All authors/editors are listed in a bibliography.

For short citations, use Editor Last Name, *Series Title*, *Volume Number*, pages. Citing the series title and volume number guarantees the easiest way for readers to locate the source. (An exception is the Council of Fifty minutes, since that is the sole volume in that series and should be cited as *Council of Fifty*.) Because each volume has different editors, no volumes in the Joseph Smith Papers should be cited as a multi-volume work.

- Administrative Series

- Bibliography: Grow, Matthew J., Ronald K. Esplin, Mark Ashurst-McGee, Gerrit J. Dirkmaat, and Jeffrey D. Mahas, eds. *The Joseph Smith Papers: Administrative Records, Volume 1: Council of Fifty, Minutes, March 1844–January 1846*. Salt Lake City: Church Historian’s Press, 2016.
- Footnote (first citation): Matthew J. Grow et al., eds., *The Joseph Smith Papers: Administrative Records, Volume 1: Council of Fifty, Minutes, March 1844–January 1846* (Salt Lake City: Church Historian’s Press, 2016), 512.
- Footnote (subsequent or short citation): Grow et al., *Council of Fifty*, 512.

- Documents Series

- Bibliography: MacKay, Michael Hubbard, Gerrit J. Dirkmaat, Grant Underwood, Robert J. Woodford, and William G. Hartley, eds. *The Joseph Smith Papers: Documents, Volume 1: July 1828–June 1831*. Salt Lake City: Church Historian’s Press, 2013.
- Bibliography: Godfrey, Matthew C., Mark Ashurst-McGee, Grant Underwood, Robert J. Woodford, and William G. Hartley, eds. *The Joseph Smith Papers: Documents, Volume 2: July 1831–January 1833*. Salt Lake City: Church Historian’s Press, 2013.
- Footnote (first citation): Gerrit J. Dirkmaat et al., eds., *The Joseph Smith Papers: Documents, Volume 3: February 1833–March 1834* (Salt Lake City: Church Historian’s Press, 2014), 344.
- Footnote (subsequent or short citation): Dirkmaat et al., *Documents, Volume 3*, 344.

- Histories Series

- Bibliography: Davidson, Karen Lynn, David J. Whittaker, Mark Ashurst-McGee, and Richard L. Jensen, eds. *The Joseph Smith Papers: Histories, Volume 1: Joseph Smith Histories, 1832–1844*. Salt Lake City: Church Historian’s Press, 2012.

- Footnote (first citation): Karen Lynn Davidson, Richard L. Jensen, and David J. Whittaker, eds., *The Joseph Smith Papers: Histories, Volume 2: Assigned Historical Writings, 1831–1847* (Salt Lake City: Church Historian’s Press, 2012), 84.
- Footnote (subsequent or short citation): Davidson, Jensen, and Whittaker, *Histories, Volume 2*, 84.

- Journals Series

- Bibliography: Jessee, Dean C., Mark Ashurst-McGee, and Richard L. Jensen, eds. *The Joseph Smith Papers: Journals, Volume 1: 1832–1839*. Salt Lake City: Church Historian’s Press, 2008.
- Footnote (first citation): Andrew H. Hedges, Alex D. Smith, and Brent M. Rogers, eds., *The Joseph Smith Papers: Journals, Volume 3: May 1843–June 1844* (Salt Lake City: Church Historian’s Press, 2015), 105.
- Footnote (subsequent or short citation): Hedges, Smith, and Rogers, *Journals, Volume 3*, 105.

- Revelations and Translations series

- Bibliography: Jensen, Robin Scott, Robert J. Woodford, and Steven C. Harper, eds. *The Joseph Smith Papers: Revelations and Translations: Manuscript Revelation Books, Facsimile Edition*. Salt Lake City: Church Historian’s Press, 2009.
- Footnote (first citation): Robin Scott Jensen, Robert J. Woodford, and Steven C. Harper, eds., *The Joseph Smith Papers: Revelations and Translations: Manuscript Revelation Books, Facsimile Edition* (Salt Lake City: Church Historian’s Press, 2009), 214.
- Footnote (subsequent or short citation): Jensen, Woodford, and Harper, *Manuscript Revelation Books, Facsimile Edition*, 214.
- Bibliography: Jensen, Robin Scott, Robert J. Woodford, and Steven C. Harper, eds. *The Joseph Smith Papers: Revelations and Translations, Volume 1: Manuscript Revelation Books*. Salt Lake City: Church Historian’s Press, 2011.
- Footnote (first citation): Robin Scott Jensen, Robert J. Woodford, and Steven C. Harper, eds., *The Joseph Smith Papers: Revelations and Translations, Volume 1: Manuscript Revelation Books* (Salt Lake City: Church Historian’s Press, 2011), 214.
- Footnote (subsequent or short citation): Jensen, Woodford, and Harper, *Revelations and Translations, Volume 1*, 214.
- Bibliography: Jensen, Robin Scott, Richard E. Turley Jr., and Riley M. Lorimer, eds. *The Joseph Smith Papers: Revelations and Translations, Volume 2: Published Revelations*. Salt Lake City: Church Historian’s Press, 2011.

- Footnote (first citation): Robin Scott Jensen, Richard E. Turley Jr., and Riley M. Lorimer, eds., *The Joseph Smith Papers: Revelations and Translations, Volume 2: Published Revelations* (Salt Lake City: Church Historian’s Press, 2011), 55.
 - Footnote (subsequent or short citation): Jensen, Turley Jr., and Lorimer, *Revelations and Translations, Volume 2*, 55.
 - Bibliography: Skousen, Royal, and Robin Scott Jensen, eds. *The Joseph Smith Papers: Revelations and Translations, Volume 3, Part 1: Printer’s Manuscript of the Book of Mormon, 1 Nephi 1–Alma 35, Facsimile Edition*. Salt Lake City: Church Historian’s Press, 2015.
 - Bibliography: Skousen, Royal, and Robin Scott Jensen, eds. *The Joseph Smith Papers: Revelations and Translations, Volume 3, Part 2: Printer’s Manuscript of the Book of Mormon, Alma 36–Moroni 10, Facsimile Edition*. Salt Lake City: Church Historian’s Press, 2015.
 - Bibliography: Jensen, Robin Scott, and Brian M. Hauglid, eds. *The Joseph Smith Papers: Revelations and Translations, Volume 4: Book of Abraham and Related Manuscripts, Facsimile Edition*. Salt Lake City: Church Historian’s Press, 2018.
- The printer’s manuscript volumes have separate pagination and therefore must be cited separately

The Journal of Discourses

When possible, authors should use original manuscripts to verify the sermons published in the *Journal of Discourses*; however, Signature does not object to using the *Journal of Discourses* for references. Signature prefers the following format: Author, “Title or Partial Title of Address,” Date, *Journal of Discourses*, vol. number:page.

- Bibliography: *Journal of Discourses*. 26 vols. Liverpool: Latter-day Saints’ Book Depot, 1854–86.
- Footnote (first citation): John Taylor, “Things of God Revealed Only by the Spirit of God,” May 26, 1872, *Journal of Discourses*, 26 vols. (Liverpool: Latter-day Saints’ Book Depot, 1854–86): 15:167–78.
- Footnote (subsequent or short citation): Heber C. Kimball, “Sanctification,” July 16, 1854, *Journal of Discourses*, 7:16–21.

The Encyclopedia of Mormonism

Individual entries in the *Encyclopedia of Mormonism* print edition are cited in footnotes only; the full edition appears in the bibliography. The online edition is cited similarly, with a note added “online at eom.byu.edu.” Cite only the online edition if that is what was used; page numbers are eliminated.

- Bibliography (online edition): Ludlow, Daniel H. *The Encyclopedia of Mormonism*. 4 vols. Online at eom.byu.edu. First published New York: Macmillan, 1992.
- Footnote (first citation of online edition): Jay M. Todd, “Papyri, Joseph Smith,” ed. Daniel H. Ludlow, *Encyclopedia of Mormonism*, online at eom.byu.edu (first published New York: Macmillan, 1992).
- Footnote (subsequent or short citation of online edition): David J. Whittaker, “Danites,” in Ludlow, *Encyclopedia of Mormonism*.
- Bibliography (print edition): Ludlow, Daniel H. *The Encyclopedia of Mormonism*. 4 vols. New York: Macmillan, 1992.
- Footnote (first citation of print edition): Jay M. Todd, “Papyri, Joseph Smith,” ed. Daniel H. Ludlow, *Encyclopedia of Mormonism*, 4 vols. (New York: Macmillan, 1992), 3:1058–60.
- Footnote (subsequent or short citation of print edition): David J. Whittaker, “Danites,” in Ludlow, *Encyclopedia of Mormonism*, 1:356–57.

Journal History of the Church

The Journal History of the Church is a daily scrapbook of typed, handwritten, and newspaper-clipped entries. It should be cited as a manuscript collection held by the LDS Church. A brief explanation of what the Journal History is should accompany a bibliographic or first-citation entry. Signature recognizes the importance of the Journal History due to the availability of some sources, particularly during the 1890s and 1900s. However, if sources (such as journal extracts) are available elsewhere, authors should cite those. If the Journal History is cited frequently, authors should add “hereafter cited as Journal History” to the first footnote citation.

- Bibliography: Historical Department. Journal History of the Church, 1830–2008. CR 100 137. Church History Library, Salt Lake City. Daily scrapbook; entries primarily contain newspaper clippings and typed extracts from other sources.
- Footnote (first citation): Historical Department, Journal History of the Church, 1830–2008, Mar. 2, 1912, 8, CR 100 137, Church History Library, Salt Lake City.
- Footnote (subsequent or short citation): Historical Department, Journal History, Nov. 11, 1875, 1. Hereafter cited as Journal History.

General Conference Reports and Talks

The LDS Church published general conference addresses in a stand-alone conference report semi-annually from 1897 to 2017. These reports appeared under various lengthy titles, including the dates and years of the conference. If only one volume of the official conference

report is cited, it should be cited as the title appears on the cover of the report. If more than one report is cited, it should be cited as a whole in the bibliography or the first citation.

The citation should include the speaker and, if available, the title of the talk. The date of a talk should be included if multiple volumes are being cited; page numbers should also be included. If multiple talks or the whole volume is being cited, no speaker needs to be listed.

Authors should consider citing published addresses in the *Ensign* after it began publication in 1971, since it may be more accessible to readers than the conference reports.

- Bibliography (single-volume citation): *Seventy-Second Annual Conference of the Church of Jesus Christ of Latter-day Saints*. Salt Lake City: The Deseret News, 1902.
- Footnote (first single-volume citation): Hyrum M. Smith, *Seventy-Second Annual Conference of the Church of Jesus Christ of Latter-day Saints* (Salt Lake City: The Deseret News, 1902), 59–60.
- Footnote (subsequent or short single-volume citation): Smith, *Seventy-Second Annual Conference*, 59.
- Bibliography (multi-volume citation): *Conference Reports of the Church of Jesus Christ of Latter-day Saints*. 1897–2017. Semi-annual report containing speeches delivered at the church's semi-annual general conference. Salt Lake City: Church of Jesus Christ of Latter-day Saints.
- Footnote (first multi-volume citation): Thomas S. Monson, address of Apr. 3, 1993, *Conference Reports of the Church of Jesus Christ of Latter-day Saints* (Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1897–2017), 62–64.
- Footnote (subsequent or short multi-volume citation): Howard W. Hunter, address of Apr. 4, 1993, *Conference Reports*, 78–81.

History of the Church, Manuscript History of the Church, etc.

Signature urges caution when using the *History of the Church*, edited by B. H. Roberts, as a primary source. The original history, sometimes called the manuscript history, as compiled by Joseph Smith's scribes and later the Church Historian's Office, is available online as scans and should be the version cited. If authors wish to cite a published version, Signature recommends using Dan Vogel's edition (below). For the manuscript version, see the citation examples above under the Church History Library.

- Bibliography: Vogel, Dan, ed. *History of Joseph Smith and the Church of Jesus Christ of Latter-day Saints: A Source- and Text-Critical Edition*. 8 vols. Salt Lake City: Smith–Pettit Foundation, 2015.
- Footnote (first citation): Dan Vogel, ed., *History of Joseph Smith and the Church of Jesus Christ of Latter-day Saints: A Source- and Text-Critical Edition*, 8 vols. (Salt Lake City: Smith–Pettit Foundation, 2015), 5:449.

- Footnote (subsequent or short citation): Vogel, *History of Joseph Smith*, 5:449.

When the Roberts edition is used, cite as follows:

- Bibliography: Roberts, B. H., ed. *History of the Church of Jesus Christ of Latter-day Saints*. 7 vols. Salt Lake City: Deseret News Press, 1902–12, 1932.
- Footnote (first citation): B. H. Roberts, *History of the Church of Jesus Christ of Latter-day Saints*, 7 vols. (Salt Lake City: Deseret News Press, 1902–12, 1932), 4:445.
- Footnote (subsequent or short citation): Roberts, *History of the Church*, 4:445.

Saints

The multi-volume popular history *Saints*, published by the LDS Church, should not be relied on as a primary source. If, however, authors cite it as part of a discussion on LDS historiography, use the examples below. The series should only be cited as a set if more than one volume is cited; if only one volume is cited, then only that volume should be listed in the footnotes or bibliography.

- Citing the complete series
 - Bibliography: *Saints: The Story of the Church of Jesus Christ of Latter-day Saints*. 4 vols. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 2018–24.
 - Footnote (first citation): *Saints: The Story of the Church of Jesus Christ of Latter-day Saints*, 4 vols. (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 2018–2024): 2:363.
 - Footnote (subsequent or short citations): *Saints*, 2:363.
- Citing individual volumes
 - Bibliography: *Saints: The Story of the Church of Jesus Christ of Latter-day Saints, Volume 1: The Standard of Truth, 1815–1846*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 2018.
 - Footnote (first citation): *Saints: The Story of the Church of Jesus Christ of Latter-day Saints, Volume 2: No Unhallowed Hand, 1846–1893* (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 2019), 363.
 - Footnote (subsequent or short citation): *Saints, Volume 2*, 363.