
   *Mabel was a wife of murdered Apostolic United Brethren leader, Rulon Allred. This autobiography is a study in contrast. Mabel experienced ostracization and periods of depression; her lifelong quest for peaceful simplicity was often thwarted by the legal risks of her family's lifestyle and the ongoing tension between fundamentalist leaders of the era. In spite of this, Mabel maintains a cheerful outlook and tone, buoyed by her faith.*


   *LDS-affiliated polygamy in the late 90s, as explored by a social psychologist and an anthropologist.*


   *Heavily illustrated feature on the FLDS church, following the 2008 raid of Yearning for Zion Ranch in Eldorado, Texas. Approximately 700 FLDS members relocated from the Short Creek region, under increasing scrutiny from Arizona and Utah law enforcement. President Warren Jeffs was facing a warrant for sexual assault allegations (of which he was soon convicted), and the church’s practice of child marriage was becoming harder to ignore. Prior to his 2006 arrest, Jeffs was last seen in Eldorado - his proclamations were a major driving force in the relocation. It materialized that the raid was initiated by a prank call; a woman with a history of similar prank calls contacted authorities pretending to be a young FLDS girl experiencing abuse. In spite of the fraudulent nature of the instigating complaint, the raid found "a systematic process going on to groom these young girls to become brides." Gathered evidence led to the imprisonment of multiple members of church leadership.*


   *"We’ve watched interesting plural marriages in TV documentaries, read about them in books, and even seen them featured in an HBO series. We’ve heard daunting stories about young women forced into marrying older men and the admirable journey to escape their way out of the polygamous life they were taught they belonged. We’ve seen a large family grow on a TLC show, documenting the Mormon religion and discipline from a positive perspective. Today, the Mormon and polygamous culture has shown itself into the limelight more than ever before. This series of seventeen stories focuses on the Barlow family, a family that epitomized the Mormon, polygamous lifestyle. It was*
led by Albert Barlow, a father of thirty-four children and a husband to three women for over fifty years. The seventeen living daughters of Albert’s family here to tell their story. They have seen it all, they have experienced it all. Here we can observe how one lifestyle can branch out to seventeen different perspectives, seventeen different dreams, and seventeen different outcomes.” - Publisher


Salesman’s sample of this best selling work of the 19th century. This book contains illustrations, some text, and ruled leaves at the end for subscribers.

“For more than thirty years the world has been horrified, startled and perplexed by the audacity and success of a sect calling themselves Mormons. Though founded in fraud, this sect has succeeded in spite of all opposition, until it is to-day the standing reproach of our country.” - Publisher


Tying together the history of Mormon women’s identity and the current doctrine with nine essays and two poems.

Signed by the author on the title page.

A true insider's account of life in the Short Creek community. At the age of 10, Bistline moved to Colorado City with his pro-polygamy parents. He lived in Colorado City from 1945 until 2003.

This is the original, self-published edition of "The Polygamists." A substantially condensed version was later released. Jon Krakauer has cited this first edition as a source for Short Creek's history in "Under the Banner of Heaven."


From the dust jacket-

"For decades, the U.S. government punished the Mormons for living the principle of plural marriage. Thousands were jailed, uncounted others slipped into hiding to avoid prosecution under laws that unblushingly targeted Mormons. John Taylor, the venerable Mormon prophet also fled into the 'Underground.' While in hiding, immense pressure was placed on John Taylor to issue a public statement abrogating plural marriages once and for all.

"In response to solemn prayer one autumn evening, John Taylor received a revelation wherein he was told that the commandment to live plural marriage would never be revoked. The next day, John Taylor held a secret meeting setting apart five men to perpetuate plural marriages even if it cost them their lives. Four years later, after mounting pressure to renounce plural marriages became intolerable, Wilford W. Woodruff issued the 1890 manifesto. While those within the LDS Church abandoned plural marriages and slowly gained worldwide respect, the five men continued with their commission - thus began the formation of Mormon fundamentalism."


Private detective Sam Brower is the investigator who pushed forward the long and hard legal battles against the radical FLDS and Warren Jeffs.
10. Brown, Abby A. [Manuscript letter with non-Mormon polygamy content]. Windsor, VT, 1858. Single sheet of paper, embossed with logo of Southworth Co.; both sides covered in a somewhat untidy but readable script. Several creases from folding, ¼” tear to foot, else very light wear. The ink was smeared in several places at the time of writing. [51691] $350

Abby A. Brown writes to Mr. Plummer, a man presumably connected with the Baptist church in her hometown. Brown had moved to Lowell, Vermont with her new husband (surname Chandler), where she “found him to have a nother wife.” Local authorities “took [her] up for living with him,” but released her upon verifying that she had been legally married to Chandler in Boston. Brown seems to have been quite shaken by the experience, and mentions God and religion throughout her letter. She asks Plummer to say nothing of what she has told him, and directs him to write to her using her maiden name.

A complete transcription of the letter follows, with original spelling and punctuation:

Dear sir,

i now inform you that i am well and hope these few lines will find you the same. i thought that i would write you a few lines to see if you would give me a letter from the Church as i feel as thou i should like to joined the Baptist Church here. Mr Plummer i have had some bad trouble seince i last saw you my husband as i thought when i was ther was mine but i found him to have a nother wife i went to Lowell from there and stayed about a forthnights and the took me up for living with him they fond out by sending to Boston that i was married to him lawfully and that let me go but thand god for that it was by his hand i was let go i feel as though my Savoir was my ony friend to look to for help. i owe you some mony but i have forgotten bow much it was if you will send me word bow much it is i will send it to you my name before i married him was Abby A. Brown witch was where i was thare Abby A. Chandler. i should like to have you keep it to yourself if you will for i should not like to have it known here. we are having a revival here there has been quite a nomber Converted to God within the last forthnight it seems like when i was there. there was a girl where i lived and i used to talk to her and Pray with her and she has found her Savoir i should like to have you make my letter out in my Maiden name Abby A Brown. answer this as soon as you get it, a give my love to All my Brothers and Sisters if so i may Call them so none more at present Direct your letter to Windsor Vermont tell them to Pray for me that i may go on in the way of Salvation

Abby A Brown

Excuse the wrighting for my Pen is poor

*Signed and dated by the editor on the half title, along with a short inscription.*

*Essays include “Plural Wives,” “Mormon Haters,” “Mystics and Healers,” and “Fictional Sisters.”*

*Contributors include Maureen Ursenbach Beecher, Stephanie Smith Goodson, Heather Symmes Cannon and Laurel Thatcher Ulrich.*


*A selection of quotes from the minutes of “various auxiliary organizations of the Church in Fairfield [Utah],” followed by transcriptions of patriarchal blessings.*

*Elvira Egbert Carson, Emma Melvina Partridge Carson, and their husband John Carson were all the children of early converts. They had fifteen to twenty children between them.*

“At one meeting [of the Young Ladies’ Mutual Improvement Association] Sister A. Young read the revelations on celestial marriage to the young ladies. Then “Sister Elvira Carson spoke to the sisters and bore her testimony to what had been read and told the young sisters that when they got married to be sealed by the Holy Spirit of Promise and by those who have a right to seal, for if they did not we were dead no one could do it for them when they had the chance to do it for themselves, and gave them (other) good advice.”*


*“An investigation into the November, 2019 killings of nine women and children in Northern Mexico—an event that drew international attention—The Colony examines the strange, little-understood world of a polygamist Mormon outpost.*

*In The Colony, bestselling investigative journalist Sally Denton picks up where the initial, incomplete reporting on the attacks ended, and delves into the complex story of the LeBaron clan. Their homestead—Colonia LeBaron—is a portal into the past, a place that offers a glimpse of life within a polygamous community on an arid and dangerous frontier in the mid-1800s, though with smartphones and machine guns. Rooting her narrative in written sources as*
well as interviews with anonymous women from LeBaron itself, Denton unfolds an epic, disturbing tale that spans the first polygamist emigrations to Mexico through the LeBarons’ internal blood feud in the 1970s—started by Ervil LeBaron, known as the ‘Mormon Manson’—and up to the family’s recent alliance with the NXIVM sex cult, whose now-imprisoned leader, Keith Raniere, may have based his practices on the society be witnessed in Colonia LeBaron.

A mesmerizing feat of investigative journalism, The Colony doubles as an unforgettable account of sisterhood that can flourish in polygamist communities, against the odds.” - Publisher


Pro-polygamy novel published after President Woodruff’s 1890 manifesto forbidding the practice. Scarce.


Limited to 1,250 copies. This copy is inscribed by Hampton C. Godbe, who was the grandson of William C. Godbe. William Godbe was the confidential secretary and son in law twice removed to Brigham Young, and is the namesake for the “Godbeite movement”, encouraging LDS historians to document and record their ancestry. Hampton continued this tradition of faithful research.

Inscription on the front free endpaper by Godbe (friend of the author) reads,

"For _____ Birthday, 1974. Dear ____, As you know, of course, Ellen Spencer Clawson was my grandmother and her story as it appears in her letters tells a great deal-- but most certainly not all! about her trials as a plural wife in the Polygamy era. The truth is that plurality broke her heart and brought her deep unhappiness for the remainder of her life. Nevertheless, this book will be a "conversation piece" for a great many years to come. I hope you find it absorbing reading. Sincerely, Hampton."
16. [Frank Leslie]; Miriam Florence Leslie. **Frank Leslie’s Illustrated Newspaper, March 11, 1882 - Woman’s Bondage in Utah: The Mormon Solution of the “Cheap Labor” Question.** New York, 1882. Single leaf [40cm x 27.5cm]. Hand painted full page engraving depicting women engaged in farm labor, under the watchful eye of a white bearded man consulting his accounting paperwork - which states “Money Saved in Farmhands.” Two of the women are fitted with a ball-and-chain, one reads “Ignorance” and the other “Sealed.” A young Black man also watches, holding a rolled paper which reads “Emancipation 1862, Lincoln.” In the background is the then newly constructed Salt Lake City Tabernacle. “The Mormon Agent’s Delusive Bait” inset shows the same bearded man (likely Brigham Young) pointing to a sign, located within a bear trap, which states “Promise of a happy home out West.” On one side of the bear trap is the word “Polygamy,” the other “Degradation.” The three young women surrounding the trap appear intrigued. The paper is a touch toned, with a few small creases, losses and tears (one of which has been backed with tape) at edges. [66590] $100

When Frank Leslie (pen name of Henry Carter) died in 1880, his widow, women’s suffrage campaigner Miriam Florence Leslie, continued the popular weekly. The Edmunds Anti-Polygamy Act was signed into law on March 23, 1882 (less than two weeks after the release of this issue), declaring polygamy (or even stated support of Mormon doctrine) a felony with steep fines and a possible five year imprisonment. Beyond the legal factor, public perception of the Utah territory and its polygamous inhabitants was at an all-time low. Many U.S. citizens considered the lifestyle immoral, with the perceived exploitation of women a foremost concern.

Text on verso includes articles on “Chinese Immigration,” “The Elmira Reformatory,” “Our Gold Supply,” and “The Receivership Scandal.”

17. Edited by Jennie Anderson Froiseth. **The Women of Mormonism, or The Story of Polygamy as Told by the Victims Themselves.** Detroit: C.G.G. Paine, 1887. 416pp. Octavo [20 cm] in decorative mustard yellow cloth stamped in gilt, black, and blind. Rubbing to extremities, corners lightly bumped, else very light wear; front hinge cracked (but holding), textblock threatening to crack in a few spots, foxing to front matter, ink inscription dated 1898 on front free endpaper, else interior is unmarked. [65921] $75

21 woodcut illustrations.

Jennie Anderson Froiseth (1849-1930) was the vice president of the Ladies’ Anti-Polygamy Society of Utah and published the periodical “The Anti-Polygamy Standard,” where the narratives gathered here first appeared. She was also the vice president of the Utah Women’s Suffrage Association and founded the first women’s club in Utah, the Blue Tea, which was a literary society for non-Mormon women. Flake/Draper 3475.
From the book: "Often I think I am more demon than human. I have two lovely daughters... (the rest of my children, thank God, died in babyhood, and in heaven, if there is one, there will be no slurs cast upon their birth), and, although I was so heartlessly beguiled into the system, sometimes I can scarcely help regarding them as children of shame. Before I came to Utah, I was a trustful, true-hearted girl, and in religious fervor almost a devotee. Now, I am but a poor, miserable apology for a woman. I have no belief in anything; no confidence in humanity, no faith in religion, no hope in God! I am simply a wreck, like thousands of other women, whose lives have been blasted under this cruel system." (94-95)


Reprint edition of 1200 copies. Originally published on 1955 by Gene L. Gardner, with a limited run of 100 copies. An account of the life of a polygamist wife, and one of the first midwives in Southern Utah. Internally resistant to her marriage prospects and the prospect of a polygamous union, Mary accepted a proposal based only on her religious conviction. Her husband, Milton Lafayette Lee, died suddenly while Mary was pregnant with their third child. She never remarried. This title details her career as a midwife, in which she assisted with hundreds of births, and personally delivered over 400 babies.

19. Graham [Cory], Winifred. Mormons: A Popular History from Earliest Times to the Present Day. London: Hurst & Blackett Limited, 1913. First edition. 307; 24pp. Octavo [20 cm] Red cloth with gilt stamped title and author on the front board and backstrip. Twenty-four pages of publisher’s adverts at the rear. The extremities are bumped and rubbed, and the spine and the edges of the front cover are sunned. There are multiple splits in the cloth at the ends of the backstrip. The longest split measures 1/4” long. The cloth at the foot of the backstrip is discolored from label removal, and the front pastedown is also worn from bookplate removal. The front endsheet has an effaced numerical notation, along with a bookseller’s small ticket. [47196] $325

The author’s anti-Mormon sentiment takes center stage in this sensational account, and glancing at the sources cited (Beadle and Lamb to name two) in the front of the volume it's easy to see the direction the volume is going.
"Winifred Graham has taken a prominent part in the anti-Mormon campaign, carried successfully on for the last two years in England" - from advert at rear. The author also penned the screenplay to bizarre silent film "Trapped by the Mormons." Flake/Draper 2533

*The author's second published novel, a novel set in Short Creek, Arizona, which is next to the Utah state line. Short Creek changed its name to Colorado City in 1963.*

"In present day Colorado City (Short Creek) the revealed word of God (or Joseph Smith Jr.) is not malleable. Today, the polygamists live open, but secret lives in a place that resembles the Holy Land in the southwestern United States. They eschew government interference in any aspect of their lives with a passionate obstinacy. They live their faith shunned and the butt of too many tasteless speculations and jokes. But their faith is their folly, and will be their downfall because it is unjust and contrary to the accepted norms of human rights as we know them today." - Gerald Grimmett


*Signed and inscribed by the author on the title page. Inscription reads, "Hi ---, thanks for coming to the symposium!" and is dated August, 11 2007.*

*An exploration of LDS affiliated plural marriage in practice, between the years 1904 and 1934. Hales has taken a scholarly approach to presenting the early history of polygamous Mormon splinter groups (including the Allreds, the FLDS, the Kingston Group, and the LeBarons), with well over 100 citations per chapter.*


*Signed by Maxine Hanks on the title page, with the inscription "To ----, thanks for reading our feminist theology!"

*Both Hanks and contributor D. Michael Quinn were part of the "September Six," six historians and authors famously excommunicated from the LDS church in 1993, an act which prompted accusations of anti-intellectualism towards church leadership. This anthology—which primarily explores the controversial notion of Mormon women receiving the priesthood—was the reason for her excommunication. "Women and Authority" also provides excerpts from historical discourse about women's issues and treatment within the religion, from the days of polygamy to the second wave of feminism.*

*A literary interpretation of the early days of Deseret, the Mormon settlement in Utah. Though the novel features a large cast of characters—both historic and entirely fictional—it focuses on Carissa Graham, a wide-eyed convert to the church. Several issues of early controversy within the LDS church are filtered through the character's progressively disenchanted perspective, including polygamy.*


*Book one in the historical fiction Muddy duology.*


*The author has inscribed this copy to Emmy-winning documentary filmmaker Bobbie Birleffi. Inscription reads, “So very nice to make a friend. Hope you like this book, I’m Rachel Ann. Also, Prilla Lou - she’s a fictional character.”

"A rollicking, joyous, and touching memoir of a wonderful Mormon family at the turn of the century in a small Utah town.” Regarded as a semi-autobiographical novel; Rachel Ann is the “last borrowed,” so called because she is the last of nine born, and five adopted siblings. Though polygamy is not practiced in her immediate household, she speaks of her grandfather who had two wives, and her uncle who had six.


26. [Jencks, E. N.]. **The History and Philosophy of Marriage; or, Polygamy and Monogamy Compared.** Salt Lake City: Jos. Hyrum Parry & Co., 1885. Third Revised. 283pp. Duodecimo [17 cm]. Brown cloth covered boards with gilt stamped titles and blind stamped decorative borders on the covers. The spines and covers are mildly abraded along the edges, with underlying boards exposed at the corners. Moderate bumping to spine ends and extremities. Hinges cracked; textblock a hair dropped. Spine mildly rolled. [66724] $100

*An impassioned defense of polygamy. The title page lists the author as a “christian philanthropist”, but the Flake/Draper Mormon bibliography reveals the author to be E.N. Jencks. Flake 4378 variant.*

Ken Sanders Rare Books
209 East 500 South, Salt Lake City, Utah  books@kensandersbooks.com  801-521-3819

Carolyn Jessop's continuing story after leaving the FLDS religion. Sharing the lessons she has learned and the continuing hardships she faces.


Carolyn Jessop was the first woman to successfully leave the FLDS community with her (eight) children in tow, and the first FLDS escapee to be awarded full custody. Her courageous and heart-wrenching story was released a year after the arrest of Warren Jeffs. Her reports to the Utah attorney general on church abuses were instrumental in building the case against Jeffs.


Presumably composed by "The Giant Joshua" author Maurine Whipple, based on the words of Edson Jessop. A defense of the era's polygamous lifestyle. Published months after the controversial Short Creek raid, which remains the largest mass arrest of polygamists in American history, and saw children separated from their parents for years. Edson Jessop stops short of directly addressing public concerns with the community--namely underage marriage and lack of agency for all but adult male leadership--but does emphasize the ways in which Short Creek conforms to traditional 1950s values.

The article is followed by a facts-and-figures rebuttal, written by UPI newsman Wiley S. Maloney.


"How Flora Jessop escaped the slavery and sexual abuse of the Fundamentalist Church of Jesus Christ of Latter Day Saints and dedicated herself to the continuing rescue and successful liberation of women and children from this notorious sect."

After the assassination of Joseph Smith in 1844, disputes regarding Brigham Young's succession led small groups of members to coalesce around other church leaders. Several of these groups, including those who had followed the free spirited, chemically dependent apostle Lyman Wight to Texas, ultimately gathered to form the early RLDS church, now known as the Community of Christ. Though the contemporary Community of Christ is often considered the most progressive branch of Mormonism (allowing women to hold leadership roles and supporting same sex marriages), the two churches shared many cultural similarities throughout the 19th century, including the practice of polygamy - though the RLDS faith never sanctioned the practice.

32. **Johnson, Sonia. From Housewife to Heretic: One Woman’s Struggle for Equal Rights and Her Excommunication From the Mormon Church.** Garden City: Doubleday, 1981. First edition. 406pp. Octavo [21.5cm]. 1/4 maroon cloth, over brown boards. Title stamped in gilt on spine; author's gilt stamped facsimile signature on front board. Spine ends mildly bumped. Textblock has begun to lift from head of spine. In a dust jacket with a faded spine and a handful of closed tears. [65956] $30

A Mormon woman's account of her support of the Equal Rights Amendment, and her subsequent excommunication from the mainstream LDS church. Sonia Johnson was raised in Southern Idaho, and her roots in the church went back five generations. Though this title primarily tackles more contemporary gender based controversies within Mormonism, Johnson does share her thoughts on polygamy. An interesting look at one woman's experience during a time of radical social progress within the United States - and the responses of LDS leadership.


The author's first novel. Cleo Jones is an ex-Mormon who grew up in Salt Lake City before moving to Berkeley, California.

*From the dust jacket-

"The time is 1856. Haunted by a final vow to her parents to see her fragile sister Connie married in the Mormon tradition, sixteen-year-old Caledonia Spencer gives her blessing when Elder Harley Crick proposes to take Connie as one of his three wives. But life in the Harley household becomes a nightmare as Callie becomes entangled in a web of rivalry among the three wives and discovers her own attraction to her sister's husband - and his obvious desire for her."
34. Kunz, Rhea A. [Allred]. **Voices of Women Approbating Celestial or Plural Marriage - Volume One: My Sacred Heritage - Volume Two: Treasured Memories.** Draper, UT: Review and Preview Publishers, 1978-1985. First edition. 517; 514pp. Octavo [22.5 cm]. Bound in dark red leatherette, with gilt stamped titles on the spine and front board. Volume One has a previous owner's signature on the front free endpaper. Volume Two has a mildly rolled spine, and the front hinge is cracked. The binding is otherwise quite stable. The boards of both volumes are a touch rubbed along the edges. [66592] **$85**

Rhea A. Kunz issues a strong faith-based defense of the practice of polygamy in this detailed family and church history, sharing the histories of many women who participated in plural marriage. Born in Chihuahua, Mexico in 1906 to Byron Harvey Allred, Jr. and his first wife Charlotte Susannah Peab, Kunz was raised in a newly polygamous family. Future prophet of the Apostolic United Brethren, Rulon Clark Allred, was Rhea's half brother. Rhea also entered into a polygamous union. Though she eventually filed for divorce, her enthusiasm for the practice didn't dampen. Rhea received a degree from the University of Utah in 1950, and was an experienced educator. She published several books over her lifetime.


A work of fiction centered around a true historical scandal involving some of the most prominent names in Utah pioneer history. Set in 1880, immediately after the constitutionality of the Morrill Anti-Bigamy Act was upheld, this title explores forbidden, romantic love within an increasingly secretive polygamist culture. Scarce.


"Martha Hughes Cannon (1857–1932) may best be known as the first female state senator in the United States, elected in Utah in 1896, nearly a quarter century before most women in the country could vote. She was also a suffragist, physician, gifted speaker, plural wife, faithful member of the Church of Jesus Christ of Latter-day Saints, and mother of three. This short biography examines what drove Cannon to accomplish so much. Following two periods of self-imposed exile to avoid prosecution for polygamy, and a subsequent career in partisan politics, she died in California, surrounded by her children and grandchildren but virtually forgotten by the larger world. She had much to say during her lifetime and has much to say to us today about persevering in spite of adversity. Constance Lieber chronicles the important story of one of the American West’s and Mormonism’s most intriguing characters."

*Former Utah sheriff John R. Llewellyn explores polygamy-related cases of the early 2000s, focusing primarily on convicted bigamist Tom Green and Brian David Mitchell, the kidnapper of Elizabeth Smart.*


Born in 1872 to a polygamist family in the Utah territory, the intelligent and academically inclined Amy Brown met her future husband, Richard Lyman, at Brigham Young Academy (the predecessor to BYU). They married in 1896, after the issue of the 1890 Manifesto (though before the more uncompromising 1904 Second Manifesto). Both rose quickly in church leadership ranks. Amy became the eighth general president of the Relief Society, while her husband became an apostle. In 1943, it was discovered that Richard had been in a relationship with Anna Jacobsen Hegsted since 1925. The two had long been cohabitating, and had exchanged secret vows. Richard considered the union plural marriage, though church leadership disagreed. He was excommunicated later that year, while Amy requested to step down from her role as Relief Society president. This autobiography, published two years after her husband’s excommunication, appears to sidestep the controversy.


*Born into a fundamentalist LDS family, Mary Mackert was raised to believe that her only option was to enter into an arranged plural marriage. At age 17, she became the sixth wife of a nearly 50-year-old leader in the community. Abandoning her hopes to marry for love, she surrendered to the polygamous lifestyle and had five of her husband’s 35 children. In her early 30s, Mary was miserable enough to abandon her husband (whom she seldomly saw) and religion. After a time spent captive and threatened with violence, Mary was able to break away with her children.*


*Sixty years before this was published, the book made its first appearance in Boston under the title, “The History and Philosophy of Marriage; or, Polygamy and Monogamy Compared.” The author decided to remain anonymous, though the title has been attributed to E.N. Jencks. Thirty years later, the publisher Charles Carrington reprinted*
the book under the title, "A Plea for Polygamy." Both these editions became scarce, so the Panurge Press felt the need to reprint it.

Featuring both the author's indictments of monogamy, and an impassioned defense against the criticisms of polygamy. Though this text is not explicitly associated with Mormonism, it does mention polygamy in relation to the church. The book concludes with a chapter entitled a "Letter from a Mormon's Wife in Favor of Polygamy."


"Rebecca Wall Musser was born into the Fundamentalist Church of Jesus Christ of Latter-Day Saints (FLDS Church). At age 19, she was forced into a polygamous marriage to Rulon Jeffs, the 85-year-old prophet and father of Warren Jeffs. After 7 years of marriage, her 92-year-old husband died, and rather than be forced to remarry, Rebecca escaped.

"Beginning a brand-new life in a strange world of 'gentiles,' Rebecca yearned to save her little sisters from becoming child brides. She forged a trusting relationship with law enforcement, and when Texas authorities raided the FLDS Yearning for Zion Ranch in April of 2008, they were overwhelmed by cultural differences and language barriers. Those authorities asked Rebecca to assist them, and she became instrumental in deciphering mountains of evidence, as well as becoming a vital witness for the state of Texas, Utah, Arizona, and Canada in over 20 criminal convictions." - From author's website


After the transcontinental railroad opened Utah to large-scale emigration and market capitalism, hundreds of women in Salt Lake City began to sell sex for a living, and a few earned small fortunes. Businessmen and politicians developed a financial stake in prostitution, which was regulated by both Mormon and gentile officials. Jeffrey Nichols examines how prostitution became a focal point in the moral contest between Mormons and gentiles and aided in the construction of gender systems, moral standards, and the city's physical and economic landscapes. Gentiles likened polygamy to prostitution and accused polygamous Mormons of violating Christian norms of family structure and sexual behavior. Defending their church and its ideals, Mormons blamed gentiles for introducing the sinful business of prostitution into their honorable city.

When President Wilford Woodruff issued the 1890 Manifesto, officially discouraging the practice of polygamous unions in the contemporary church, many who disagreed with the proclamation fled to Mexican territory. Initially, most residents were considered mainstream LDS and the ties between the two Mormon-dominated regions were strong. Several notable names were born in the Mexican colonies, including the father of presidential candidate Mitt Romney.

Colonia Dublán is currently one of two surviving fundamentalist Mormon colonies in Mexico - the other is Colonia Juárez. Julie Abegg Call was the fourth wife of a bishop in Colonia Dublán. She had twelve children, many born during the most contentious years of the Mexican Revolution. Julie and her family faced danger, temporary expulsion from their home in Mexico, and crossed paths with leaders of both sides of the conflict. This thorough, heavily pictorial history (compiled by a distant relative of Julie Abegg Call) is a rare look at the female experience in LDS offshoot Mexican colonies.


A fictional novel on the bond between a mother and daughter in the midst of a polygamist community. A.G. Paddock shares the truth of Mormon polygamy in the 1800's. Supplemented with stories of real women that Paddock knew who had been subjected to this form of marriage. Flake 6042.


An analysis of the lasting effects of polygamist doctrine within the modern, mainstream LDS church. An active member, poet and author Carol Lynn Pearson is known for her fearless and progressive take on sensitive and controversial issues within the religion.
In an article titled "Exhibiting Theology: James E. Talmage and Mormon Public Relations 1915-20," Bradley Kime writes, "During the decline in anti-Mormon sentiment surrounding World War I, the National Reform Association's nationwide 'Crusade Against Mormonism' was likely the most organized and agitated campaign that the LDS Church encountered. It was certainly the opposition Talmage faced most frequently. From 1914 to 1921, the organization's nationwide lectures, publications, and press efforts unmasked the Mormon menace and called apathetic citizens to arms. Among other resolutions, the Crusade amplified calls for a constitutional antipolygamy amendment, a ban on Mormon leaders from political office, and a prohibition against sending Mormon publications through the mail. The National Reform Association had formed in 1863 to promote a constitutional amendment stating that the United States was a Christian nation." (Journal of Mormon History, Volume 4, No. 1, Winter 2014, p. 212.)

46. [Postcard] [Anti-Polygamy]. Crusade Against Mormonism. National Reform Association (Incorporated). Pittsburgh, PA. Postcard soliciting a pledge applied as payment for the Christian Statesman in support of the National Reform Association to secure the passage of an Anti-Polygamy Amendment to the United States Constitution. The top half of the reverse is sullied and has a patch of adhered paper and several small abrasions (a bit of the text obscured). [66267] $200


Signed by the author on the title page.

D. Michael Quinn achieved infamy as one of the "September Six," six authors and historians excommunicated by the mainstream LDS church in 1993, allegedly for publishing scholarly work critical of church doctrine or leadership. This heavily researched article originally appeared in the Spring 1985 issue of "Dialogue: A Journal of Mormon Thought," an independent publication. Quinn considers the role of church authority in plural marriages initiated in the years immediately following the 1890 Manifesto.

*A collection of over 170 letters written between 1873 and 1917 by a plural wife, mother and colonist. The letters, touching on such themes as religion, law, pioneering, economic struggle, birth and death, were written from St. George, Utah, and from Mormon settlements in eastern Arizona and northern Mexico.*

*The editor is a great-granddaughter of Catharine Cottam Romney.*


*The life history of early ex-Mormon Margaret McConnell Allen Hornback, as told by her great-granddaughter. Married at age 15, Margaret came to hate polygamy so passionately that she fled from the community - losing her young son in the process.*

*With extensive footnotes and bibliography.*


*A reference heavy text discussing various controversies of Joseph Smith and Brigham Young, particularly concerning the doctrine surrounding polygamy during each presidency. Flake 7699.*


*An account of the rise and fall of Warren Jeffs, and the culture of the FLDS under his leadership. Based on interviews with ex-members, newspaper stories and trial records.*

Ken Sanders Rare Books
209 East 500 South, Salt Lake City, Utah books@kensandersbooks.com 801-521-3819
52. Smith, George D. *Nauvoo Polygamy: "...but we called it celestial marriage.*" Salt Lake City, UT: Signature Books, 2008. First edition. 728pp. Octavo [23.5 cm] Purple grained paper over boards, with gilt stamped titles on the front board and backstrip. Light bumping to extremities. In a dust jacket with a touch of wear at the edges. [66610] $30

*Considered by some to be the definitive work on early Mormon polygamy, with ample quotes and cited sources. Included are excerpts of letter and journals from women in plural marriages during the Nauvoo years of the church, with perspectives ranging from immediate embrace of the new doctrine, to incredulity and disgust.*


*Born to Rulon C. Allred (former leader of the Apostolic United Brethren) and his fourth plural wife, Dorothy Allred Solomon is able to give an insider account of the lives of women in polygamy. She was the first contemporary writer to offer this unique perspective, with this title - her first published work.*

*Having left the church of her upbringing for mainstream Mormonism as a teenager, Solomon remained close to her parents and many members of her immediate family. Her father was murdered in 1977, on the orders of rival polygamous sect leader Ervil LeBaron. This memoir shows the love and religious fervor that bound her family, but Solomon is also open about the hardships of a polygamist upbringing, including the secrecy, the societal rejection, and the painful inequities among the wives.*


*Signed by the author on the title page.*

*A further chronicle of Solomon’s breakaway from the Apostolic United Brethren, the polygamist LDS sect to which she was born.*


*Irene Spencer shares her story of growing up in a fundamentalist Mormon family, and how in the end she escaped it.*

Originally released eight years prior, under a less eye-catching title: "An Englishwoman in Utah: The Story of A Life’s Experience in Mormonism."

An illustrated autobiography of a disaffected Mormon, and a member of the short-lived Godbeites. Fanny Stenhouse records, in detail, how the culture of the early church was affected by the practice of polygamy. Chapters include "The Wives of Brigham Young," "Secrets of Saintly Spouses," and "How Marriages Are Made in Utah."

Though Stenhouse--and husband T.B.H. Stenhouse--left the church and were excommunicated, their eldest daughter became the fourth wife of Joseph Angell Young, son of Brigham. Stenhouse also dedicates two chapters to the Mountain Meadows Massacre. Flake8400.


Illustrated by H. L. Stephens.
The parents and siblings of Fanny Warn were among the many British converts to the LDS church in the mid-19th century. Fanny also joined the religion and soon married another British convert - T.B.H Stenhouse. After 5 years of European proselytizing, the couple was summoned to the Utah territory. A deteriorating opinion of Brigham Young and the push for polygamy caused the couple to join the dissident LDS offshoot, the Godbeites. Each released multiple exposés on Mormonism and the culture of Deseret.

Flake 8385. Sabin 91222.


Part of the Biographies in Latter-day Saint History series.

Emmeline B. Wells (1828-1921) was born in Petersham, Massachusetts. She served as the fifth General President of the Relief Society, a position which she held for 11 years. When Emmeline B. Wells took on this public role, she was 82 years old - an age when most men and women have been long retired. Not only was she a wife and mother, but she was also a prolific writer, and a proponent of women’s rights, particularly during the woman suffrage movement in the United States.

Brigham Young University professor emeritus of history Carol Cornwall Madsen writes in her article, Emmeline B. Wells: A Fine Soul Who Served (Ensign, July, 2003), "By the end of the 1870s, Emmeline was considered one of the 'leading sisters' of the Church. Her association with the Exponent had made her name well known in Latter-day Saint circles, and her written contributions to eastern women's papers, refuting the misconceptions about LDS women, had brought her name to the attention of national suffragists. She reminded the readers of these papers that Latter-day Saint women could vote, when most of them could not; that LDS women were educated at local colleges and were engaged in many professions, including medicine and law, when most other women were not; and that they headed their own organizations and contributed to the economic welfare of their communities."

*Flake 9391.*

*Issued at a time when the national government was ensuring that much of the Utah legislative body shared the nationally popular anti-polygamy stance, with the aim of endorsing congressional anti-polygamy laws. Also listed is the prohibition of marriage between a white person and someone of black or Asian descent - legislation that was not repealed until 1963.*


*Focusing on the Latter Day Church of Christ, alternatively known as the Davis County Cooperative Society, the Kingston Group, or the Order - a polygamous LDS offshoot that came under fire in 1999, when a high ranking member was convicted of assaulting his 16-year-old daughter after she fled an arranged marriage to her uncle. Media coverage of this case exposed the secretive group’s history of under age and incestuous marriage. As recently as 2022, the Kingston Group has faced lawsuits alleging continued sexual abuses and underaged marriages, along with financial fraud.*


*From the dust jacket-*

"Here you will encounter not only such well-known figures as Emma Smith and Eliza R. Snow but also an early Mexican convert who never traveled more than a few miles from her home, a devoted plural wife who homesteaded in rural Utah, and a plucky Scottish coal miner who at an advanced age sailed to America and walked across the plains."

*Includes several biographies of plural wives including Abigail Smith Abbott (1806-1889), Elizabeth Harrison Goddard (1817-1903), Martha Spencer Heywood (1812-1873), Mary Isabella Hales Horne (1818-1905), and Vilate Murray Kimball (1806-1867), among others.*

Laurel Thatcher Ulrich coined the popular phrase, "Well-Behaved Women Seldom Make History," in the 1970s. It was originally intended to shine light on the prior lack of scholarly attention given to women in history—particularly those who appeared to play by societal rules. Resonating with women worldwide, the phrase was soon culturally co-opted to bolster those who acted in unexpected and "rebellious" ways. But the Pulitzer Prize-winning historian continued to focus on women who affect change in subtle fashion. An active member of the mainstream LDS church, Ulrich is uniquely suited to weave together diaries, letters, ledgers, albums, and meeting notes to tell the stories of first-generation Mormon women.


From the dust jacket—"Kerry Bate proceeds from the premise that a story centering on the women of the clan can provide fresh perspective and insight. He portrays real people with well-rounded, flawed characters; builds from deep research; writes with a sense of style; and includes the rich context and detail of these lives. His main subjects are four generations of impressive women: the pioneer Catherine Campbell Steele; her daughter Young Elizabeth, the first Mormon child born in Utah; Kate an accomplished community leader; and Sarah, a gifted seamstress trapped in an unhappy marriage."

With some references to polygamy.

Inscribed by the author to the late historian of Utah and the American West, Will Bagley, on the title page.


A well rounded history of Mormon polygamy from its inception.
65. Ward, Maria. The Mormon Wife; a Life Story of the Sacrifices, Sorrows and Sufferings of Woman: A Narrative of Many Years' Personal Experience, by the Wife of a Mormon Elder, Recently From Utah. Hartford, CT: Hartford Publishing Company, 1873. Early edition. 449pp. Octavo [21 cm] Green cloth over boards, with title stamped in gilt on spine. Elaborate blind stamped designs on the boards. The spine is rolled. The edges of the covers are rolled, bumped and frayed, and the underlying boards are peeking through at the corners. The gilt stamped title on the spine is heavily rubbed. Previous owner’s ex libris bookplate affixed to front pastedown. Light foxing throughout. [65967] $50

Maria Ward is believed to be the pseudonym of Elizabeth Cornelia Woodcock Ferris, the wife of Benjamin G. Ferris, Utah Territorial Secretary 1852-53. Spending just six months in the Utah territory, the Ferris family followed Swedenborgianism, and disliked the culture and practices of Mormonism.

Flake 9584. Subjects include Polygamy Encouraged by the Prophet and Horrible Sufferings.

66. Ward, Maria N. [pseud.]. Female Life Among the Mormons: A Narrative of Many Years' Personal Experience By the Wife of A Mormon Elder, Recently from Utah. New York: Derby & Jackson, 1859. Early printing. 449pp. Octavo [19.5 cm] Original cloth with blind stamped design to front and rear boards. Gilt title to spine. Illustrated. The extremities are gently bumped, rubbed, and heavily faded. The spine is rolled. There are several very tiny stains on the front board. Corners slightly exposed. Age toning and light foxing to text block edges. Foxing internally. Endsheets darkened and lightly creased. Some of the pages at the beginning have very large and dark stains of foxing. The pages are browned. Pages 48 and 49 have numerous black ink specks. There are also small ink stains on the rear free endsheet. The text block is cracked multiple times. The illustration at p. 239 is partially detached. [66719] $100

Flake: 9576a. Subjects of the narrative include Death of the Prophet, The Fearless Scout, Emily Learns Who She Is, Other Emigrants, Evil Results of Polygamy, and Santa Fe Traders.

"If Betty Webb had gone undercover and written 'Desert Wives' as a piece of investigative journalism, she'd probably be up for a Pulitzer. The factual details -- supported by research cited in an afterward -- are eye-popping."
- The New York Times


Signed on the half-title by the author.
Providing an LDS point of view on the topic of polygamy.


An advocate for plural marriage, Helen Mar Whitney was deeply rooted in the history of the LDS church. In her writings, Helen hopes to dispell anti-Mormonism with her perspective.


Ann Eliza Young is also known as "Wife No. 19," or the 19th wife of Brigham Young. Her parents were early adopters of Mormon polygamous practices. Her father took a second wife in 1845, when Ann Eliza was still a baby. The family followed the pioneer trail, relocating from Nauvoo to the Utah territory in 1846. After a short, failed marriage, 24-year-old Ann Eliza married 67-year-old Brigham Young. Historians dispute whether she was the 19th woman to wed Young, with many considering Ann Eliza to be his 27th bride. She was unhappy in the marriage, filing for divorce after only four years. The divorce proceedings garnered international interest, and led to her excommunication from the church. Subsequently, Ann Eliza began a national tour - speaking out against polygamy, Mormonism and Brigham Young. She also published two popular autobiographies, including this title. Her story directly contributed to increasing national interest in wiping out the practice of polygamy, which ultimately led to the 1890 Manifesto outlawing the practice within the church.

Frontispiece portrait of the author. Black and white illustrations and facsimile photographs.
Library edition, copy no. 148. Flake10050
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