

Josephson
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8 Joseph Smith, First Messengers, Dawn Hill, p. 340-357.

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1. Who are the Allred fundamentalists?
- What do they believe today?
The official name of this group is the apostolic United Brethren.

On May 10th, 1977, Fulton Allred, a gentle, quiet, white haired naturopath was shot and killed in his Murray office. Many of his patients were stunned as two figures dashed out of his office and disappeared into a waiting car. Several months later a police investigation identified the attackers as two young women from Ervil LeBaron's family. Ervil was the leader of a rival polygamist group who hoped to unite all of the present day polygamists, or Fundamentalists as they are now known, under his leadership. To accomplish this goal he had to eliminate the leaders of all of the other polygamist groups. By ordering Dr. Allred's death he hoped to flush the other polygamist leaders out of hiding and planned to attack them at Allred's funeral in Murray, Utah. *Dr. Beverly A. Solomon - In My Father's House, p. 309-310.*

3. Polygamist refers to the groups. The correct term is polygamy but polygamist is known for

Many years have passed since this tragedy. Surprisingly, Kena Chynoweth, the young girl who actually killed Dr. Allred, was acquitted of the crime. Ervil LeBaron was found guilty for his part in planning the crime and for coercing the two young girls into killing Dr. Allred. Shortly after he was incarcerated Ervil died in Utah's state prison. In the late 1980s, Rena wrote a book about the murder entitled Blood Covenant. In the book she described her role in the tragedy and related the events that preceded and followed the murder. In retaliation the Allred family is currently suing Ms. Chynoweth. They believe her book proves that she premeditatedly killed their father and want to make sure that she does not profit from the crime through the sale of her book. *6 D.A. Solomon interview on July 28, 1991.*

5 DAS, p. 309-310

All of these events have thrust the reclusive Allred family and group into the spotlight. A number of articles and books have been written recently about them. Some journalists have been critical of them and their lifestyle while others have been more sympathetic. Basically, most Fundamentalists are quiet people and are sincerely dedicated to their interpretation of Mormonism. In many ways they are "old line Mormons" in that they cling to many religious teachings that were taught in the LDS church prior to the 1890 Manifesto. The LDS church has gone through a number of major changes since this Manifesto, most importantly it has stopped teaching and practicing polygamy. It also no longer tries to organize its people into united orders or communal living arrangements. *7 Dukey deVrieson, FNU reporter, earned this term in his report. I interviewed him April 1989, while he was working for FNU.*

To explain who Dr. Allred was and why he is significant in the Fundamentalist movement, it is necessary to look back to a period in LDS history when the Mormons taught and practiced polygamy. This regression will enable us to understand Allred's beliefs and the Fundamentalist's present lifestyle. Members of the Mormon church believe that their church's founder, Joseph Smith, received a revelation

advocating the practice of polygamy before his death in 1844. He and a good number of the Mormons practiced polygamy in Nauvoo before the Mormons migrated to Utah in 1847. Mormon doctrine at that time taught that celestial marriage was a prerequisite to attaining life in the celestial kingdom after death. There is some disagreement among LDS church leaders and scholars as to whether it was a church doctrine that only polygamists could enjoy to become Gods and Goddesses in the eternities. In the Journal of Discourses, Brigham Young made the following statement.

The only men who become Gods, even the Sons of God are those who enter into polygamy. Others attain unto a glory, and may even be permitted to come unto the presence of the Father and the Son, but they cannot reign as Kings in Glory, because they had blessings offered them and they refused to accept them. Modern LDS church leaders, such as Bruce R. McConkie, feel that polygamy is not a prerequisite to attaining Godhood. The following statement was excerpted from McConkie's book, Mormon Doctrine:

10 By thought the doctrine recorded in Journal of Discourses 11:261.

not stated (temp) marriage is a prerequisite

Plural marriage is not essential to salvation or exaltation. Nephi and his people were denied the power to have more than one wife and yet they could gain every blessing in eternity that the Lord ever offered to any people.

11 Mormon Doctrine, B. McConkie, 578.

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Two possible explanations for these differing opinions on such an important doctrine might be (1-The Manifesto altered the previous church doctrine about the prerequisites for attaining Godhood and (2- Not all Mormons were called to practice polygamy. Some modern sources claim that only about 15- 20% of the Mormons were polygamous. Therefore, this requirement applied only to those who were called to enter the principle. Those who were not called could not be expected to meet this requirement to reach the highest level of exaltation.

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The Mormons were able to peacefully practice polygamy in Utah for a few years until the number of non-Mormons increased and Utah became a territory in 1850. During the next 46 years Congress denied Utah's application for statehood six times. During those 46 years, Congress's principal complaint against Utah's statehood was that the Mormons were living an immoral lifestyle and the LDS church was too powerful politically and economically. Non-Mormons living in Utah felt they were being discriminated against as few of them were elected to a political office. Mormon economic programs such as the development of the ZCMI system also forced many non-Mormon merchants out of business. After the Mormons issued the Manifesto in 1890, and stopped teaching and practicing polygamy, there was less tension in the area. When the Mormons later demonstrated that their members were also now affiliated with the Democratic and

the larger groups were wrong... These independent groups would not align themselves with Allred or Johnson and existed on the periphery of both as small family groups with no centralized leadership. Ervil LeBaron was the leader of one of these small independent groups known as the Church of the First Born of the Fullness of Times.

Throughout the years, the biggest problem of the Fundamentalists groups have struggled with is the question of priesthood authority. In the Mormon's Doctrine and Covenants 85:17 God promises to send "one Mighty and Strong to set in order the house of God". Ervil felt he was the one mighty and strong mentioned in this scripture, and had been preordained to preside over all of the Fundamentalists. He also felt it was his responsibility to save the Mormon church from apostasy and to realign it with God's teachings. The LDS church feels this scripture in the (U.C.) is vague. It either applies to Joseph Smith or Bishop Edward Partridge. During the 1960s and 1970s, the LeBaron group killed several people they felt were a threat to Ervil's authority among the Fundamentalists. From time to time in the late 1970s rumors circulated in Salt Lake City that Ervil had also considered killing the president of the LDS church. Supposedly killing the president of the church would give him an opportunity to take over the leadership of the LDS church. ^{22 Rumor was circulated among Allred group + LDS + Rhonda Thompson + M Anderson interview}

How do members of Allred's families and group live today? Are their attitudes and practices similar to Utah's pre-Manifesto polygamists? Most of the Allred group's current beliefs and practices stem from concepts that were originally accepted in the LDS church prior to the Manifesto. However, a few of their beliefs seem to have originated among themselves. One of the best examples of a doctrine and current practice that did not stem from the LDS church is their concept of a higher priesthood designated to perpetuate polygamy. The Fundamentalists believe the LDS priesthood had the power and the right to function independently of the church as it was restored before the church was organized. Of the two, the church and the priesthood, they believe the priesthood is the most powerful and should supervise the church. It was this higher priesthood authority acting independently of the church between 1890 and 1904, that kept plural marriage secretly functioning during those years. Apostles or members of the first presidency were set apart to oversee this practice while the LDS church appeared to be honoring the Manifesto. Mormon church records confirm the stories that apostle Alvin K. Ivins, for one, did perform several plural marriages in Arizona during this period. ^{23 Kathy Bauler interview} ^{24 Anderson interview} ^{25 See... M Anderson p. 24-42} ^{26 Anderson interview} ^{27 Mormon Polygamist Families Enby p. 30}

Republican parties and had stopped communal economic programs, Congress granted Utah statehood in 1896. ^{12 In The Manifesto: Mormons Unsettled, This People Tom Alexander p. 22.} Some members of the Mormon church were relieved when the Manifesto was issued. Others were angry and felt that their leaders had sold out to government pressure by discontinuing polygamy and the communal programs. They particularly felt the Manifesto was a cheap ploy to gain statehood. ^{13 Wilson Keis "Polygamy in Utah" p. 10-16} Wilford Woodruff announced the Manifesto to the members of the LDS church as a revelation from God and asked that no more polygamous marriages be performed. A few individuals countered his announcement with a story that the previous church president, John Taylor, had received a revelation before his death in which church members were commanded to continue practicing polygamy no matter what it cost the church. Some LDS leaders also interpreted the Manifesto to mean that plural marriages were illegal in the U.S. but were legal if performed in Canada or Mexico. ^{14 M. Anderson interview p. 2-10} In response to these problems the Mormons issued a second Manifesto in 1904. This second manifesto specifically outlawed polygamy outside the U.S. Those Mormons who continued to practice polygamy after this manifesto eventually became known as Fundamentalists and were excommunicated from the Mormon church.

Rulon Allred did not become prominent in the Fundamentalist movement until the 1950s. By that time he had married seven wives and had spent several months in the state prison for practicing polygamy. Joseph Musser, the leader of the Fundamentalists at that time, asked Allred to treat him after he suffered a major stroke. During the months he was in Allred's care Musser began to heavily rely upon him. He ordained Allred a high priest apostle and made him a special counselor. This angered the other members of the ruling council as it placed Allred above them in seniority and next in line for leadership of the group. When Musser later ordained Margarito Bautista, a Mexican Indian, a high priest apostle the council decided to take action. It refused to accept Allred and Bautista into the council and announced that Musser's stroke had rendered him mentally incompetent. In response to their accusation Musser dissolved the existing council and formed a new council with Allred as the senior member and leader. This split the membership of the Fundamentalists and most of the lay members stayed with the "old council." ¹⁷ On March 29, 1954, Musser died leaving the problem of rightful priesthood succession for the Fundamentalist groups to resolve. Each of the two councils claimed to have the priesthood authority and rejected the other. Those who followed Allred's leadership became known as the Allred group (or the Apostolic United Brethren) while others became known as the Johnson group (or Short Creek or "Short Creepers"). ¹⁸ At this point several smaller independent groups also developed which thought that both of

14. Polygamy Story J. M. Anderson p. 2-10

16. Some That Trouble M. Anderson interview p. 17

17. A Matter of Principle Utah May 1980 p. 28 Vandora

18. An Undone Article by D.A. Stedman interview