On May 10th, 1977, Fulton Allred, a gentle, quiet, white-haired naturalist was shot and killed in his Murray office. Many of his patients were stunned to see figures dashing out of his office and disappearing 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.


Many years have passed since this tragedy. Surprisingly, Kenda Chvnnoweth, 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 1970s, Kenda 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. Chvnnoweth. They believe her book proves that she premeditatedly killed her father and want to make sure that she does not profit from the crime through the sale of her book.


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 a strict 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. A shaky organization that its members have been working for since 1923 was destroyed in 1998.

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 ever become Gods and Goddesses in the eternities. In the *Journal of Discourses* Brigham Young made the following statement:

The only men who become Gods, or 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 not blessings offered them and they refused to accept them.

Modern LDS church leaders, such as Bruce R. McKonkie, feel that polygamy is not a prerequisite to attaining Godhood but that it is a requirement. The following statement is excerpted from McKonkie's book, *Mormon Doctrine*:

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.

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 polygamists. 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.

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 40 years Congress denied Utah's application for statehood six times. During those 40 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 ICM (Industrial Communities Movement) 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 state and the Mormon laity believed that the members were also now affiliated with the Democratic and
Republican parties and had stopped communal economic programs, Congress granted Utah statehood in 1896. 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 other communal programs. They particularly felt the Manifesto was a cheap ploy to gain statehood. President 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. In response to these problems the Mormons issued a second Manifesto in 1899. 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 and made him a special counselor. This angered the other members of the ruling council, which placed Allred above them in law and next in line for leadership of the group. When Musser later ordained Margarito baptista, a Mexican Indian, a high priest counselor, they placed Allred above him in the new 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." 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 rightful priesthood authority and rejected the other. Those who followed Allred's leadership became known as the Allred group (or the Apostolic United Brethren), the others became known as the Johnson group from Short Creek (or "Short Creekers"). At this point, several smaller independent groups also developed, thought that both of the larger groups were wrong. These independent groups would not align themselves with Allred or Johnson and existed on the periphery of both 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 Fundamentalist groups have struggled with is the question of priesthood authority. In the Mormon's Doctrine and Covenants 85:7 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 apostacy and to realign it with God's teachings. The LDS church feels this scripture in the U.S. 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 LDS church president would give him an opportunity to take over the leadership of the LDS church. 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 in a LDS priesthood that has 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 believes 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 while the LDS church appeared to be honoring the Manifesto, Mormon church records confirm the stories that apostle Alvin R. Jacobsen, of one, did perform several plural marriages in Arizona during this period.
A diagram showing the priesthood organization as the Fundamentalists believe it should be organized, follows on the next page. Scriptural references to support most of the following priesthood organization from God on down to the lowest portion of the priesthood are found at the bottom of the diagram. The following explanation of the diagram is very general but my sources inform me that it is basically correct.

Starting in the middle of the diagram where two columns are visible, notice on the left side that the Fundamentalists have kept alive the "Kingdom of God" organization that developed in Nauvoo before 1844. This appears to be the Council of Fifty that was mentioned so frequently in early Mormon and Utah history. This organization of the political kingdom of God supposedly parallels the ecclesiastical organization which the Mormon church maintains today in a "prostituted" form. The ideal pattern for this ecclesiastical organization is presented on the right side of the diagram.

Above the two parallel portions of the priesthood organization are two additional levels of priesthood. The portion directly above is called the Patriarchal or Highest Order of the Melchizedek Priesthood after the Order of Enoch. It is headed by the Great High Priest who is always the president of the priesthood. Up to the time of Wilford Woodruff the president of the Mormon church held the offices of president of the priesthood and president of the church simultaneously. After the Manifesto, Fundamentalists believe that the LDS church presidents only held the office of president of the church. There is much debate among the Fundamentalist groups as to which of their leaders currently holds the office of president of the priesthood. The members of the Allred and Johnson groups both believed these men held this position when they were alive. They also believe that the current leaders of their groups are the president of this priesthood organization.

The Great High Priest who is president of the priesthood is assisted in his duties by a council of seven men sometimes known as the Council of Seven or Council of Priests. Each of the seven men is a high priest and all are equal in authority. They function as counselors to the Great High Priest, Next in authority to them are the Twelve Apostles. They are sometimes known as High Priest Apostles and were believed to have been appointed by the Messiah. The office of Patriarch follows next. The last part of this organization is a group of 50 High Priests. This entire group of seventy-one men is called the Sanhedrin Council.

Fundamentalists believe this organization existed in Biblical times and was reestablished in Nauvoo by Joseph Smith before his death.

Above the Patriarchal Priesthood is the order of the priesthood of God which presides over all lower portions of the priesthood organization. This last part of the priesthood at the top of the diagram and is headed by God the Father. Many of the Fundamentalists believe that God the Father is Adam in reality. They claim that Brigham Young taught this doctrine in an 1854 sermon which he delivered in the Tabernacle. The concept of Adam as God the Father is frequently referred to today in the LDS church as the Adam-God theory. The LDS church does not accept this theory as church doctrine and those who do believe in it have misinterpreted Brigham Young's comments.

In this theory God the Son is believed to be Jesus Christ and God the Testator is thought to be Joseph Smith. Another name for the Testator is the Holy Ghost.

Although the Allred group does not accept the LDS church's organization of the priesthood, it has two organizations similar to the LDS Aaronic and Melchizedek priesthoods. Members of their Melchizedek priesthood organization name their infants, baptize and confirm their children and converts, perform priesthood ordinations, bless the sick, administer father's blessings and have the power to receive revelations for their own use and the needs of their families. Members of the Aaronic priesthood have different duties in the Allred group than they have in the LDS church today. The LDS church has changed the duties of the deacons, teachers and priests from the duties they had originally in the church. Section twenty of the Doctrine and Covenants indicates the original duties of the members of the Aaronic and Melchizedek priesthoods. This revelation was given to Joseph Smith in April 1830 when he organized the Mormon church. A good example of a new interpretation of the Aaronic priesthood is the role of the deacons in the Mormon church today. Section twenty did not originally give deacons the responsibility of passing the sacrament and gives them no specific responsibilities in the church. However, the changing needs of the LDS church has made it now necessary for deacons to take this responsibility and others such as collecting fast offerings.

Allred disagreed with the other Fundamentalist leaders who thought there was a need to have a priesthood organization in their groups at this time. These leaders argued that the LDS church would soon realize that it had made a mistake by excluding the Fundamentalists and would soon invite them to return to the church in full fellowship. Until that time the organization was necessary. The men in these groups took care of any priesthood needs in a very informal manner. There were no specific priesthood duties, men were assigned a duty on an "as needed" basis. Allred felt the young men in his group could not afford to wait for this reconciliation to take place. They needed the
opportunity to hold the priesthood now so that they could take advantage of the character building programs it provided. Therefore, his group held regular priesthood meetings and had frequent service projects.

As was mentioned earlier, most of the Allred group’s beliefs and practices originated in the LDS church over a hundred years ago. Men and women today are initiated into a polygamous lifestyle basically the same way they were over a hundred years ago. A man could not take a plural wife on his own, he had to be called to take an additional wife by a church leader. Men who failed to follow this rule were severely punished by the church leaders. By this practice, bishops, stake presidents and apostles etc. tried to make sure only the most religious men in the church entered the principle. The men also needed to be able to support more than one family before they could take on additional wives and financial responsibilities. Most of the leaders of the group today have about seven wives, the average man has two or three.

In pre-Manifesto polygamy most of the men consulted with their wives when they married again even though some men refused to do so. Women who rebelled when their husbands tried to take additional wives were told they faced damnation for not supporting their husbands in this calling. Today most of the Allred group’s men have the support of their wives as they increase the number of women in the family. According to an early Mormon concept known as the Law of Sarah, which supposedly dates back to biblical times and was revived in Nauvoo, the first wife gives the new wife to her husband in the wedding ceremony. In some of the Fundamentalist families the women actually recruit women to join their families and are more aggressive about recruiting new wives than their husbands. One woman mentioned that a man needs five or six wives to really be a good provider in the family. The women acted as councilors to their husband and helped him make wise decisions just as a stool needs at least three legs for good balance.

A recent article in the Salt Lake Tribune related how many women who joined the Allred’s group were first contacted by the Fundamentalist women. After socializing and studying scriptures with the Fundamentalist women, these women left their monogamous families for the Fundamentalist lifestyle. The one major requirement for all converts to the Allred group had to meet before they were allowed to join was that they be members of the LDS church. Once they were members of the church they were encouraged to stay active in the church as long as possible so that they could take advantage of the temple endowment and be married in the temple. Alex Jensen and June Mathen, Utah is an example of a convert to Fundamentalism who was first required to join the LDS church before he could join the group. He and his family no longer affiliate with the LDS church or the Allred group but at one time he belonged to both organizations. They now consider themselves Independents.

The Men and women in the Allred group make an effort to be very spiritual and prayerful. They practice scripture study, fast and pray in their families. The men believe that their priesthood authority gives them the right to receive revelations for themselves, members of their families and for their families as a whole unit. Many women in the Allred group also feel that they can and do receive spiritual promptings. Some members claim to have had visions, heard voices and have had other spiritual experiences in answer to their prayers. A good number of these claim that they have had a spiritual confirmation of some kind about whom they should marry. This has led them to believe that their marriages were foreordained in the preexistence before they came to this life. Many also believe that they had a special spiritual experience that told them that Fundamentalism was the correct interpretation of Mormonism or that Allred or Johnson was the leader that they should follow.

One of the toughest requirements of Fundamentalism makes of its members today is the obligation to live the Law of Consecration. The early Mormons practiced this law before and after they migrated to Utah. Members of the LDS church today live a lower or lesser form of this law called the Law of Tithing and donate ten percent of their earnings to the church. Members of the Johnson and Allred groups consecrate all of their property to the group. The groups hold the property of all of their members in common. Each individual family unit then pools all of the earnings of its members together to support itself. The wives and older children who work give their money to the father. The money is then divided and channelled back to the families according to their needs. Most of the members of the Allred group then pay a ten percent tithe on their combined income to their group. This money is used by the leaders to pay administrative costs and to provide for the welfare of needy members of the group. Those families that are still affiliated with the LDS church have managed to keep their affiliation to the Allred group a secret, often pay a tithe to the LDS church also.
used state welfare services from time to time. However, the majority of the group members are able to support themselves. 36

It has been suggested that the Fundamentalists frequently dress in outdated clothing styles because they are too poor to dress better. Money is undoubtedly a consideration when they pick their clothing but it is not the only consideration. A need to be modest is a major factor. The Johnson group encourages its women to wear their hair long and in braids or up on their heads in buns. The girls and women wear simple homemade skirts and blouses or dresses that have hemlines that extend below the knees. Their blouses and dresses also have long sleeves. Most of the Johnson women and girls refuse to wear any makeup also. The men in the Johnson group are not as easily identified by the clothing they wear but are most conservatively dressed with short hair. Some men wear a beard while others are clean shaven. The Alred women and men are much less conservative in their dress. Many could not be identified by their clothing styles. Long hair is still popular with the women in this group but makeup and modern hair styles are acceptable. The men and boys are just as fashion conscious and both sexes wear the most current fashions if they are modest and are not too expensive. 38

While some Fundamentalist families appear to be struggling, others appear to be living very comfortably. One Fundamentalist told the reporters from Utah Holiday Magazine that he and his families lived very well. One of his families had a very nice home on the east bench of Salt Lake City in an affluent neighborhood. He was sure that his neighbors would be shocked if they knew of his polygamist lifestyle because he and his families did not fit the polygamist stereotype. 39

The Alred group has remained closer to the LDS church than the Johnson group or the independents. The Johnson group often seems very bitter toward the LDS church and a lot of its members and pride themselves in being as different from the Mormon church as possible. Most of the Alred group obey the rules of wisdom, subscribe to the LDS Times and use LDS teaching materials in their auxiliaries. General conferences similar to the LDS conference are held biannually and the group holds church meetings similar to LDS priesthood, sacrament, relief society and MIA meetings. On Sunday mornings each family in the Alred group holds its own private sunday school. In the afternoon the group meets for a general meeting similar to an LDS sacrament meeting. The sacrament is passed, the LDS hymns are used for singing and members are called upon to speak. Also the young people in the in the MIA program have frisbees, service projects and attend youth camps like their LDS counterparts. 40

The men in the Mormon culture and the Fundamentalist groups are the dominant members of their families. Women generally play a more subservient role in their families although they have the major responsibilities for raising their children. Some women in these groups are independent and resourceful in dealing with the problems that face them like their LDS families but many are not. They rely heavily upon their husbands to make decisions for them. Sadly in any patriarchal society there are a few individuals who abuse the members of their families in some manner. Recently a man from the Johnson community in Short Creek was arrested and imprisoned for sexually abusing his daughters. According to a story that appeared in a 1997 issue of Utah Holiday Magazine, he ruthlessly dominated his family. His wives were made to feel very weak and dependent upon him and his children generally feared him. None of the mothers in his family dared to stop the sexual abuse of their daughters and many of his wives were too preoccupied with competing for his attentions to notice the problems. A second sexual abuse problem was reported in Ogden recently. The members of this group considered themselves to be Independents. On August 1, 1991, the police in Ogden raided a polygamist compound and took several of the children into protective custody. A private detective who infiltrated the group told the police and newspaper reporters that the children and women in the family were being involved in bizarre sexual activities. The leader of the family apparently condoned and encouraged inappropriate relationships in his family organization. 41

Stories such as these are very troubling. The important thing to keep in mind however, is that people are people and the behaviors of a few should not condemn all of the group. There are members in all religious groups who have stepped over the bounds of proper behavior in one way or another. Incidents of abuse such as these are not common in polygamous families. However some psychiatrists would disagree with these statements. They feel the closed and complex relationships in Mormon and Fundamentalist families makes it easier for abuses to develop in them than in other families. 42

Men in pre-Manifesto Utah found numerous ways to organize their families just as Fundamentalists today have different methods of organizing their families. In early Utah some polygamous wives had their own homes and were independent of their sister wives. In other families the women shared a home and the children of all of the families lived as one large family. In both situations the children referred to the other women in the families as aunts but the women were considered sisters and brothers. In each family arrangement the fathers divided their time up among their families as best they could. Some families got along very well and others had a great deal of tension.
Fundamentalist men today basically use two living arrangements and have the same problems and challenges to resolve.

In situations where the plural families live together in one home, the chance for conflict among family members is high. In theory, all of the wives are equal but the first wife often is dominant as she is usually older than the other wives. Some of the men have resolved the conflict by marrying sisters. In some of the families each wife has her own room and the husband rotates sleeping with his wives. In this arrangement he has his own dresser in each wife's dresser. In another arrangement the husband has the master bedroom and the wives take turns sleeping with him in this room as the mistress of the house. In both situations the children in most cases live in large bedrooms in a dormitory style living arrangement.

The kitchens in most of the homes where two or more families live together are quite large and the wives rotate the household chores between them. The following arrangement could be adapted to meet any number of wives, this plan is for four women. The first week a wife might do all of the cooking for the family, the second week she would care for the children, the third week she would supervise the children as they cleaned the house and took care of the laundry and the fourth week a month was hers for some free time. She might spend the fourth week with her husband or have the time to devote to her personal interests. In any case she was free from all responsibility one week each month. Polygamy advocates claim such an arrangement reduces the stress of parenting for each mother and is superior to monogamy where a woman does all of the housework alone. Regardless of how his families are organized the father or husband serves as the chief administrator who arbitrates quarrels among the family members and makes decisions with the input of his wives.

The one complaint most frequently heard among Fundamentalist family members today and in the past is that the father is so busy with church work, his business, and supervising his families that he frequently does not have time for each wife or child individually. Young men are taught to assume responsibilities in helping to support the families at an early age. They are also taught to submit to the authority of their fathers and the leaders of their group, but often they do not have a close relationship with their own fathers. Dorothy Allred in her book, In My Father's House, mentioned that her father Rulon struggled to meet the needs of all of his children and wives. Among Allred's own children, most today are practicing polygamists. Some however have refused to accept the Fundamentalist lifestyle and are monogamists. Possibly these children felt their father was not able to spend as much time with them as they would have liked him to.

The issue of divorce is not easy to resolve in monogamy or polygamy. Brigham Young realized that some marriages could not be made to work and therefore cancelled sealings or granted divorces if it was necessary. In the Allred group, personally had two divorces. One was to Ann Eliza Webb and the other was to Mary Jane Bigelow, so he understood the problems of divorce well. In the Allred group dissatisfaction are granted sealing cancellations if it is necessary also. They are allowed to move from one family to another until they have found a family where they can be happy. In some cases the dissatisfied woman have left the group and have taken their children with them. When the women have left the group in this manner it has frequently caused problems because the fathers want their children to stay within the group.

Plural wives who are divorcing their husbands face some problems when it comes to divorce because they are not legally married, but they are technically protected under Utah law. In a plural family generally only the first wife is married legally and has a marriage license, ring and the right to use her husband's last name. Plural wives are generally married secretly by a group leader without such benefits. In some cases the plural wives have rings and have taken their husband's name but in other situations they have not taken his name for fear they might be detected as a plural wife. The children they produce are considered illegitimate. Some fathers might argue that under the law they do not have to support these children, especially if there is a cancellation of the sealing by the group. This is incorrect. Under common law a woman and her children may use any name she likes as long as they do not become involved in fraudulent activities. The children in a plural marriage are technically illegitimate but the father should support them even if there is no marriage. If the father refuses to claim the children as his children, the woman and the state of Utah can take him to court and force him to undergo medical tests to establish his paternity and to support the children.

The inequities that exist between the first and plural wives is due to some religious beliefs. Some leaders of the Fundamentalist families because polygamy is currently illegal in Utah. In August 1991, Paul Van Dam, Utah's attorney general, stated in the Salt Lake Tribune that polygamy is not legal because article three in Utah's constitution forbids it. Utah does not hunt down polygamists today as it did in the 1940s and 1950s because arresting and imprisoning ex-practicing polygamists during the 1940s and 1950s did not stop the practice. If anything it stifled the polygamists resolve to continue the practice.
The state also incurred tremendous welfare costs as it tried to provide for the families of the men and women who were incarcerated during those years.81

These frightening memories of previous persecutions by the state and the LDS church, have left many Fundamentalist families in a constant state of anxiety.82 While they recognize they are probably no longer in danger, they still do not trust the LDS church or the state. Children are taught to guard their identities when they are among strangers today as they did forty years ago and in pre-Manifesto times. Some families also guard their identities because one of the parents works for the LDS church or the state. The children fear that the parent would be fired from his job if he were discovered. The LDS church would also excommunicate them. Fear of discovery has also prevented some parents from seeking birth certificates for their children. Most Fundamentalist children are born in their homes and are attended by naturopathic physicians or midwives. These health care providers could obtain birth certificates for these children but they fear exposing the identities of the parents. Hence many children in the Fundamentalist groups could face problems later in their lives when they enroll in school or try to travel abroad and need a passport or visa.83

There is an interesting aspect in the relationship between the men and their wives that should be noted at this point. Most devout Fundamentalists believe that Joseph Smith taught the Law of Chastity in Nauvoo.84 They believe it was practiced later in Utah and they continue to practice it today. According to this law the woman dictates when she will have sexual intercourse with her husband. Every wife has her marriage consummated on her wedding night regardless of her age but after that many Fundamentalists believe sex should be reserved for procreation only. The Fundamentalists believe that this religious principle weakens the polygamy detractors' arguments that polygamous men are lecherous and use polygamy to meet their physical needs.

According to the Law of Chastity, a righteous woman tells her husband when she will most likely conceive and regulates the sexual union after fasting and praying about the matter. After she is impregnated the couple abstains from intercourse throughout her pregnancy and does not have intercourse again until nine months after the baby has been weaned. This gives the woman's body a chance to recover after the pregnancy and spaces the children.85 Fundamentalist families are frequently very large. One polygamous wife had eighteen children, all were healthy and lived to maturity. Most of the women today have smaller families of five to ten children.86

The Fundamentalists seek large families because they believe that they are building eternal family kingdoms that will perpetuate into the eternities.87 If worthy, a man and his wives will create worlds in the eternities and will live with them just as God the Father created and peopled this world.88 Many Fundamentalists also believe that God the Father was a polygamist and that Jesus was married.89

What role do the Allred men play in the lives of their daughters? It is true that the men in the Short Creek community do arrange the marriages of their daughters. Some of the girls are as young as thirteen and fourteen and are married to men who are much older in the other families in the community.90 On the surface it appears that the girls have little choice in the matter. But the facts show that many of the girls appear willing to accept this arrangement because they realize that older established men can provide a better life for them. Also, Short Creek is not the isolated community it once was. Large communities such as St. George are close by and the girls could live if they really wanted to avoid these marriages.91

The men in the Allred group allow their daughters much more freedom in picking a mate.92 Many of the girls in the Allred group have the chance to finish high school and a few even get some college education before they marry.93 Financial problems prevent some young women and men from furthering their educations but personal values are also a major consideration. Young women in the Allred group are taught to put religious and spiritual matters before personal gratifications or job satisfaction. Many girls also do not aspire to be more than homemakers or farm hands.94

Within Allred's own family, Fundamentalism was not forced upon the children. If the children asked his advise he and his wives encouraged the children to enter the principle or practice plural marriage. As a rule, Allred did not arrange his children's marriages.95 Priesthood help in arranging marriages could also work to the girl's advantage. If a girl wanted to marry or date a young man who had not shown any interest in her, she could approach her father or a priesthood leader and ask him to contact the man to see if he could become interested in her. If the man did not she was saved the embarrassment of initiating the contact personally and the priesthood leader or her father could then help her find another mate. Through this system any young woman who wanted to marry and become a mother could marry, she need not remain single unless she wanted to.96

81 Section 57
82 Section 58
83 Section 59
84 Section 60
85 Section 61
86 Section 62
87 Section 63
88 Section 64
89 Section 65
90 Section 66
91 Section 67
92 Section 68
93 Section 69
94 Section 70
95 Section 71
96 Section 72
How did the men affect the lives of their sons? Many of the Fundamentalist men are self-employed in the building trades or are involved in service-related industries. This provides them more privacy and has allowed them more flexibility to care for their large families than would have if they were employed by someone else. Sons frequently join the family business. Some boys however, do attend college and receive degrees in accounting, business education. A few have even studied law. Doctors are not found in this group through. Fundamentalists prefer the services of a naturopathic physician. In Brigham Young's early life he was very suspicious of doctors and advised people to avoid them. Later in his life the LDS church encouraged a number of women such as Romana Pratt to study medicine in the eastern medical schools. Maybe his early aversion to doctors has influenced the Fundamentalists who prefer herbal foods, cures etc. to treatment by traditional doctors. Allred delivered many of the babies of the women in his group and cared for people of all ages in his medical practice.

Many teachers and administrators who have worked with Fundamentalist children in the public schools report that these children are frequently good students and students leaders. The Allred children, particularly, were taught by their mothers that they should work hard and be the best students to show people that they were respectable citizens even if they lived in illegal family units. Most of Allred's children did not receive a college education because they were not able to afford the tuition. They would not consider applying for scholarships because they would focus on the happy attention they received. One of Allred's daughters graduated as the valedictorian in her high school graduating class and was not able to go to college for this reason. Once her children are raised she does plan to attend college if possible.

Some Fundamentalist families do not send their children to public schools. The mothers in these families tutor their children in reading, writing, and math skills. The number of boys who attend the Salt Lake Valley's various public schools is small. Parents and report that the Fundamentalist women are among their best customers. When the children get older they have the option of attending public schools or private schools run by the Fundamentalists themselves. One of the large buildings used by the Fundamentalists for Sunday services doubles as a school during weekdays. Other schools are held in several of the larger homes around the Salt Lake Valley.

The children in the private Fundamentalist schools are not provided with a variety of math, science and language classes because teachers are not available to teach all of these subjects. The Fundamentalist schools are also very politically and socially conservative and do not wish to expose their children to all of the vices in the modern education system. Some of the current ideas they object to in public education are sex education, evolution and communism. Their schools emphasize basic math and reading skills and trade and homemaking courses instead.

Several years ago the state of Utah took the John Singer family to court for not sending their children to public schools. This incident resulted in the deaths of Mr. Singer and later a police man when the family resisted the state's efforts to take their children from them. Since that time the state has not openly battled with the Fundamentalists over the way they educate their children. Vicki Singer, the matriarch of the family is currently serving time in Utah's prison and two of her sons are also currently serving sentences for killing Fred House, the policeman.

For those among us who see the growth of Fundamentalism as a threat, the next logical question might be what type of people are attracted to Fundamentalism? Henry Richards, a prominent Mormon and the former manager of the Granite Furniture stores, counseled a number of people who contemplated leaving Mormonism for Fundamentalism. His years of experience with these potential converts led him to conclude that there were three groups of people who were prime targets for Fundamentalist missionaries. All were people who were dissatisfied with their lives as Mormons for one reason or another. The first group was single LDS women, widows or divorcées. Women who were lonely, emotionally insecure and who felt isolated from the mainstream of the Mormon church frequently found the companionship and sense of belonging they were desperately seeking in Fundamentalist families. The second group were people who were dissatisfied with the changes they saw in the LDS Church. They felt the LDS church was straying from the teachings of early Mormonism and felt uncomfortable with new ideas. The third group were people who tended toward religious fanaticism. These individuals delved into the mysteries of the LDS church and were comforted by the scriptures should be taken very literally and could not accept broad interpretations of religious doctrines.

Some scholars and reporters have suggested that there are now more people practicing polygamy in Utah than there were prior to the Manifesto. The Fundamentalists themselves claim that their numbers are rapidly increasing every school year. It might appear now that this was a good time to move to legalize polygamy. Shortly before Allred was killed a movement was started to legalize polygamy in the state. Unfortunately the idea of

Surprisingly some of the Fundamentalists in the state are not interested in the idea of
legalizing polygamy. Not only would legalizing polygamy make it easier for anyone to enter the principle but, legalizing it could take the sacrifice out of living this lifestyle. Fundamentalist detractors have also suggested that the Fundamentalist groups thrive upon persecution and that without it the movement would die a natural death.\[12\]

What will become of the Allred group and family in the future? Time will tell whether polygamy is legalized and if this period of relative peace is going to last much longer. The chances are very good that polygamy will not be legalized if the LDS church, for one group, has anything to say about it. As far as the LDS church is concerned only God can tell it when to reinstate polygamy, not governmental or social pressure. The church also has a moral obligation to keep polygamy from spreading as polygamy is outlawed in Utah's constitution. In the meantime, the Allred group and family (Apostolic United Brethren) if left alone will most likely continue to function as it has in the past. They are a quiet generally lawabiding group of Americans who will continue to discreetly live on the periphery of American society where they feel most comfortable. From this vantage point they will patiently wait for God to vindicate their sacrifices and for the LDS church to recognize them and welcome them back into full fellowship.

Diagram of the Priesthood

The Patriarchal or Highest order of Polygamous Priesthood on earth, under the order of God, under the order of the Son of God — conferred by God from heaven

1. GREAT HIGH PRIEST — PROPHET OR PRESIDENT OF HIGH PRIESTHOOD
2. HIGH PRIESTS — COUNCIL OF EIGHT
3. COUNCILORS OF PRESIDENT
4. APOSTLES — HIGH PRIEST APOSTLES
5. PRIESTS
6. PRIESTS
7. BISHOPS
8. DEACONS

Kingdom of God

1. PRESIDENT (First, of High Priesthood)
2. HIGH PRIESTS
3. HONORABLE MEN OF EARTH
4. COUNCILORS

Church of Christ

Patriarch of the Church

HIGH COUNCIL
1. PRESIDENT
2. APOSTLES
3. COUNCILORS

PRESIDENT BISHOPRIC
1. BISHOP
2. COUNCILORS

Each Stake

Patriarch

1. PRESIDENT
2. COUNCILORS
1. BISHOP
2. COUNCILORS

Church Membership

Auxiliary Organizations — Not Of
THE SUPREME GOVERNMENT

GOADEAL

"Everlasting covenant was made between three personages before the organization of this earth, and relates to their dispensation of things to men on this earth: these personages according to Abraham's record are called God the first, the creator; God the second, the redeemer; God the third, the witness or testator."

Joseph Smith Compendium p.299

"Would to God I could tell you who I am; would to God I could tell you what I know."

Joseph Smith - July 7, 1843

HEADS OF SEVEN DISPENSATIONS;

Pearl of Great Price - Abraham 3:22-23

Times and Seasons, vol.6, p. 89

TWELVE APOSTLES

Doctrine and Covenants 29:12

144,000

Doctrine and Covenants 133:18

"Revelations 7:1-8"

Patriarchal Order of Priesthood

Inspired version of the Bible

Genesis 14:26-31

Numbers 11:16-17

Doctrine and Covenants

84:1, 19-23, 33-42, 63, 118

110:13-16

107:28-84

124:91-96

Historical Record, vol.6, p. 515

Key to Theology, 5th Edition p.70

KINGDOM OF GOD

The legislative body in the Kingdom of God was known in the days of Joseph Smith and Brigham Young as the Council of Fifty.

History of the Church, vol.7 p.213

Brigham Young said, "The General Council is the Council of Fifty."

History of the Church, vol. 7 p.379

"A few honorable men may be in that body and yet not belong to the Church of Christ," said Brigham Young.

Brigham Young - May 3, 1835

CHURCH OF CHRIST

Each ward, each stake, as well as the Church, when fully organized, shall have: first, a patriarch; second, a presidency; third, a bishopric; fourth, a high council.

Journal of Discourses vol. 9, p. 269-270

vol. 10, p.96-97

Regarding the Seventy, see D. and C. 167:25. 34

History of the Church vol. 2, p.418

KINGDOM OF GOD AND CHURCH OF CHRIST DISTINGUISHED

The kingdom of God, a political institution, and the Church of Christ, an ecclesiastical organization and mission - both are appendages to the Priesthood. Neither the Church nor the Kingdom is complete without the other.

Gates and Fall of Moloch. R.H. Roberts, p. 179,180