

Secret Mormonism and Christian Science – Part 1

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Part 1 · By Amelia A. Attmore

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Part 1
SECRET MORMONISM AND CHRISTIAN SCIENCE
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DEDICATED to the many lives blighted and the many homes broken up by these SECRET MORMON AGENTS, who say they are only just Christians come to preach the true Gospel of Jesus. They are best known as the Gospel Readers, the Evangelists, the Cooneyites, the Go-Preachers, or the Disciples.

Explanatory Introduction

This book does not refer to any conscientious person or Sect, who may be openly preaching our Lord's gospel without a name.

It strictly applies to the Go-Preacher Mormons, who apart from any delusion they may be under, and apart from any special object of deceiving others, advocate that Polygamy is essential to the extension of God's kingdoms.

But whilst they may teach and practice Polygamy, they do not preach it. First of all, because Polygamy is forbidden by law. Also the very word being objectionable, it would not be to any advantage to preach it openly.

The Latter Day Saint preaches the life of Jesus before His Cross, in exactly the same way as the supposed Go-Preacher does. They likewise preach from the Old Testament in the same manner. And if anything, the Latter Day Saint conceals from the world that he is a Polygamist.

In justice to the Go-Preacher, I have made it my business to once again get into contact with the Latter Day Saints, and as the result, I am able to publish the following extracts from the opening address of President Herber J. Grant, at the first Session of the Hundredth semi-annual Conference of the Church of Jesus Christ of Latter Day Saints, at their Tabernacle on October 5 th, 1929:-

"I rejoice in the opportunity of again meeting with the Saints in general conference. I am grateful for the blessings that we as a people have enjoyed during the past six months.

At the present time, we have:-

Stakes, 103

Wards, 933

Independent Branches, 70.

Total, 1,106.

Independent Branches are presided over by a President and two Counsellors, and are practically and to all intents and purposes, Wards. They are not, however, considered quite large enough to be regularly organised as such.

There are also at the present time:-

Dependent Branches, 41.

Missions, 28.

Branches in Missions, 783.

Making in round numbers nearly 2,000 organisations in the Church."

I may here mention, that I made enquiries regarding the 70 Independent Branches, from a Mormon Elder who has been corresponding with me for some little time. Needless to say that he, like the Go-Preacher Mormon Elders have so often done, evaded

my question, and merely stated that the Latter Day Saints have 28 Missions in the foremost countries of the world, on which I could call should I so desire.

However, the Cooneyites prove to be a stake in the Mormon Church. They are indeed Mormons of a very high order. The fact that their women folk wear Black Stockings as a token of being dead to the world proves this.

This book is written without prejudice, and without bitterness, solely to warn against these Latter Day deceivers.

It is my own experience, and the result of my own investigations and analysing. It unveils the supposed Go-Preachers; exposes their religion, methods, and actions; and, further, embraces Christian Science.

WOLVES IN SHEEP'S CLOTHING

In April, 1927, we were living in a small town in Southern Rhodesia. Our family consisted of my husband, self, two sons, and one daughter. One son, being away at a boarding school, there were four of us at home. Owing to the loneliness of the town, there was always a welcome for strangers, Christians especially. On arriving home from work one evening, my husband informed my daughter and myself that two lady missionaries had arrived, who appeared to be genuine Christians, something above the average professing Christian. We were highly delighted, as our souls were hungering for fellowship with other Christians. But, strange to say, on being introduced to them I was not at all impressed, but had an inward dread or mistrust of them, but rather than think wrong of any true child of God, I gave them the benefit of the doubt.

They held a few meetings in our Theatre Hall, after which, in a very shy and bashful manner, they asked if they might hold a few meetings in our dining room. I asked them under what name they went, or to what Sect they belonged. I was told that they had no name, Christians preaching the true Gospel of Jesus. They said Sectarianism was contrary to Scripture, and that they preached in different homes because the Apostles did so. I therefore gladly gave them the use of my dining room, and they held meetings at other homes also. They were four months in our town, during which time they were in daily contact with my daughter. They then went away for a month and returned again, staying at our house another month. It was during this period that I was continually asked if one or other of their Male Leaders might spend the day or the weekend at our home. The request always being accompanied with an apology of how sorry they would be to put us to extra trouble on their behalf. On the other hand, I was frequently questioned by the townspeople as to who the Missionaries were, who were staying with us. I could only say what I had been told, that they were not a Sect, but just Christians. One gentleman asked me if they were the Go-Preachers. I told him that I had never heard of such a Sect, but I would straight-way approach their Woman Leader on the matter. She seemed rather hurried, and said, "Oh! that is what some people call us." Investigations prove that they are called the Go-Preachers because they lay stress on the text in Matthew 10, 7, "As ye go preach," or the Cooneyites, because they are a movement supposed to have been started first by "Irvine" and later joined by "Cooney" in Ireland. But in truth they are a Mormon Sect and originated from America, and not from Ireland as is believed.

Judging from previous conversations with them, I was under the impression that "Irvine's and Cooney's" names were concealed, because of the trouble and family dissension their supposed followers cause wherever they go. This, however, is not so. Their names are never mentioned simply because they are not the original Founders.

I am not concerned as to whether the Go-Preachers have a name or not. But this I do know, that they are a crowd of Parasites, whom, when they do not feel like working any more, throw up their secular work, and go out in two's to preach. Some of them cannot preach at all, and I have known those who can preach a little to allow many weeks to pass with no preaching at all, but plenty of rest taken. Is it not a disgrace to civilisation, that these able-bodied men and women, should live free of charge at people's homes; eat the very bread which rightfully belongs to helpless children; accept money from girls and women, who have to work hard for all they receive: and further, travel all over the world at the expense of a few victims? Can they in the face of these hard facts say that they are preaching their gospel free of charge? Let us further bear in mind that they have no upkeep of a Church, no Tract printing, and no Advertising. Therefore, all the money which they receive from their victims is entirely for themselves.

They say that churches are money makers, because they take up a collection, or get up bazaars, in order to raise funds, but they do not say that they have a better method, that without asking they are able to bleed a few silly people.

In the short time I have known them, I have had no less than seven of them stay at my house from time to time. I once ventured to ask one how she got her living. This was when they thought I was going to join them. She said, "I will leave you a list of the workers' names, and when the Lord moves on your heart to send something for the work, you may send to any of the names on the list." This list is headed "South African Workers," but does not say workers of what? I have it in my possession to this day. Paul definitely states: "Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you" (2 nd Thess. 3-8). "For even when we were with you, this we commanded you, that if any would not work, neither should he eat" (2 nd Thes. 3-10).

I cannot find anywhere in the scriptures where anyone is authorised to live at other people's houses for nothing.

Apart from how these people obtain their living,

THEY PREACH A BLOODLESS GOSPEL

I have attended many of their meetings, and never once have I heard any of them preach a crucified Saviour, or a risen Lord. In fact one Leader, in discussing the subject of the Saviour's blood, said: "Were not the Apostles saved without blood?"

Without the shedding of blood, there is no remission of sins, is the teaching of Scripture, yet this is how they speak about the Saviour's blood.

They break bread, and drink wine, at their Fellowship meetings. Can it be that they drink the wine which represents our Saviour's blood, only as a token of fellowship among themselves? "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself not discerning the Lord's body" (1 st Cor. 11, Verse 29-30).

They base their salvation on the life of Jesus while on earth. He certainly said: "Learn of Me, for I am meek and lowly of heart," but He also died for our sins, and rose again for our justification.

It sounds blasphemous and grates on the Christian's ear, to hear them speak of our Lord's way as the "Jesus way." Truly they entered my home as wolves in sheep clothes, but "by their fruits ye shall know them." I thought I was entertaining Angels, but really I was harbouring Serpents. "Through covetousness shall they with feigned words make merchandise of you: Whose judgment now of a long time lingereth not, and their damnation slumbereth not" (2 nd Peter, 2-3).

We were not attending any church in particular when we first met them, but they were under the impression that we were leaning towards other religious Sects, and so through covetousness, they worked their way into our home. Made merchandise of us, and brought in their damnable heresies, beguiling unstabled souls and hearts,-as is described in 2 nd Peter, 2 nd chapter: "Spots they are and blemishes, sporting themselves with their own deceivings, while they feast with you." (Portion of 2 nd Peter, 2-13). THIS, IS JUST WHAT THEY DO!

My daughter conducted a Sunday School Class at the Wesleyan Church, and they told her this was wrong, for whilst she was under the impression that she was teaching the Scripture, she was only raising up Wesleyans. Whilst they were eating at our table, they were actually working underhand, and dabbling in our domestic affairs. In the end, the Male Leader deliberately took it on himself to send my daughter to the very house where he himself stayed, whenever he was in town. As I was beginning to find out their craft and deceit, I objected to this, realising that if she got further under their influence, she would dress in an untidy manner, which would be an injustice to the post she occupied, and which demanded neatness.

They teach that when a mother objects to their religion, she is not entitled to respect from her child. Evidently they do not know, or have forgotten the "Ten Commandments"—the only thing written by God's own hand—in the fifth of which children are instructed to honour their parents without condition.

Jesus told the young man who was eager to follow Him, that he would have to honour his parents, not even asking his age, nor whether his parents were Christians. Our Saviour Himself, when in agony on the Cross, remembered His mother. How can they who are supposed to live the life of our Lord, do and say the things these folks do? Truly all our righteousness is as filthy rags. "While they promise them liberty they themselves, are the servants of corruption, for of whom a man is overcome, of the same he is brought into bondage" (2 nd Peter, 2-19).

Their letters prove them to be overcome with deceit. Their Male Leader had the impudence to quote the text: "The mother shall be against the daughter, and the daughter against the mother for His Name Sake." How true, that when we turn our back upon God, He shall send a strong delusion that we should believe a lie rather than the truth. Not only did this man arrange for my girl to go to the house stated above, but also refused to let her return home, or go to a boarding house, and went so far as to hide her in a house, whilst the owners were away on holiday, the servant who was left in charge being one of the gang. After I did get the girl home, they arranged for her to sleep at the abode mentioned on a certain night, whilst their Male Leader was staying there. The excuse being that they were motoring early next morning. As our flat was only about two minutes away from the abode, there was no need for her to sleep out.

On another occasion they arranged for her to go on a week's holiday, and I have in my possession a letter proving that their Male Leader was there also.

To say the least. It is clear that their one object was to continually throw an innocent girl under the influence of a man, who has rolled about the world, and is thoroughly educated in this crafty and treacherous so-called religion.

THEIR INTRICATE METHODS

Their object in remaining for four months, and then going away for one month, to again return for a further stay, was undoubtedly to test the effect of their influence upon my daughter; to spy upon our domestic affairs, and to introduce us to the people already mentioned.

Their women workers are really advance agents, working their way into the people's homes in preparation for their Male Leaders, or Elders, who do the final damage. I have proved it so. They do not preach when their Male Leaders are present.

How deep, Satan's craft! He knows that there are few people who would close their doors in a woman's face, and that women are better able to gather scandal for his ministers to trade on. When their Male Leaders have been in a place and have half secured a Proselyte, they will send these charming ladies along to put the finishing touch to their work.

Thus the Proselyte is subtly drawn into their snare, and they are able to avoid drawing the attention of the police to their vagrancy.

Truly there can be no doubt that it was God's protecting care for women, which inspired the Holy Scripture to forbid them to preach. We see everywhere how that when a woman steps beyond her calling, she falls a prey to Satan and becomes a tool in his hands wherewith to accomplish his evil purposes. Note the many soul-destroying religions invented by women, and also how deceitfully women are being used in religions invented by evil men.

When these women took their departure from our home, to go to their town abode, they persisted on my taking a holiday, and staying at their abode, which I did.

This was in October, 1927. It was not so much a trap for myself as for two of my young friends whom they knew would come to the abode if I invited them. I was, therefore, continually urged upon to invite them, but thank God, these young friends realised that they were preaching a false doctrine and therefore said that they could not have fellowship with them. Whilst I was there the same woman leader was continually apologising for the untidy condition of the house and the children, also for the poor food. She was continually saying that she could talk about the all-round untidiness, but did not know how to tackle the food question. I suggested approaching the Child Welfare Society.

At this she became very excited, and would under no circumstances hear of such a step being taken.

The truth of the matter was that she was eating the food which rightly belonged to the children, and therefore was not in a position to dictate in that direction.

Does this not show the evil of these Parasites living at other peoples' homes for nothing? The Male Leader once said that these children took after the father for being delicate. This statement was quite uncalled for, but it was because he was afraid of the truth dawning on me that he was also eating what was rightfully the children's.

I was further told by the woman leader that if I offered payment to the hostess for my board, she would be very much offended. This placed me in a very difficult position. I, however, got out of the difficulty by buying something each day towards the afternoon teas or in the way of fruit, and gave the hostess some money when I left, for sweets for the kiddies. This amount, together with what was spent as described, was the amount I had put aside for my board whilst there.

Her object in inviting me there was not so much to throw me under obligation, as it was to entrap my friends.

During my ten days' stay at the abode, I think I was of all people the most miserable, and often I went into the bathroom to have a good cry. I felt instinctively that I was surrounded by a strange atmosphere. I noticed that they spoke different to other people, and I could not fail to see the extreme authority exercised by the Preachers over their victim. I also noticed that whatever I said to the hostess was carried back to the Preachers. It is evident that they had a three-fold object in inviting me to the abode. First of all, to trap my friends as already stated; secondly, to bring me under the observation and influence of the Hostess, who only appeared to me as a very inferior and uneducated individual; thirdly, to break me in. I use this term, as the woman leader was continually nagging at me for, what she called, having an unyieldable spirit. It is further clear that her object for instructing me not to pay the Hostess was simply because she thought that if she failed to win me by the methods described, she might do so by throwing me under an obligation to the Hostess. Finally, because I was unwilling to become a door mat to the Go-Preachers, and allow them to control my home, I was told that I was not a Christian, and possessed an unyieldable spirit. Anyhow, I am truly thankful to God for delivering me from their snares, and am rejoicing in the glorious liberty of our Lord's Gospel, and am as free as the air I breathe. His blood not only saves to the uttermost, but keeps to the end.

I could not fail to notice their continual nagging with regard to their victims' dress, or any bit of jewellery they may be wearing. Their object is to nag, until the victim becomes melancholy, and his or her jewellery useless, so that they may sell the same, and hand the proceeds over to their preachers.

I further consider it my duty to state that the best room in the abode is kept for their parasite leaders, whilst the children who are, as before mentioned, delicate, have to sleep in a small back room, next to the bathroom, and their bed clothes were anything but clean.

I once had occasion to go into their room, when the Hostess, by way of apology, said: "Oh! this is the orphan's room," and yet all is said to be done for the Lord's sake. Their Male Leader declared that the Hostess was a good woman and did not let her children take God's place. He undoubtedly is her God.

After I returned home again, I was continually receiving letters from their Woman Leader asking whether this one, or the other, might spend a week end at our home. Thus they kept an eye on my daughter, who at this time was in the Civil Service, and nearly due for about 5 ½ months' leave, or a cash equivalent. It was thus not to their advantage to remove her from the Service straight away. But as they were afraid of losing their prey they were anxious to get her into their town abode, and have her initiated, or sealed, unto themselves. To accomplish this a transfer was necessary, and to get a transfer, a medical certificate was essential. They also corresponded with her at the office.

Inquiries proved that on the 13 th December, 1927, she put in an application to be transferred. This application was officially ignored.

In about March or April, 1928, she applied to a doctor for a certificate in order to obtain her leave earlier than was due. The doctor, however, could not find cause to warrant such a certificate, but at the beginning of May, 1928, their Male Leader again visited us. On several occasions he gave my daughter what he said were quinine tabloids. These tabloids were always given to her the very last thing at night, when there was not much fear of them being closely noticed, and never more at a time than what he considered was the right dose. He said that when sweating is produced, there would be no risk of catching cold.

It is evident that his tabloids were as sound as his reasoning, for they answered his purpose. The tabloids were a drug, not to make her ill, but just to appear run down, and languid, in order to obtain a medical certificate. The same doctor, who not six weeks previously had refused, was now willing to grant a certificate recommending a change—not because she was actually sick, but just run down.

I knew nothing about the medical certificate, and was led to believe that it was at the discretion of the Service that she was being transferred.

I however, found out that she applied for transference, and when I spoke to her on this point, she concealed the fact that she had again applied for transfer in the beginning of May, and said, "Oh, that was on the 13 th December, 1927," thus shielding her instigators.

I never saw the bottle from which the tabloids came, and as the girl was in the habit of taking quinine, I did not take much notice. It is clear that he took a low advantage of this fact. But is not the object and effect of the tabloids, combined with the fact of her having concealed from me that an application was made for a medical certificate and transfer, sufficient evidence to show that their one aim was to get the girl away from home and have her entirely under their influence and control, and is such not the work of Mormons?

Anyway, lodgings were procured, but these were refused as unsuitable, and she was sent to the Abode, where a great deal of bogus nursing took place, and where she was instructed in the art of lying and deceiving.

Four days before my daughter left for their town abode, the Male Leader, who was with us at the time, asked me to put up another of their members for a few days, an elderly woman who was supposed to be passing through the town, and would travel up with my daughter for company's sake.

This was all a blind. The truth of the matter was that this woman was put in charge of the victim whilst on the journey to the abode, where he himself would come afterwards. In order to throw off suspicion he left our house to visit another member for a few days, then returned, packed his baggage and left for the abode. According to a letter in my possession he could not have been there very many days before he immersed her, and initiated her, into their secret vows. Thus the victim was secure and safe in the claws of the Go-Preaching Eagles.

My daughter left home on the 24 th May, 1928. As I was bitterly opposed to her going, she definitely promised me that she would only stay a day or two, but once there, no effort was made to procure other lodgings, and any which were procured by myself, were refused as unsuitable. Finally they boldly refused to let her go to a boarding house, whereupon I transferred my home to town, but they then refused to allow her to live with me again.

On the 21st Jun, 1928, not dreaming that Mormons were hiding my daughter, I called at the abode, and the hostess herself answered the door. When asked if I might see my daughter, she walked back into the house pretending to see whether the girl was in one of the bedrooms or not and then came back to me saying that my daughter had gone for a spin on her bicycle. This was a lie, as she had not slept at the abode on the previous night. On being told that she had gone for a spin on her bicycle, I could only return home. Shortly afterwards she arrived on her bicycle, and later the following letter came into my hands:-

"Your mother was round looking for you this morning. We had to make an excuse for you. Perhaps you had better jump on your bike, and go down and see her for a few minutes. Tell her you were out when she called. We must not let her think you were hiding from her, or did not wish to see her. Be wise, show this to 'Kate,' then burn it."

Note how the girl was instructed to lie, and to deceive me!

On the 3 rd July, 1928, I not only found out that they were hiding the girl, but I also found out the house where they were hiding her. Upon my arrival there, I was first told that she was not there, and later that she was, but they refused to let me see her on the ground that she was tired, and wanted rest. I then went to fetch my husband to see whether he could influence the woman who was in charge of the victim to let me see my daughter, and after a great deal of persuasion my husband was told that we might go in for just a few moments, one at a time, but I took my chance and followed in just after him, and behold, the girl was in bed in an inner room, looking half dazed or half asleep, and there did not seem to be a shadow of doubt that she was under the influence of either hypnotism or drugs. It was after this that she was sent away for a week, during which time she was continually under the influence of their Male Leader. We had a great deal of trouble to get her home after she returned, and when we did succeed, she came in the afternoon, and on the following morning she left for the office, but instead of coming home after work, she went straight to their abode again, and quite late that evening a note came saying that the girl was sick and that the doctor had ordered her to be kept quiet, or complications would arise.

Upon receipt of this note, I went straight to the abode and asked to see her. The hostess said: "I think she is asleep," and went to her room pretending to find out whether she was sleeping, but I followed close on her heels and found the girl in exactly the same condition as before, either drugged or hypnotised.

Their object in sending the note late in the evening, was because they did not think I would take the trouble to walk the long distance in the dark. I was also asked not to worry about my daughter as she would be all right. But I knew it was a hoax, and I walked to the abode regardless of the dark or the distance. Apart from the said influences, she had a slight cold, and they only got a doctor because they thought they would beat me that way. But that was just where they made the blunder. They refused to let the girl either come home or go to the Hospital. However, I made it my business to find out the doctor, and as she refused to come home, the doctor promised me that he would send her to Hospital the next day. Meanwhile, my husband went to see her. She was not aware of the fact that I had seen the doctor, and she told my husband that the doctor said it would not be advisable to remove her, as pleurisy might set in, but two hours later she found herself in Hospital. The truth of the matter was that with the exception of a slight cold she was not sick at all; the idea was to keep her at the abode.

If pleurisy or other complications were about to set in, would not any doctor prefer to have such a patient in Hospital, rather than in a private house?

On another occasion when my daughter was staying at the abode, I noticed the Hostess mixing two peculiar-looking mixtures in two tumblers. I immediately asked her what it was. "Oh!" she said, "it is the doctor's mixture." I am convinced that this was a lie, for it was

the same day my daughter went to Hospital, and when I saw her there the next day, I noticed that the medicine the nurse gave her was entirely different to the mixture the Hostess gave her.

The next thing was, the hostess of the abode asked the Sister in charge not to let me see my daughter. But I informed the doctor about this, and the matter was soon settled, as he told them that on medical grounds he could not stop people from visiting their relatives in Hospital, and that their religion had nothing to do with the medical authorities. Thus they were outwitted, and I walked in.

So far as I know, it is always understood that the worse patients are, in Hospital, the more their relations are entitled to visit them. And would any person who is really ill stoop to telling lies, such as my daughter told at the instigation of her Go-Preacher or Mormon friends?

She was only seven days in Hospital, and I visited her every other day. The last time I saw her there was on a Tuesday, and I was going to visit her again on the Thursday. She, however, was discharged on the Wednesday, and again went to the abode. She sent me a note on the Thursday just in time to stop me from going to the Hospital. This note stated that the doctor had forbidden her to cycle, and she therefore could not come home.

This was a lie, and their object in sending the note in time to stop me from visiting the Hospital was not to save me from walking the long distance, but to conceal from the Hospital authorities that she had again gone to the abode without my knowledge.

They were very indignant because I sent the girl to Hospital, it being an unnecessary expense, as the hostess, who possessed wonderful nursing ability, could have looked after her. But was it not an unnecessary expense to get a doctor just because they thought they could bluff me that way? and if it had not been for the fact that I am a Christian I would be perfectly justified in calling them a set of smart fools.

I think it will be a long while before they will again engage the services of a doctor in order to bluff others!

I was at this time their Mormon letter fell into my hands, and I informed their male leader that I understood their system, and for fear of exposure he instructed her to go home. She, however, spent most of her time at the abode.

We, however, moved into another house, just about two minutes' walk from the abode, and things went smoothly until the night of the 11 th August, 1928, when they again had their male leader staying at the abode, and arranged for the girl to sleep there also. Because I was opposed to this she threatened to leave home again, and so they had their way, and ever after this I was treated as less than a stranger by my own child. Indeed the disdain and cold indifference with which she treated me, and which I endured in silence and tears, is more than I can describe.

The following are quotations taken from their letters, after I got her home again:-

"I hear your mother has taken a flat, and that you are with her now. Do trust things are better now in the home, and that you are not allowing her to take control. Try and be firm but kind."

What impudence, "try and be firm but kind."

" 'H' wrote to me and said he had a letter from both of them, and that he sent them on to you, and asked you to forward on to me. So I am anxiously waiting for them, just to see what attitude they are taking up now."

"H" is their male leader to whom my husband and myself wrote, with regard to my daughter returning home.

"I hope your heart has been encouraged in spite of all you have passed through these last few months. It has certainly been a strain. But it will be a standby in coming days."

Note the hypocrisy and deceit after turning mother and daughter into strangers. Is it not Satan's method of blindfolding and soothing his victim? But for the poor girl being utterly in their power, she would have seen that the above was an insult to common intelligence.

"Your mother has lost a certain amount of hold of you now, and I hope you will never let her get the same hold over you again. Are you handling your own money now?"

I have never controlled my daughter, nor handled her money. We have always worked with love and understanding, and were the best of friends until these false teachers crept in. How true the Word of God: "For we hear that there are some which walk among you disorderly, working not at all, but are busybodies" (2 nd Thess. iii, verse II).

What a true description of the writer of the above: "Are you handling your own money now?" Would it not be better if she turned out and worked for her living, instead of controlling her victim's money in this deceitful manner?

The following quotation "A" is taken from "W. M. Rule's" Booklet:-

A. "One of the first results of their lowly-way doctrines" (?) -writes a correspondent-"is the loss of natural affection. I saw it in others, and I have found it in my own experience."

Quotation "B" is taken from a letter written by a person who knew the supposed Cooneyites in Ireland:

B. "We had a friend an earnest Christian who joined the Cooneyites, and after some years in answer to prayer, she was delivered, and came right out of the movement. Like your daughter, they seem to become so hard-hearted and lose all natural affection. So unlike the spirit of Christ."

Apart from all these evidences, we see here in our own town, how that after people have joined this Sect, they do not care whether their own starve or die. So long as they can work to keep these parasites, is all that matters.

Eventually, no less than three attempts were made to transport the girl out of the country under the pretence of a holiday. But I was fortunate in preventing this transportation on each occasion.

GO-PREACHERS AND CHRISTIAN SCIENTISTS WORK HAND IN HAND

On the 28th December, 1928, after I had prevented my daughter a second time from being transported out of the country under the pretence of a holiday, she was transferred back to her old “office” in the small town where we lived. When the Go-Preachers first came our way, I travelled down with her and stayed at the boarding-house with her for a few days. She did not speak half a dozen words to me whilst on the journey. And if she happened to be speaking to other people when we were at the boarding-house, and I happened to come on the scene, she would leave the company straight away. However, I returned home again.

I was indeed very perplexed with regard to the attitude the girl had taken up towards me, when someone drew my attention to a case in which they were suspected of having drugged a woman away from her husband. It then dawned on me that I had never seen the bottle out of which the tabloids came, which their male leader gave to my daughter whilst staying at our house. And later I came across a letter written by my daughter to a doctor friend, and which she had either forgotten to post, or decided not to post. On the strength of this letter I began to investigate in that direction, and interviewed the doctor. It is as the result of this interview and investigation, that I am able to publish the methods used in working the girl out of my home.

In March, 1929, I found out that they were making a third attempt to transport her out of the country. I immediately took steps and succeeded, in again preventing her from leaving the country. To accomplish this, I had to travel to where she was, and to my amazement found another bottle of medicine in her room. This medicine was prescribed by one of the Go-Preachers. The bottle bore the label of a chemist in another town. It was evident that they were afraid of having the mixture dispensed by a local chemist, and so had it done by a chemist elsewhere and had it either handed to her by one of them passing through by train, or posted to her; anyway, it was at this time that I heard most glowing accounts of the progress my daughter was making towards Christian Science, and notwithstanding the deep convictions of my own heart that nothing but the power of God could deliver her, I was delighted as I thought that Christian Science would be preferable to the mysterious and underground religion she had joined but a year since, and whilst under this impression, I arranged matters so that she might remain where she was, in order that she may spend a little more time with her Christian Science friends, and give the Go-Preachers’ influence a chance of wearing off.

I had not forgotten the foul methods that were used when they worked her out of my home and the impudent manner in which their leaders came to my house afterwards, and dictated conditions under which the girl might return to me.

At this time I was quite unaware that an elderly Christian Science man was infatuated with her. I looked upon this man as a friend, never dreaming of any treachery, as far as he was concerned, and confided in him, after which I again returned home. A few days after my arrival home, this Christian Science man and his brother also arrived in town, and called to see me, and asked me to introduce them to a Christian Science lady whom I always used to visit at the Christian Science Reading Room, and whom my daughter knew I was very fond of. She evidently thought that this lady might influence me to stop exposing the supposed Go-Preachers. The moment this Christian Science man asked for an introduction, I suspected treachery. But nevertheless I gave him the benefit of the doubt. A few days after my daughter also arrived in town to attend the Go-Preachers Convention. This was Easter, 1929, and I noticed the Christian Science man attending these meetings with my daughter. I could not understand this at all, because at Easter, 1928, I asked their male leader whether my son might attend their Convention meetings, and he refused, saying that the day-meetings were strictly private, yet in 1929 they allow a Christian Science man to attend, who at one time was responsible for having them boycotted.

It is clear now that the reason he was allowed into the meetings, and to go about with my daughter telling people that I was labouring under a delusion and a misunderstanding, and that matters were now cleared up between us, was to remove the stigma of Mormonism and to throw people off the scent.

My daughter with her Christian Science friend, who is now her husband, went so far as to buy a bioscope ticket for one person, and attended the pictures with him just to bribe and bluff him that the Go-Preachers were not Mormons, and that everything was all right between mother and daughter. Since it is known that the Go-Preachers condemn both Christian Science and bioscopes, and yet use them, this strengthens the finger which points to Mormonism, for is it not a fact that the Mormons are the only people who do things contrary to their religion if their religion is going to benefit thereby, and consider such doings unto holiness?

It is clear that my daughter’s husband, owing to his infatuation, had become a tool in the hands of the Go-Preachers.

I was utterly slighted and ignored by both my daughter and her husband, with regard to their speedy and secret marriage. Further showing how this Sect works in secret and in the dark, for this slighting was the instruction and outcome of the evil tuition my daughter received from the Go-Preachers.

And as for her husband, if he had been a Christian instead of a Christian Scientist, he would not have consented to a secret marriage, but would have set her a better example, by pointing out to her that it was wrong.

Thus again is shown the bad influence of the Go-Preachers exercised over him through my daughter, and whilst everything may be fair in love and war, I think for him to claim the girl’s hand in marriage, for his small services rendered to this Sect, was an extortional price, and makes him worse than “Shakespeare’s Shylock,” since his services only consisted of lies and bluff. It is fraud. For that self-same reason, he took the girl away to be married in a place where she was not known.

I afterwards found out that my daughter, with her husband and his brother, again visited my friend, the Christian Scientist lady, with the express purpose of telling her that the Go-Preachers were not Mormons. Does it not seem strange that whilst the Go-Preachers

say they are not Mormons, they will not come out in the open, and say who they are and where they originate from? A small advertisement in the daily paper ought to do it. And when a girl is prepared to sell herself, soul and body, on their behalf, does it not clearly show that there is something seriously wrong, which she is hiding, even at the cost of her life and happiness? I may here add that at this time I had not told any one that the Go-Preachers were Mormons. They themselves gave the game away by defending themselves before they were accused.

Anyhow, since she has been married, and living out on their Mine, I have written to her, pleading with her to come out from amongst the supposed Go-Preachers, and not to pass me like a stranger. For she often comes to town, and practically passes my door, but never calls in to see the mother who has almost lost her sight.

Indeed the poor girl has sunk so low in the scale of callousness, that she stoops to even return my pleading letters, through the instrumentality of two unfortunate men (her husband and his brother) who know no better, and who have never experienced the love of God in their hearts. Men who have for years preached Spiritualism in a most fanatic manner, and have for the past thirteen years advocated Christian Science. It is with reluctance that I write in this strain about them. But it is nevertheless the truth, and in return for these services to her, she plays the piano for them at their Christian Science meetings. Does this not show how these two Sects work hand in hand?

The following is a note written by my daughter's brother-in-law, at the direction of her husband, and the instruction of herself:-

"Mrs. _____

I got a letter from you and I opened it, and of all the rubbish and bosh I ever read, that letter capped the lot. 'E' would not read it, and I am sending it back to you, and must ask you kindly not to write any more. For I'll put all of them in the fire, or send them back again-unopened. FINISHED."

This note was enclosed in my letter when they returned it to me. I may state that in the first instance, I addressed the letter to my daughter, and not to her husband. Would people with the love of Christ in their hearts do such a thing? No never.

Christian Science is, to an extent, based on the phrase: "Do unto others as you would they should do unto you." I wonder how my daughter's husband would like another to do unto him, as he has done unto me, to run away, and marry my only daughter secretly, and then not even have the decency to come forward and acknowledge his wrong. And how would he like to have his letters returned to him?

It truly is man's inhumanity to man, which makes countless of millions mourn.

Not only does Christian Science bribe people with good health, but also with prosperity.

It is neither Christian nor Science, but just a demon cult.

It is, further, not known for people to associate themselves with both Christian Science and Spiritualism at the same time.

Seemingly the time is not far off, when all Anti-Christian sects will unite, not only individually, but as a whole. Let us, therefore, preach Christ Crucified! So that our fellow man may be saved from falling into these Anti-Christian snares.

During October, 1929, there appeared an article in our local paper to the effect that Christian Scientists do what Jesus did, or what He told His disciples to do, to go about preaching and healing.

May I be permitted to point out that Christian Science is the one sect who have no preachers. They have readers at their meetings. The first reads a portion of Scripture, and the second reads "Mrs. Eddy's" interpretation thereof from her textbook. There is a vast difference between a reader and a preacher. Those whom our Lord or His disciples healed were healed instantaneously and free of charge. Not by any hypnotic influence, but by Divine Power.

During the time my husband was out of employment I had a lot to do with Christian Scientists. But it was not until after he had obtained work that my Christian Science friends suggested that I should see their practitioner with regard to my eyes. It was suggested that even if I only paid a few shillings each week it might be worth my while.

My daughter's brother-in-law asked me if they succeeded in getting her out of Mormonism would I give Christian Science the credit? Had they done so, I would have been obliged to give them the credit. But about a week after his request, I received a letter from him trying to bluff me into writing a testimonial for Christian Science, telling me that she would eventually come out from Mormonism.

In the case of my daughter:-

One of the first things they did was to control her money. When my husband was out of a billet I once asked her to lend me 30s. She point-blank refused. I knew at once that the Go-Preachers were at the back of this refusal, and that there was not the slightest doubt but that she had told them how brave and obedient she had been in refusing me this loan. For shortly afterwards I found a letter containing the following words:-

"I am glad you took my advice on being careful. Bank a little when you can."

Telling her to bank is but one of their devices not to let her find out what they were up to. She was further instructed not to tell me any of her affairs. But in spite of this instruction, and in spite of her salary being increased, after they took control of her I found out that she did not bank any money, and on the contrary the money I helped her to save was fast leaving the bank. And it was certainly not spent on herself. Does not this explain their reason for instructing her not to tell me any of her business? And the fact that they would not allow her to stay at a boarding-house, or with me, was but further proof that they meant to capture all the money they could.

The following is a quotation taken from a letter written by their Woman Leader to my daughter:-

"But still the Brothers have one home. And it would be nice, if that woman got saved."

It took me a long time to understand why she should refer to me as that woman, when she was the best of friends with me, and when these abled bodied men were actually staying at our house, and me doing all I could to make them happy and comfortable.

I, however, see through it now. It is clear that the girl had decided to join "the Jesus way," and this was their hypocritical method of leading her to believe that I was no longer a fit person for her to live with. In fact they even refused to let her share a room with me, as I was not serving God in the "Jesus way." And certainly, if on that account, I was no longer a fit person for her to live with, naturally a boarding-house would not be a fit place either. Then where was she to live but with them?

The above quotation not only shows the method used to capture even her board and lodging, but is a clear admission that they live on people who are not of their fold.

I know that their chief object to get her into their abode, was to inculcate and pollute her mind with Mormonism, and further to have her entirely under their influence, observation, and control.

But seeing that they were prepared to sell her in marriage to the man already described, who owns a Mine, it is clear that apart from doing away with any claim I may have on her, and apart from this man's small services of lies and bluff on their behalf, £ s. d. played a prominent part. For instead of having to pay her board to outsiders, she is now in a position to wangle, if not steal, her husband's money in order to support Mormonism. Also it has opened another home for them.

They have been known to refuse to anoint and lay hands on a young man for the gift of the Holy Spirit, simply because he refused to sign all his property over to them.

PARTING HUSBANDS AND WIVES

I find that the excuse they offer the public concerning a wife whom they took away from her husband is that he was a bad man, and that the wife wanted to follow Jesus. If this were the case, is it not the first duty of a Christian wife to be with her husband, and to do all she can to win him for Christ? Is it not their place as Christians to try and bring about a reconciliation? And if such were impossible, surely we have our law courts? Where are we going to end if every religious sect is going to separate husband and wife? I have been told definitely by one of their leaders that they took this woman away from her husband because he objected to their religion, and that they thought her eternal welfare came first. Also they thought it would be better if the husband took the responsibility of the children, as the wife would have to turn out to work. This tallies with the husband's statement, that when-ever he came home his house was untidy and no food ready for him. His wife was either reading the Bible, or she would be at the abode. This religion broke up his home, drove his wife mad; and as the result he had to take the guardianship of the children.

This unfortunate woman is now in an asylum. The excuse they offer for her being there is that she only had 13 hours sleep in seven days, and that she was worrying about getting her children back. Was it not indeed madness to listen to the Go-Preachers' instruction, to part with her children at all? Especially when we have facilities for children in Rhodesia which few other countries could boast of.

Whilst I was at the abode in October, 1927, I saw a letter written by one of their preachers then in London to this poor woman. It was an absolute piece of bluff, as to how God would bless and reward her for the sacrifice she had made for him, namely—the giving up of her husband, children and home. And I might state that in the case of my daughter I have had the same excuse put forth. I have it in their own writing.

They have an initiating or sealing ceremony, after which the victim is doomed and tied to them for all time. It would seem as if it entails loss of character, a threat of death or some physical injury should the victim break away and expose their pledge. What-ever it is, it has a powerful hold over the victims, and demands perfect obedience, even to the giving away of their own flesh and blood. Like all Mormons, the elder's word is law. Indeed there is nothing but the grace of God that can deliver them.

Judging from the behaviour of my daughter as well as what I have seen in others, I am convinced that no woman who has been initiated into their secret vows remains of sound mind. It would be a calamity to think that people of sound mind would behave as they do, after they had been initiated into the said vows, and what else could be expected, where drugs, hypnotism, and what is nothing short of witchcraft, are practised. It is common knowledge that Mormonism often drives its victims to insanity and suicide.

A census of their membership shows that they have at least four women to every man in our Colony.

In our own town they have twelve women and three men. They have more or less the same proportion in other towns. I do not think that they are very anxious to secure many male converts, as they never seemed to have troubled to win either my husband or my son. In fact, as I thought they were genuine Christians, I asked them several times to have a chat with my husband with regard to him becoming a Christian, but this they never did

Like the Latter Day Saints, the Go-Preachers nearly always visit in the afternoon, when husbands are out, and usually work their way into the homes of widows with daughters. It is evident that husbands and fathers are obstacles, and likely to make matters awkward

They specially seek out cases where there is domestic trouble, so that in the event of a law suit they may have the benefit of the doubt. And it will be noticed that they usually get away with the wife. I have not known a single instance where they took the husband. Since all Mormons despise, and look with contempt on, the law, and denounce all churches and their ceremonies, we might conclude that it is under these circumstances that the Go-Preachers do not consider that the separating of husbands and wives is violating the sacred laws of God

Surely we can understand that if they consider they live above the law, and that the churches are of the devil, it is only natural that they will not recognise marriages solemnised within the law courts or within our so-called Christian churches, as they term them.

THE GIVING AWAY OF ILLEGITIMATE CHILDREN

With reference to the infant they gave away. The child was not given to an outsider, but to another of their victims who happens to have a husband, and people are led to believe that the child is her own.

Does it not seem strange that the leader of a religious sect should instruct a mother to give away her child, I believe even before it was born? And does it not seem still more strange that he should just tell another to take the child, and the thing is done with-out a murmur? Why is his word such a powerful law?

It is hard to believe that such lies, intricacy and scheming could be practised by any religious sect, but that is where Mormonism comes in.

Seeing that the elder's word is law, what is there to prevent him from marrying his victims unto himself?

What is the object of their victims always going away on holiday? Can it be that there is a secret Salt Lake City elsewhere, where children are being born and given away, as was done in the case of the infant mentioned herein?

THEIR RAILWAY CONCESSION

While they say they have no name, and quote Scripture for it, they are willing to take a name in order to obtain a concession on our railways, and in the bargain tell lies about the matter.

Taking it for granted that they had a concession, I asked their woman leader how they managed to get it without a name? She definitely replied: "That it was at the suggestion of the manager, and for the satisfaction of the railways only, that they were designated the Christian Church, and that the concession only held good on the Union railways." I, however, found out otherwise.

What could her object be to tell me these lies, but to throw me off the scent? And is not the fact that they have no name at all, but another and more intricate method of taking a false name?

THEIR FINANCIAL SYSTEM

They seek out those whom- they think would be useful to them financially, and persuade them to sign over all their property and whatever money they possess, and go and preach. Often such victims after preaching for a year or two decide to give up preaching for this sect and are thus left penniless.

I also know for a truth that some of the Go-Preachers' victims wangle and rob their own in order to give to, what they call, 'the work'. Whilst their great cry is that ministers and churches are hirelings and money-makers, I have not yet met a minister who accepted money knowing that the same, if not directly stolen, has been wangled as the Go-Preachers do. I have also known them to receive fairly large amounts of money, and since they travel at reduced rates, live free of charge at their victims' homes, and have no upkeep or expense of any description, it would be nice to know where the money goes.

On entering a new town they usually engage a room either furnished or unfurnished, and fix it up to suit their own requirements. Their victims in other towns would send them money and provisions for this. Once they have succeeded in working their way into some home, they never pay any more rent in that town. It will be noticed that they are always on the alert, and in an undetectable way; their ears are kept wide open as to whether enquiries are being made, as to how they get their living. They travel backwards and forwards, and arrange it so that they, more or less, see each victim, or hear from each victim at least once a month, or once every three months, according to the distance.

Thus they not only keep an eye on each, but prevent the attention of the police being drawn to their vagrancy.

In one case, a gentleman, becoming melancholy after arguing with them (a common result), sold his farm and stock, and handed the proceeds over to them. He broke up his home, going with them in one direction, and his young wife in another, with one of their supposed woman preachers. These are but a few of the things which come to light. The Saviour said: "The foxes have holes, the birds have nests, but the Son of Man hath not where to lay his head." The Go-Preachers occupy the best rooms in people's homes, and eat the very bread which belongs to the children of the various homes where they stay. Is this not swindle of the vilest nature?

Indeed if we look at their all-round financial system, we might almost conclude that they are one of the richest organisations in the world, in spite of their trying to make people believe that their maintenance drops from the skies.

Continued in Part 2