1 A OKAY.
2 Q THEN THE LAST ONE WAS THE GENERAL FIELD OF MAINTENANCE
3 OR, NAMELY, COERCION?
4 A YES, SIR.
5 Q ARE YOU SAYING THAT COERCION IN KEEPING THE PEOPLE --
6 A -- IN LINE AND IN THEIR ORGANIZATION.
7 Q ALL RIGHT. AND DID YOU FORM ANY OPINION AS TO THAT
8 CHARGE?
9 A I FELT THERE WAS NO VALIDITY TO THE CHARGE.
10 Q OKAY. NOW WE'LL GO BACK TO THEM. AND FIRST, LET'S TALK
11 ABOUT THE SO-CALLED SEDUCTION SYNDROME THAT THE DEFENDANTS HAVE
12 COINED.
13 FIRST, WHAT DO YOU UNDERSTAND THAT THE WRITERS ARE SAYING
14 THAT THE CHURCH IS DOING IN THIS REGARD?
15 A I UNDERSTAND THAT THE WRITERS ARE SAYING THAT THE CHURCH,
16 THE CHURCH FOLLOWS A PATTERN OF PREYING ON THE WEAK AND THEN
17 SEDUCING THEM AGAINST THEIR KNOWLEDGE OR WILL BY A PROCESS OF
18 SEDUCTION. THE VERY PHRASE OF SEDUCTION MEANS TO ME THAT SOME-
19 THING IS DONE BY THE USE OF ONE DYNAMIC FOR ANOTHER PURPOSE.
20 Q ALL RIGHT. AND WHAT YOU HAVE TOLD US NOW IS THAT IN YOUR
21 OPINION, THAT IS NOT TRUE AS IT RELATES TO EITHER WITNESS LEE OR
22 THE LOCAL CHURCH. IS THAT RIGHT?
23 A YES.
24 Q NOW WILL YOU EXPLAIN TO THE COURT WHY, IN YOUR OPINION,
25 YOU FEEL THAT THAT IS NOT A TRUE STATEMENT?
26 A LET ME BEGIN BY SAYING THAT I THINK THAT THE WRITER OF
27 THE BOOK MISUSED A SCHOLARLY ARTICLE IN THIS REGARD, THE
28 LAUGHLIN AND STARK MODEL OF CONVERSION, TO A DEVIANT PERSPECTIVE,

1 WHICH IS NOW OVER A DECADE OLD, WAS INTENDED TO SAY ONE THING,
2 BUT THE AUTHOR OF THIS VOLUME MISCONSTRUED IT TO SAY ANOTHER
3 THING, AND THEN APPLIES THAT TO THE LOCAL CHURCH. THERE IS AN
4 INTERESTING ISSUE HERE.
5 THE LAUGHLIN AND STARK MODEL, CALLED A PROBLEM-SOLVING
6 MODEL, PRESUMES THAT AN INDIVIDUAL IS IN THE TIME OF STRESS
7 AND THAT THEY SOMEHOW ARE THEN MET BY ANOTHER INDIVIDUAL WITH A
8 SIMPLISTIC SOLUTION TO THEIR PROBLEM AND THAT THEN THEY ARE
9 SWEPT OFF THEIR FEET AND ONLY DISCOVER LATER, IF EVER, THAT
10 THEY HAVE BEEN DUPED.
11 THAT WAS NOT THE INTENT OF THE ORIGINAL ARTICLE ITSELF,
12 NOR HAS IT BECOME THE OBVIOUS IMPLICATIONS OF THIS MODEL IN A
13 NUMBER OF SCHOLARLY ARTICLES WRITTEN SINCE THAT TIME. I'LL
14 EXPLAIN WHAT I MEAN.
15 THE LAUGHLIN AND STARK ARTICLE ASSUMED THAT PERSONS WHO
16 COME IN OR WHO ARE CONVERTED ARE BEING, ARE UNDER STRESS, OF
17 SOME LIFE KIND OF STRESS, TRYING TO SETTLE A PROBLEM IN THEIR
18 LIVES. THAT IS WHAT WE MIGHT CALL AN ACCIDENTAL EVENT IN THEIR
19 LIVES, PARENTS HAVE DIED, THEY FAIL TO COERCE, AD INFINITUM,
20 SOMETHING YOU WOULDN'T EXPECT IN THE DEVELOPMENTAL PROCESS.
21 LATER EVENTS HAVE SHOWN, RECONFIRMED, REALLY, WHAT WE
22 HAVE KNOWN TO BE TRUE FOR SEVENTY YEARS, SINCE THE EARLY STUDY
23 OF WILLIAM JAMES AND HIS STUDENTS AT HARVARD, THAT CONVERSION
24 IS AN ADOLESCENT PHASE OF LIFE EXPERIENCE, PREDOMINANTLY, AND
25 THAT MANY OF THE PERSONS THAT LAUGHLIN AND STARK THOUGHT OF
26 EXPERIENCING PROBLEMS ARE REALLY SEEKING PURPOSE OR MEANING TO
27 THEIR LIFE, QUITE NORMALLY, AND THAT THE SOCIAL INSTITUTIONS
28 THAT THEY WERE INVOLVED IN IN THEIR EARLIER YEARS MAY OR MAY

1 NOT MEET THEM, MEET THOSE NEEDS, SO THAT TRANSFERRING ONE'S
2 LOYALTY TO ANOTHER GROUP, ANOTHER SOCIAL INSTITUTION, IS MUCH
3 MORE OF A NORMAL LATE ADOLESCENT PHASE OF THE LIFE PROBLEM
4 THAN THE AUTHOR OF THIS BOOK MAKES IT OUT TO BE.
5 I CAN ONLY PRESUME THAT THE AUTHOR DIDN'T KNOW DEVELOP-
6 MENTAL PSYCHOLOGY OR HAS HAD LIMITED RELIGIOUS EXPERIENCE. BUT
7 BUT, YOU KNOW, CHARLES STEWART, FOR EXAMPLE, OF --- WRITING FROM
8 THE MENNINGER FOUNDATION ON ADOLESCENT RELIGION, SAYS THERE IS
9 ONE OF THREE WAYS THAT ADOLESCENTS MAY REACT TO THEIR FORMER
10 RELIGIOUS BACKGROUND; QUITE NORMALLY, THEY MAY EITHER LEAVE IT
11 ENTIRELY, WHICH A NUMBER OF ADOLESCENTS DO. THAT'S BEEN A
12 DOCUMENTED SOCIOLOGICAL PHENOMENON THAT PEOPLE LEAVE RELIGION
13 IN LATE ADOLESCENCE, RETURN TO IT IN MIDLIFE, OR THEY MAY
14 CONFORM TO THEIR RELIGIOUS UPRBRINGING, GO RIGHT ON WITH IT,
15 AND BECOME ARDENT MEMBERS OF IT.
16 I'VE SEEN THAT IN MY PARISH, WHERE CERTAIN CHURCHES WERE
17 CHARACTERIZED BY PARENTS AND THEIR CHILDREN. OR THEY MAY TAKE
18 AN ALTERNATIVE ROUTE THAT HAS SIMILARITIES OR DISSIMILARITIES
19 TO THEIR PARENTS' RELIGION.
20 MELTON AND MOORE, FOR EXAMPLE, WRITING IN "THE CULT
21 EXPERIENCE," SEE THIS AS VERY NORMATIVE AND AS VERY NATURAL.
22 AND THEY SAY, FOR EXAMPLE, THAT MOST PEOPLE LEAVE THE CULTS
23 AFTER TWO OR THREE YEARS. I DON'T THINK THAT'S BEEN NECESSARILY
24 TRUE OF THE LOCAL CHURCH. PEOPLE FIND THEIR HOMES THERE. IT'S
25 MUCH MORE THE SIMILAR TYPE TO PARENTS' RELIGION.
26 Q THEN ARE YOU SAYING THAT EVEN THE FIRST PREMISE THAT THE
27 AUTHOR OF THIS BOOK WAS UTILIZING, NAMELY, THAT THE PEOPLE ARE
28 WALKING AROUND --