

1 Q That would go back to what period of time?

2 A 1976.

3 Q Do you know anything about what John Hash's  
4 relationship was with the Local Churches?

5 MR. GRIDLEY: Objection. Calls for speculation on the  
6 part of the witness. Hearsay.

7 THE WITNESS: John Hash has a son-in-law who's one of  
8 the clergy, so to speak, in the Local Church of, I think in  
9 Seattle.

10 Q BY MR. HUNT: You discussed the matter of the book  
11 The Mind Benders with John Hash?

12 A Yes.

13 Q Was that on just one occasion?

14 A Several occasions.

15 Q Over what period of time?

16 A Six or seven months.

17 Q Now, with reference to the chapter on the Local  
18 Church, I'm going to invite your attention to certain portions  
19 of that chapter. I'll quote from it as follows:

20 "They began a rhythmic chant, 'O  
21 Lord Jesus, O Lord Jesus, O Lord Jesus,  
22 O Lord Jesus.' They seemed hypnotized.  
23 And you were beginning to feel the same  
24 way. They pitched and rolled together  
25 with the beat. That odd intonation? It  
26 was Chinese. You recognize it now. You'd  
27 not figured it out before because the  
28 majority by far were Caucasian. But that

1 intonation was sure enough Chinese."

2 In your experience with the Local Church, is that a  
3 true statement?

4 A. In my experience, no.

5 Q. So far as a description of Witness Lee -- I'll  
6 quote.

7 "And the older Chinese gentleman?

8 Who's he? That is Witness Lee, the  
9 autonomous dictator of this world-wide  
10 religious cult."

11 In your experience, is that a true statement?

12 A. No.

13 MR. KLUNDER: Mr. Hunt, I don't think your questions of  
14 that witness are fair. You're asking about compound  
15 statements. I don't think this witness tends to indicate that  
16 Mr. Lee is an older Chinese gentleman.

17 MR. GRIDLEY: Move to strike the last two responses on  
18 that, Counsel.

19 MR. PAISLEY: Let the record be clear that Mr. Hunt was  
20 quoting directly from the book.

21 MR. GRIDLEY: I understand it that way.

22 MR. KILLORIN: Incidentally, it hasn't been said, but  
23 for the benefit of the witness, if these lawyers do all the  
24 talking, the judge will later make a determination as to  
25 whether he will listen to them. That shouldn't influence you  
26 in your responses. You just tell the truth.

27 Q. BY MR. HUNT: In the book under the title, "Method  
28 of Operation of the Local Church," to give you the title, it's

1 stated, and I quote.

2 "The brainwashing, or mindbending,  
3 of the Local Church is, I believe, the  
4 most powerful and lasting of any cult on  
5 the contemporary religious scene."

6 Is that a true statement in your experience?

7 A. No, no.

8 MR. GRIDLEY: Continue on the objection as to the form  
9 of the question propounded by Mr. Hunt on the ground they are  
10 ambiguous and compound.

11 At this point, if you're going to continue to read  
12 sections but not ask individual questions about individual  
13 words, I would request a continuing objection to that sort of  
14 question.

15 MR. HUNT: You may.

16 MR. KLUNDER: I'll join.

17 MS. HOPKINS: I'll join, too.

18 Q. BY MR. HUNT: And again, I quote.

19 "It means to mind control is as  
20 frightening as it is effective. It  
21 begins with what I believe to be an  
22 involuntary forfeiture of all normal use  
23 of the human mind."

24 Is that, in your experience, a true statement?

25 A. No.

26 MR. GRIDLEY: I'd have to add an additional objection  
27 that the question as it seems to me that the sentence reflects  
28 an opinion rather than a fact. I'm not sure whether you're

1 asking whether he agrees with that opinion or whether he wishes  
2 to state that to be factually true.

3 MR. HUNT: I think the question is explanatory of itself,  
4 and I believe the answer is responsive to the question.

5 Q With reference to the Local Church mantra.. The  
6 quote is, I quote.

7 "The Local Church 'Mantra.' The  
8 first of these mindbending tools is the  
9 Local Church mantra. They would  
10 violently reject any such suggestion  
11 that it is a 'chant.'"

12 I'll ask you with respect to the first part of  
13 that, "The first of these mindbending tools is the Local Church  
14 mantra," in your experience, is that true?

15 A I need to have the question restated. I'm not  
16 understanding the question.

17 Q This is a quote from the chapter on the Local  
18 Church. With respect to -- it refers to mindbending tools  
19 stating in this quote.

20 "The first of these mindbending  
21 tools is the Local Church mantra."

22 First, I'll ask you, in your experience, was there  
23 a mindbending tool, as you saw it, being used in the Local  
24 Church?

25 A No.

26 Q A mindbending tool of any kind?

27 A No.

28 Q Was there a mantra?

1           A       Define "a mantra" for me. Are you talking about  
2 the chant?

3           Q       Apparently, based upon a prayer -- well --

4           A       Just define the word, so I understand exactly what  
5 you mean by it.

6           Q       Well, what is your definition of the word  
7 "mantra"?

8           A       I would assume it means the repeating of a phrase  
9 like, "O Lord Jesus" or "Hallelujah" or "Praise the Lord."  
10 I'm not sure though what you mean it to be.

11          Q       I think we'll have to look to what Jack Sparks  
12 meant it to be.

13                   Well, before I ask you a question, I'll read  
14 further to answer your inquiry about the mantra. I'll quote a  
15 quotation and then break it up and ask you some questions  
16 about it, Mr. Lampe.

17                   "The Local Church 'Mantra.'

18                   The first of these mindbending tools is  
19 the Local Church mantra. They would  
20 violently reject any such suggestion  
21 that it is a chant. No doubt they would  
22 even condemn that practice as heathen.  
23 Nonetheless they have their mantra. And  
24 it's not all that different from that of  
25 the Hare Krishna cult.

26                   "Listen to Witness Lee's view of  
27 the effectiveness of the mantra: 'We  
28 have seen that to reach the unbelievers,

1 no preaching is necessary. If we help  
2 them to say 'O Lord' three times they  
3 will be saved....All they have to do is  
4 open their mouths and say, 'O Lord,  
5 O Lord.' Even if they have no intention  
6 of believing, still they will be caught!'

7 "The Local Church's mantra is the  
8 phrase 'O Lord Jesus.' I know that  
9 phrase sounds terribly Christian, but  
10 from my repeated observation, the phrase  
11 becomes a psychological device. It is  
12 repeated over and over again, day in and  
13 day out. Meaning and content of the  
14 phrase are immaterial.

15 "Even as the TM mantra, or  
16 'Hare Krishna, Hare Krishna, Krishna,  
17 Krishna, Hare, Hare, Hare Rama, Hare  
18 Rama, Rama, Rama, Hare, Hare' will change  
19 your life, so will the repetitious  
20 mouthing of the phrase 'O Lord Jesus.'  
21 It can produce a state of altered  
22 consciousness."

23 Now, that, apparently, is the author's,  
24 Jack Sparks', idea of a mantra.

25 A. Okay.

26 Q. Now, going back to the sentence, "The first of  
27 these mindbending tools is the Local Church mantra."

28 First, I'll ask you in your experience, did you

1 observe what you would in any way understand to be a mindbending  
2 tool in the Local Church?

3 A. No.

4 Q. Did you observe anything that you would consider to  
5 be a mantra in the Local Church?

6 A. No.

7 Q. Therefore, in your experience, is the statement,  
8 "The first of these mindbending tools is the Local Church  
9 mantra," is that a true statement, in your experience with  
10 reference to the Local Churches?

11 A. Say that again.

12 Q. "The first of these mindbending tools is the Local  
13 Church Mantra."

14 I say, in your experience, is that a true  
15 statement?

16 A. No.

17 Q. Did you observe anything in your experience with  
18 the Local Church to indicate that it was not different from  
19 that of the Hare Krishna cult?

20 MR. KLUNDER: Can I have the question back?

21 MR. GRIDLEY: You want to rephrase it, Mr. Hunt?

22 Q. BY MR. HUNT: The author writes this quote, "and  
23 it is not all that different from that of the Hare Krishna  
24 cult," speaking of a mantra.

25 Did you see anything, to your knowledge, which was  
26 similar to the Hare Krishna cult in the Local Church?

27 A. No.

28 Q. In your experience, did you see anything used in

1 the calling upon the Lord or anything of that kind which was,  
2 "the phrase and its variations used as a substitute for the  
3 rational use of the mind"?

4 A. No. I need to have it stated again. I get lost  
5 in the second part. Go to the first part again.

6 Q. Referring to what the author has stated as a  
7 mantra which has been read to you and which you stated did not  
8 exist in your opinion, I mean, in your experience, the question  
9 is with reference to the phrase. In your experience, is it  
10 true that that phrase and its variations were used as a  
11 substitute for the rational use of the mind?

12 A. No.

13 MR. GRIDLEY: Objection; ambiguous.

14 Q. BY MR. HUNT: I'm going to ask you in your  
15 experience with the Local Church, did you see anything to  
16 indicate that people who were attending these meetings, members  
17 of the Church were kept into the church by fear?

18 A. No.

19 Q. In the book, *The Mind Benders*, in the Local Church  
20 chapter appears the following about fear.

21 "Fear, it seems to me, is the ultimate  
22 weapon in the Local Church. It is a fear  
23 few Christians have ever known or even knew  
24 existed.

25 "Once in, you must not think about  
26 your circumstances. Do not ask if it's  
27 right or wrong. Never admit you're trapped.  
28 Just go along with it all. It will all be

1                   over some day. 'O Lord Jesus, O Lord  
2                   Jesus.'"

3                   Now, in your experience, did you observe any  
4                   indication of those that you saw or knew and observed to be  
5                   members of the Church to indicate any such kind of fear?

6                   MR. GRIDLEY: Objection; no foundation; calls for  
7                   speculation of this witness.

8                   THE WITNESS: No.

9                   Q        BY MR. HUNT: Did these people at any time in your  
10                  experience -- and I refer now to people you saw attending the  
11                  meetings of the Local Church -- people that -- the meetings  
12                  that you refer to in Anaheim, did you see anything on their  
13                  conduct to indicate that they had lost touch with reality, and  
14                  their minds were bypassed?

15                  A        No.

16                  Q        Did any of these people that you observed fit this  
17                  description? I quote.

18                                "They cease being able to relate  
19                                normally either amongst themselves or those  
20                                outside their 'church' in the everyday  
21                                relationships of life, such as husband-wife,  
22                                parent-child, and employer-employee."

23                  A        No.

24                  MR. GRIDLEY: I'd have to move to strike as there's no  
25                  foundation for this witness's opinion in this regard.

26                  MR. HUNT: Now, I quote again.

27                                "Many will leave the Local Church over  
28                                the years. Few will ever find rest, peace,

1 or a place where they fit once they do.  
2 The emotional and spiritual devastation is  
3 to great. Most have become emotionally  
4 dependent on the Local Church system.

5 "Those who remain in the Local Church  
6 will fare even worse. They have deliberately  
7 removed themselves from the people of God.  
8 They must bear the consequences of that  
9 action in full. Their minds no longer  
10 function normally because of the effect of  
11 this mind-manipulation cult, and they will  
12 go on being emotionally dependent on the  
13 Local Church. It's a sad situation. Most  
14 who could have been productive Christians  
15 are neutralized for the rest of their lives.  
16 It's a great price to pay for religious  
17 zeal."

18 Q In that statement, did you observe with relationship  
19 to the occasions you were at a meeting of the members, at a  
20 meeting of the Church or at Anaheim or talking with any persons  
21 who were associated with the Church or members there, did you  
22 observe that their minds did not appear to be functioning  
23 normally?

24 A No.

25 Q Would you consider that statement to be untrue?

26 A Yes.

27 Q Do you consider the statement that the Local Church  
28 is no church at all but a cult that stands self-refuted and ,