

EXHIBIT O

1           IN THE DISTRICT COURT OF THE UNITED STATES  
2                   FOR THE EASTERN DISTRICT OF MICHIGAN  
3                           SOUTHERN DIVISION

4  
5 AMERICAN FREEDOM DEFENSE  
6 INITIATIVE, PAMELA GELLER, and  
7 ROBERT SPENCER,  
8                   Plaintiffs,

9           -vs-

CASE NO. 2:10-cv-12134

HON. DENISE PAGE HOOD

10  
11 SUBURBAN MOBILITY AUTHORITY  
12 FOR REGIONAL TRANSPORTATION  
13 ("SMART"); GARY L. HENDRICKSON,  
14 Individually and in his official capacity as  
15 Chief Executive of SMART; JOHN HERTEL,  
16 Individually and in his official capacity as  
17 General Manager of SMART; and BETH  
18 GIBBONS, Individually and in her official  
19 capacity as Marketing Program Manager  
20 of SMART,  
21                   Defendants.

22 \_\_\_\_\_ /  
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25

1 The Deposition of PAMELA GELLER  
2 Taken at 1450 West Long Lake Road  
3 Suite 100  
4 Troy, Michigan  
5 Commencing at 9:58 a.m.  
6 Thursday, May 9, 2013  
7 Before Anne H. Chilton, RMR, RPR, CSR-3669  
8 APPEARANCES:  
9 MR. ROBERT J. MUISE - P62849  
10 American Freedom Law Center  
11 3000 Green Road  
12 Unit 131098  
13 Ann Arbor, Michigan 48113  
14 (734) 635-3756  
15 rmuise@americanfreedomlawcenter.org  
16 Appearing on behalf of the Plaintiffs.  
17  
18 MR. CHRISTIAN E. HILDEBRANDT - P46989  
19 Vandevor Garzia, P.C.  
20 1450 West Long Lake Road  
21 Suite 100  
22 Troy, Michigan 48098-6330  
23 (248) 312-2800  
24 childebrandt@vgpclaw.com  
25

1 APPEARANCES (CONTINUED):  
2 MR. AVERY E. GORDON - P41194  
3 Suburban Mobility Authority for Regional Transportation  
4 Buhl Building  
5 535 Griswold Street  
6 Suite 600  
7 Detroit, Michigan 48226  
8 (313) 223-2153  
9 agordon@smartbus.org  
10 Appearing on behalf of Defendants, Suburban Mobility  
11 Authority for Regional Transportation ("SMART");  
12 John Hertel, Individually and in his official  
13 capacity as General Manager of SMART; and Beth  
14 Gibbons, Individually and in her official capacity  
15 as Marketing Program Manager of SMART.  
16  
17 ALSO PRESENT:  
18 MS. CHELSEA PASQUALI  
19 MR. ROBERT SPENCER  
20  
21  
22  
23  
24  
25

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1 MR. HILDEBRANDT: Do you have a middle name?  
2 THE WITNESS: No.  
3 MR. HILDEBRANDT: Let the record reflect that  
4 this is the deposition of Pamela Geller taken pursuant  
5 to notice to be used for all purposes under the  
6 Federal Rules of Evidence, the Federal Rules of Civil  
7 Procedure, and the common law.  
8 Can we go off the record, please?  
9 (An off-the-record  
10 discussion was held)  
11 MR. HILDEBRANDT: Let's go on the record  
12 then.  
13 EXAMINATION BY MR. HILDEBRANDT:  
14 Q. Ms. Geller, are you currently employed?  
15 A. Yes.  
16 Q. Where are you employed?  
17 A. I am president of the American Freedom Defense  
18 Initiative.  
19 Q. American Freedom Defense Initiative is a defendant --  
20 or a plaintiff in this case; is that correct?  
21 A. Yes. I think so.  
22 Q. Are you qualified here today to speak on behalf of  
23 American Freedom Defense Initiative as well?  
24 MR. MUISE: Objection. This deposition was  
25 not noticed as a Rule 30(b)(6) deposition. So I will

1 Troy, Michigan  
2 May 9, 2013  
3 About 9:58 a.m.  
4 THE REPORTER: My name is Anne Chilton, court  
5 reporter with Hanson/Renaissance Court Reporting  
6 located at 400 Renaissance Center, Suite 2160 in  
7 Detroit, Michigan.  
8 Today is Thursday, May 9th, 2013. This is  
9 the time and place for the deposition of Pamela Geller  
10 being taken at the offices of Vandever Garzia located  
11 at 1450 West Long Lake Road, Suite 100, Troy,  
12 Michigan, 48098.  
13 PAMELA GELLER,  
14 having first been duly sworn, was examined  
15 and testified on her oath as follows:  
16 THE WITNESS: I do.  
17 THE REPORTER: And present today is Attorney  
18 Robert Muise on behalf of the plaintiffs from Ann  
19 Arbor, Michigan, Attorney Christian Hildebrandt with  
20 Vandever Garzia, Attorney Avery Gordon with SMART,  
21 Plaintiff Robert Spencer, and Mr. Hildebrandt's law  
22 clerk, Chelsea Pasquali.  
23 MR. HILDEBRANDT: Can you state your full  
24 name for me, please?  
25 THE WITNESS: Pamela Geller.

1 state for the record the answer is her -- her  
2 deposition that is going to be taken pursuant to the  
3 notice is the deposition of Pamela Geller. You didn't  
4 notice this as a 30(b)(6) deposition.  
5 MR. HILDEBRANDT: Well, I'm not required to,  
6 under the court rules, to notice it as a 30(b)(6)  
7 deposition, as you well know.  
8 MR. MUISE: No. That's exactly not true.  
9 MR. HILDEBRANDT: Well --  
10 MR. MUISE: You have to designate specific  
11 categories that you are going to -- that you want to  
12 -- that you want to ask of a corporate entity and then  
13 we designate who the witness is pursuant to what  
14 your...to what questions you designated, the subject  
15 matter you designate. You've done neither of those.  
16 MR. HILDEBRANDT: Rule 30 (b)(6) is a method  
17 in which you can identify a witness, just like a  
18 question at a deposition is a method in which you can  
19 identify an appropriate witness of an organization.  
20 Rule 30(b)(6) specifically says that it does not  
21 preclude a deposition by any other procedure allowed  
22 by the rules. And so if Ms. Geller here is the person  
23 who would normally be produced as the 30(b)(6)  
24 witness, she can certainly identify herself as that  
25 and this can proceed as a witness from both based upon

1 the rule you cite.  
2 MR. MUISE: You have to identify the subject  
3 matter upon which you intend to inquire of the  
4 corporation. You have not done that.  
5 MR. HILDEBRANDT: If I choose to name the  
6 corporation directly, then I have to identify that and  
7 you get the opportunity to identify the witness, I  
8 agree, that is what 30(b)(6) is for, however, in this  
9 deposition I get to ask her whether she would also be  
10 the 30(b)(6) witness and ask her questions concerning  
11 the corporation as well.  
12 MR. MUISE: It has not been properly noticed.  
13 She's going to be answering pursuant to her personal  
14 knowledge as a plaintiff in this case, Pamela Geller.  
15 MR. HILDEBRANDT: Okay. So she's not  
16 allowed, you're saying, to answer questions for AFDI.  
17 MR. MUISE: At this deposition she's going to  
18 be answering questions in her personal capacity as a  
19 plaintiff, Pamela Geller.  
20 MR. HILDEBRANDT: Can you answer my question  
21 about whether you're going to allow her to answer  
22 questions about AFDI with a yes or no?  
23 MR. MUISE: She -- whatever personal  
24 knowledge she has about AFDI, she can answer those  
25 questions, but she's not testifying here on behalf of

1 AFDI.  
2 MR. HILDEBRANDT: Fair enough.  
3 MR. MUISE: She was not noticed as such.  
4 MR. HILDEBRANDT: Again, I don't believe she  
5 needed to be, but we'll proceed as you wish, and if we  
6 need to bring her back, we'll bring her back.  
7 BY MR. HILDEBRANDT:  
8 Q. Ms. Geller, you said you were the president of  
9 American Freedom Defense Initiative?  
10 A. Yes. Executive director.  
11 Q. Is there a difference between president and executive  
12 director or are you both?  
13 A. It's a distinction without difference.  
14 Q. Okay. It's one -- it's one thing with two names  
15 essentially is what you're saying; correct?  
16 A. (Witness nodded.)  
17 Q. Is there a title for president and a separate title  
18 for executive director?  
19 A. I don't know.  
20 Q. Okay. Fair enough.  
21 All right. What is American Freedom Defense  
22 Initiative?  
23 A. It's a 501 -- it's a non-profit.  
24 Q. And what is its purpose?  
25 A. It is a human rights organization dedicated to freedom

1 of speech, freedom of conscience, freedom of religion,  
2 freedom from religion, and individual rights.  
3 Q. Okay. Does it have a particular focus within that  
4 broad category?  
5 A. I just --  
6 MR. MUISE: Objection, vague.  
7 BY MR. HILDEBRANDT:  
8 Q. Does it?  
9 A. I just answered the question.  
10 Q. I didn't hear because Mr. Muise was speaking at the  
11 same time. What did you say?  
12 A. I just answered the question.  
13 Q. Okay. My question was does it have a particular focus  
14 within that broad description you gave.  
15 MR. MUISE: Objection, asked and answered,  
16 vague.  
17 BY MR. HILDEBRANDT:  
18 Q. What was the answer?  
19 A. It's a human rights organization dedicated to freedom  
20 of speech, freedom of conscience, freedom of religion,  
21 freedom from religion, and individual rights.  
22 Q. Okay. Do you focus on any particular religion  
23 primarily?  
24 A. Maybe.  
25 Q. What would that religion be?

1 A. Islam.  
2 Q. How long have you been associated with American  
3 Freedom Defense Initiative?  
4 A. Since 2009.  
5 Q. I understand that you've had a number of blogs prior  
6 to that time, is that correct, since prior to that  
7 time?  
8 A. What's -- what do you mean about blog?  
9 Q. Do you know what a blog is?  
10 A. I know what a blog is.  
11 Q. Okay.  
12 A. Do you mean blogs? Do you mean posts?  
13 Q. I mean blogs, actual blogs, not specific posts.  
14 You've been operating, for instance, the  
15 atlasshrugs.com blog for how long?  
16 A. February 2005.  
17 Q. Do you have any other blogs that you regularly post on  
18 or manage?  
19 A. I have other blogs. I don't post regularly, but  
20 American Freedom Defense Initiative has a blog.  
21 Q. What is the internet address for that?  
22 A. AFDI.US.  
23 Q. And how long has that been operating?  
24 A. I don't recall.  
25 Q. Okay. Was it pretty much since the inception of AFDI?

1 A. No. Later even, I think, but, again, I don't recall.  
2 Q. Can you estimate what year? Was it 2009, 2010?  
3 A. I don't recall.  
4 Q. Okay.  
5 A. But later than 2009, but, again, I can't be held to  
6 it.  
7 Q. Are there any blogs that -- any other blogs that you  
8 work with regularly?  
9 MR. MUISE: Objection, vague as to work with.  
10 BY MR. HILDEBRANDT:  
11 Q. Do you operate any other blogs?  
12 A. Not regularly.  
13 Q. Okay. Well, at all?  
14 A. SOIA has a blog.  
15 Q. S-O-I-A?  
16 A. Yes. That's really not updated.  
17 Q. What about Refuge From Islam?  
18 A. Yes, Refuge From Islam. Also not updated regularly in  
19 answer to your question.  
20 Q. Are there any others that are similar to Refuge From  
21 Islam that are operated sporadically even?  
22 A. SION, a relatively new website. SION.  
23 Q. What is the web address for SION? SION. --  
24 A. SIONations.org, I think.  
25 Q. Is there two Ns or is it SIONations --

1 A. One. No. One. One. One. One.  
2 Q. So SIONations.com?  
3 A. .org.  
4 Q. .org. I'm sorry.  
5 And what about the SOIA website?  
6 A. Not updated regularly.  
7 Oh, that's SOIA -- SOIA -- I don't recall.  
8 SOIAAmerica.org.  
9 Q. SIOAmerica?  
10 A. S-I-O-AAmerica. Again, I'd have to get it to you. I  
11 don't recall. It's not done regularly in any fashion.  
12 Q. Would that be a .org as well?  
13 A. Yeah.  
14 Q. Are there any other blogs that you can think of?  
15 A. Not that I recall.  
16 Q. Is TruthAboutMuhammad.com or .org a blog?  
17 A. It's a website.  
18 Q. Okay. You don't consider that to be a blog, do you?  
19 A. No.  
20 Q. Just informational?  
21 A. No. Just...  
22 Q. Yes? Informational only?  
23 A. Yes.  
24 Q. Okay. Do you operate any other informational only  
25 websites?

1 A. MyJihad.US. TruthAboutQuran.org.  
2 Q. Can you spell Quran in that one for me? /  
3 A. Q-u-r-a-n. /  
4 Q. Anything else?  
5 A. Not that I recall.  
6 Q. Okay. So those are the ones that come to mind today.  
7 A. Yeah.  
8 Q. MyJihad.US and TruthAboutQuran.com, are those blogs as  
9 well as informational --  
10 A. .orgs.  
11 Q. I'm sorry.  
12 Are those blogs as well as informational or  
13 primarily informational?  
14 A. Primarily informational.  
15 Q. Are all of these websites and/or blogs also associated  
16 with AFDI?  
17 A. I don't know how you mean, honestly.  
18 Q. Okay. Are they operated by you under your guise as  
19 the executive director of AFDI or do you wear a  
20 different hat, so to speak?  
21 A. They're operated by Pamela Geller.  
22 Q. Okay. You know you're here to give testimony  
23 concerning your litigation brought against SMART;  
24 correct?  
25 A. Yes, sir.

1 Q. Arising out of ads that were presented to SMART by  
2 American Freedom Defense Initiative; correct?  
3 A. Correct.  
4 Q. You have presented those -- or you have become a  
5 plaintiff as well, Robert Spencer who is also present  
6 today also a plaintiff in addition to AFDI; correct?  
7 A. Repeat that.  
8 Q. All three of you are plaintiffs; correct?  
9 A. Yeah.  
10 Q. Okay. As you sit here today knowing what you know, do  
11 you have any different position in this lawsuit than  
12 AFDI would have otherwise?  
13 MR. MUISE: Objection, vague.  
14 BY MR. HILDEBRANDT:  
15 Q. As you know the issues, can you think of any  
16 inconsistencies between the positions you'll give  
17 today and what the position of AFDI would be on those  
18 same issues?  
19 MR. MUISE: Objection, vague and insofar as  
20 it may call for a legal conclusion.  
21 Answer if you can.  
22 A. I don't know how to answer that question.  
23 BY MR. HILDEBRANDT:  
24 Q. Are you aware of any inconsistencies in your position  
25 and AFDI's positions?

1 MR. MUISE: Same objections, vague, calls for  
 2 a legal conclusion.  
 3 BY MR. HILDEBRANDT:  
 4 Q. Do you understand what it means as to whether you're  
 5 aware of something?  
 6 A. I'm not a lawyer.  
 7 Q. I understand, but do you know what aware means?  
 8 A. Yes.  
 9 Q. Okay. Do you know of any inconsistencies between your  
 10 positions and the positions that would be taken by  
 11 AFDI?  
 12 MR. MUISE: Objection, vague, calls for a  
 13 legal conclusion.  
 14 MR. HILDEBRANDT: What legal conclusion does  
 15 that call for, Mr. Muise?  
 16 MR. MUISE: It's not my deposition.  
 17 MR. HILDEBRANDT: No, but I think you can  
 18 support your objection.  
 19 MR. MUISE: You're saying what positions.  
 20 What are you talking about? Are you talking about a  
 21 factual assertion?  
 22 MR. HILDEBRANDT: I'm asking --  
 23 MR. MUISE: Are you talking about a legal  
 24 conclusion? Are you talking about what legal --  
 25 MR. HILDEBRANDT: Yes.

1 issues. She's not here to answer questions on legal  
 2 arguments. If you want to ask her questions about  
 3 facts, she'll answer the questions about facts.  
 4 You're not asking about facts. You're asking about  
 5 positions and issues which contemplate legal  
 6 arguments, legal conclusions and legal positions and  
 7 that's my job. Her job is to answer questions that  
 8 you're asking her about facts relevant to this  
 9 litigation.  
 10 MR. HILDEBRANDT: Including her personal  
 11 knowledge.  
 12 MR. MUISE: Of facts.  
 13 BY MR. HILDEBRANDT:  
 14 Q. Are you aware of any inconsistencies between what you  
 15 know to be the facts and what AFDI knows to be the  
 16 facts?  
 17 A. No, I'm not.  
 18 Q. Okay. Okay. What is your educational background?  
 19 A. I went to Hofstra University for two years. I did not  
 20 complete college.  
 21 Q. Did you have any particular area of study?  
 22 A. Language.  
 23 Q. What language?  
 24 A. Spanish and Italian, German.  
 25 Q. Did you complete more than half of your program?

1 MR. MUISE: -- arguments are going to be  
 2 made?  
 3 MR. HILDEBRANDT: Yes.  
 4 MR. MUISE: She's not answering questions  
 5 about legal conclusions. If you have questions about  
 6 facts, she'll answer questions about facts at this  
 7 deposition. So your question about what position and  
 8 tying it to legal arguments is improper for a fact  
 9 witness.  
 10 MR. HILDEBRANDT: You're saying I'm not  
 11 allowed to ask her her knowledge of the issues?  
 12 MR. MUISE: That's not what you said.  
 13 MR. HILDEBRANDT: I did. I asked her, Mr.  
 14 Muise --  
 15 MR. MUISE: You said --  
 16 MR. HILDEBRANDT: Wait a second. Let me  
 17 explain. I asked her if she knows whether she's aware  
 18 of any inconsistencies. I'm not asking her to  
 19 identify inconsistencies. I'm not asking her to make  
 20 any legal arguments. I'm asking her as a witness  
 21 about her personal knowledge.  
 22 MR. MUISE: No, you're not. You're asking  
 23 her for positions to take in this litigation, which --  
 24 which naturally presumes legal arguments.  
 25 She's not here to answer questions on legal

1 A. No.  
 2 Q. Did you complete two full years at Hofstra?  
 3 A. I don't recall.  
 4 Q. Have you had any college or training in any  
 5 institution since then?  
 6 A. No.  
 7 Q. Okay. What caused you to --  
 8 Well, do you have any educational background  
 9 in Islam or Islamic supremacist?  
 10 MR. MUISE: Objection, compound.  
 11 BY MR. HILDEBRANDT:  
 12 Q. Do you have any educational background in Islam?  
 13 A. Self-taught.  
 14 Q. Tell me how you self-taught yourself about Islam.  
 15 A. By reading.  
 16 Q. When did you start reading about Islam?  
 17 A. After 9/11.  
 18 Q. Was 9/11 the impetus for you focusing on the issues  
 19 that you primarily focus on as a human rights  
 20 organization now and before?  
 21 MR. MUISE: Objection, vague.  
 22 BY MR. HILDEBRANDT:  
 23 Q. You can answer.  
 24 A. I don't know how to answer that question.  
 25 Q. What in your background, what has happened to you,



1 what event might there be any explanation you can give  
2 me as to why you began to focus on Islam in the manner  
3 that you did?  
4 A. After 9/11.  
5 Q. I understand when is after 9/11.  
6 Was it the events of 9/11 that made you focus  
7 in that way?  
8 A. Yes.  
9 Q. Did you know anybody who died on 9/11?  
10 A. No.  
11 Q. Did you yourself suffer any physical loss as a result  
12 of 9/11?  
13 A. No.  
14 Q. Okay. What was it about the events of 9/11 that  
15 focused your attentions?  
16 A. My country was attacked.  
17 Q. Okay. That's it?  
18 A. Yes.  
19 Q. What were the first efforts you took after 9/11 to  
20 focus on Islam and Islamic supremacism?  
21 A. I didn't.  
22 Q. You didn't what?  
23 A. Take action.  
24 Q. Well, Atlas Shrugs was an action, wasn't it?  
25 A. Years later.

1 Q. Years later.  
2 Was there anything that was done before Atlas  
3 Shrugs in response to 9/11 by you?  
4 A. I started reading.  
5 Q. Other than reading and learning about Islam and its  
6 associated practices did you do anything before Atlas  
7 Shrugs as a public outlet?  
8 MR. MUISE: Objection, vague.  
9 A. I don't know how to answer that question.  
10 BY MR. HILDEBRANDT:  
11 Q. Did you do anything?  
12 MR. MUISE: Objection, vague.  
13 BY MR. HILDEBRANDT:  
14 Q. Other than reading did you do anything?  
15 MR. MUISE: Objection, vague.  
16 MR. HILDEBRANDT: Why is that vague?  
17 MR. MUISE: Do anything about what?  
18 MR. HILDEBRANDT: At all.  
19 MR. MUISE: After 9/11? Like breathe, eat,  
20 go to breakfast? I mean come on.  
21 MR. HILDEBRANDT: Of course not.  
22 MR. MUISE: Then what is your question? You  
23 were asking her about what was your impetus about  
24 learning --  
25 MR. HILDEBRANDT: Am I going to have to

1 repeat -- now wait a second. Am I going to have to  
2 repeat every antecedent question at the beginning of  
3 every question because you're going to look at each  
4 one as a separate, distinct and discrete deposition  
5 itself?  
6 MR. MUISE: You're going -- you're going all  
7 over the place. You started out with what was your  
8 impetus to learn about -- to Islam, 9/11, she read.  
9 MR. HILDEBRANDT: Right, and I said other  
10 than reading did she do anything as a public outlet  
11 concerning Islam and you said vague. I said, all  
12 right, well, did you do anything then.  
13 MR. MUISE: What's a public outlet?  
14 MR. HILDEBRANDT: Which is why I took it out  
15 of the question, but do I have to repeat every  
16 antecedent question to get to the point of did you do  
17 anything or can she pretty much assume I'm talking  
18 about Islam?  
19 MR. MUISE: So what are you talking? Did she  
20 start a blog? Did she start an organization? Did  
21 she --  
22 MR. HILDEBRANDT: I'm talking about that.  
23 I'm talking about all of that. I want to know what  
24 she did relative to Islam.  
25 MR. MUISE: No. You said what did she do

1 after 9/11.  
2 MR. HILDEBRANDT: No. You said that.  
3 MR. MUISE: No. That was your question.  
4 MR. HILDEBRANDT: I think you're clearly  
5 wrong.  
6 MR. MUISE: Let's focus your questions and  
7 then maybe she can answer them.  
8 BY MR. HILDEBRANDT:  
9 Q. Following 9/11 when was the first time you criticized  
10 Islam?  
11 MR. MUISE: Objection, vague.  
12 MR. HILDEBRANDT: Well, what's so vague about  
13 that?  
14 MR. MUISE: When was the first time after  
15 9/11 she criticized Islam?  
16 MR. HILDEBRANDT: Sure. Now I'm not talking  
17 about breathing. Now I'm not talking about eating.  
18 I'm talking about criticizing Islam. What's vague  
19 about that?  
20 MR. MUISE: In what context? Are you talking  
21 about she, you know, she came home and said I can't  
22 believe these terrorists, you know, attacked 9/11?  
23 And how does this have any relevance whatsoever to  
24 your denying their advertisement? I mean you're just  
25 so far afield here. I don't get it.

1 MR. HILDEBRANDT: She's presented as a  
2 factual witness; correct?  
3 MR. MUISE: Right, as to the advertisement.  
4 Ask her about the advertisement.  
5 MR. HILDEBRANDT: Okay. So now you're  
6 limiting what she's presented for as a factual  
7 witness.  
8 MR. MUISE: No. The case limits it.  
9 MR. HILDEBRANDT: Okay. Are you telling her  
10 not to answer?  
11 MR. MUISE: Did I even instruct her at all  
12 ever not to answer? I'm telling you she only --  
13 MR. HILDEBRANDT: Then can we have an answer?  
14 MR. MUISE: You have a right to ask her  
15 questions that are clear and that she can provide an  
16 answer to. You don't have a right to ask a vague,  
17 broad question.  
18 BY MR. HILDEBRANDT:  
19 Q. When was the first time, Ms. Geller, that you posted a  
20 criticism of Islam on line in any form?  
21 A. I do not recall.  
22 Q. Was it Atlas Shrugs?  
23 A. I do not recall.  
24 Q. Was there any predecessor blog to Atlas Shrugs that is  
25 no longer being operated?

1 A. No.  
2 Q. Were you involved in tweeting about Islam before 2005?  
3 MR. MUISE: For what year? I'm sorry.  
4 MR. HILDEBRANDT: Before 2005.  
5 A. There was no Twitter before 2005.  
6 BY MR. HILDEBRANDT:  
7 Q. When did Twitter start?  
8 A. I don't know.  
9 Q. Okay. So, no, you weren't involved with tweeting  
10 before 2005?  
11 A. No, I was not.  
12 Q. Did you have any Face Book presence criticizing Islam  
13 before 2005?  
14 A. Not that I recall.  
15 Q. As you sit here today, is Atlas Shrugs the first  
16 effort you recall on line for criticizing Islam?  
17 A. Your premise is false.  
18 Q. Okay.  
19 MR. MUISE: And I just want to object to the  
20 characterization.  
21 THE WITNESS: Yeah.  
22 MR. HILDEBRANDT: Which characterization?  
23 MR. MUISE: Criticizing.  
24 MR. HILDEBRANDT: All right.  
25 BY MR. HILDEBRANDT:

1 Q. Is Atlas Shrugs the first on-line critique that you  
2 provided concerning Islam to the best of your  
3 knowledge as you sit here today?  
4 A. Your premise is false.  
5 Q. What is false?  
6 A. Your description of my work, sir.  
7 Q. Well, do you critique Islam?  
8 A. I report news stories.  
9 Q. I agree. Do you critique Islam?  
10 A. I make observations.  
11 Q. I agree. Do you critique Islam?  
12 A. I make observations.  
13 Q. I agree. Do you critique Islam?  
14 MR. MUISE: Objection, asked and answered.  
15 MR. HILDEBRANDT: Not answered.  
16 A. It's not a word I would use, sir.  
17 BY MR. HILDEBRANDT:  
18 Q. What word would you use?  
19 A. Observe.  
20 Q. So you observe Islam.  
21 A. Yes, sir.  
22 Q. Is atlasshrugs.com the first on-line presence as you  
23 recall today or first on-line activity that you recall  
24 today in which you observed Islam?  
25 A. I can't be sure, but, yeah, I think so.

1 Q. And that was after you spent several years reading  
2 about Islam?  
3 A. Yes.  
4 Q. Can you identify what you read to learn about Islam?  
5 A. I read Robert Spencer, Ibn Warrag, I-b-n W-a-r-r-a-q,  
6 Bat Ye'or, B-a-t Y-e-'-o-r. That was what I read.  
7 Q. Did you read the Quran?  
8 A. Subsequently.  
9 Q. Okay. But not before you started Atlas Shrugs?  
10 A. I don't recall.  
11 Q. Okay. What did you read from Mr. Spencer's library?  
12 A. The Politically Correct Guide to Muhammad. Stealth  
13 Jihad. A number of other books I can't recall now.  
14 Q. What did you read from Ibn Warrag?  
15 A. Why I'm Not a Muslim. His book on Orientalism.  
16 Q. Do you know what the title of that book is?  
17 A. Not off the top of my head.  
18 I read Dr. Andrew Bostom.  
19 Q. Is that a book by Ibn Warrag?  
20 A. No. It's another scholar on Islam.  
21 Q. Can you spell Dr. Andrew's last name?  
22 A. B-o-s-t-o-m.  
23 Q. Did you read anything else by Ibn Warrag besides Why  
24 I'm Not a Muslim and his book on Orientalism?  
25 A. I'm sure that I did, but I can't recall. It's a lot

1 of books ago.  
2 Q. Okay. How about from Bat Ye'or?  
3 A. Eurabia, E-u-r-a-b-i-a.  
4 Q. That's the title of the book?  
5 A. Yes, sir.  
6 Q. Any other books by Bat Ye'or?  
7 A. Her book on Dhimmitude, Christianity, and I don't  
8 recall the title off the top of my head. They're long  
9 titles.  
10 Q. Dhimmitude a separate book than her book on  
11 Christianity?  
12 A. Yes.  
13 Q. Any other thing from Bat Ye'or?  
14 A. The Global Caliphate.  
15 Q. C-a-l-i-p-h-a-t-e.  
16 A. C-a-l-i-p-h-a-t-e.  
17 Q. Yeah. I knew how to spell that. I was just doing it  
18 for the court reporter.  
19 A. Wafa Sultan, The God Who Hates.  
20 THE REPORTER: Could you repeat that for me?  
21 THE WITNESS: Wafa, W-a-f-a, Sultan,  
22 S-u-l-t-a-n, The God Who Hates.  
23 BY MR. HILDEBRANDT:  
24 Q. Any other books by Bat Ye'or?  
25 A. I don't know.

1 Q. What books by Dr. Andrew Bostom?  
2 A. The Legacy of Jihad. J-i-h-a-d.  
3 Q. Anything else?  
4 A. The Legacy of Islamic Anti-Semitism.  
5 Q. Anything else?  
6 A. Nonie Darwish. N-o-n-i-e D-a-r-w-i-s-h.  
7 Q. I'm interested in any other books by Dr. Andrew Bostom  
8 that you're aware of.  
9 A. No, those two.  
10 Q. Okay. Wafa Sultan you also identified?  
11 A. Yes. The God Who Hates.  
12 Q. Any other books by Wafa Sultan?  
13 A. No.  
14 Q. What did you read by Nonie Darwish?  
15 A. I'll get the title. I'm sorry. The Cruel -- Cruel --  
16 I forget.  
17 Q. Just the one book?  
18 A. Yes.  
19 Q. Any other authors that you can think of as you're  
20 sitting here today?  
21 A. Not at this moment.  
22 Q. It's through your reading that you shaped your  
23 opinions and your positions on Islam and Islamic Jihad  
24 and anti-Semitism?  
25 A. No.

1 Q. Okay. What else did you have that formed your  
2 opinions concerning Jihad concerning Islam?  
3 A. Reality.  
4 Q. Okay. Other than 9/11 any other particular reality?  
5 A. The daily -- daily acts of Islamic Jihadic activity.  
6 Q. Anything else?  
7 A. The body count and the Islamic attack account of some  
8 now 20, 21,000 plus attacks.  
9 Q. Anything else?  
10 A. The conditions of religious minorities.  
11 Q. Here in the United States?  
12 A. Living under -- in the Muslim world.  
13 Q. So you're not concerned about the religious minorities  
14 in the United States?  
15 A. I'm concerned about any oppressed subjugated people at  
16 all times.  
17 Q. Are you concerned with any particular religious  
18 minorities in the United States?  
19 A. Those that are persecuted.  
20 Q. Can you tell me what religious minorities in the  
21 United States are persecuted?  
22 A. Well, it's one of the reasons why I wanted to run the  
23 ad on SMART. Those girls. Those girls who live in  
24 households of abject terror.  
25 Q. And they're being persecuted because of their

1 religious minorities?  
2 A. No. Because of, you know, they're -- they're being  
3 persecuted by their families.  
4 Q. Okay. That's fine, and we'll get into that. What I'm  
5 curious about at this point in time is whether there  
6 are any particular religious minorities in the United  
7 States that you're concerned with as a religious  
8 minority.  
9 A. It's a free country. So --  
10 Q. So yes?  
11 A. So no. It's a free country.  
12 Q. So you don't have any concern for religious minorities  
13 in the United States.  
14 A. I only have concern if everyone's individual rights  
15 are protected.  
16 Q. Okay.  
17 MR. MUISE: I just want to -- I'm going to  
18 interpose an objection now. We've even gone further  
19 than I probably should have allowed it to continue.  
20 I'm going to object to this line of questioning trying  
21 to inquire as to the personal religious views and  
22 opinions of my client.  
23 It's my understanding and I've seen no  
24 evidence that is part of SMART's policy for whether  
25 they accept or deny an advertisement in their -- on

1 their advertising space that they do an inquisition  
2 into the personal beliefs of the speaker who wants to  
3 convey or wants to post a message, and I think this  
4 whole line of questioning is improper and it's just  
5 designed to harass and we object to it and I'll make  
6 sure that's clear on the record.  
7 MR. HILDEBRANDT: It's clear on the record.  
8 I think you're wrong, but it's clear on the record.  
9 BY MR. HILDEBRANDT:  
10 Q. Prior to today have you ever provided any testimony in  
11 court or in deposition?  
12 A. Yes.  
13 Q. How many times have you been deposed before?  
14 A. Only once that I can recall.  
15 Q. That was an Ohio case I understand?  
16 A. Yes.  
17 Q. And you've not had any deposition such as this other  
18 than the Tarazi versus Oshry case?  
19 A. No.  
20 Q. Is that correct?  
21 A. That's correct as I can recall.  
22 Q. I understand that Mr. Tarazi named you as Pamela  
23 Oshry. Is that correct?  
24 A. He did.  
25 Q. Okay. How did he get the name Oshry? Is that a

1 maiden name? Is that something you're known by  
2 otherwise?  
3 A. He was wrong.  
4 Q. Okay. He's just plain wrong.  
5 A. I am not known by that.  
6 Q. Okay. Have you ever been named Oshry?  
7 A. Yes.  
8 Q. And when were you named Oshry? Is that a married  
9 name?  
10 A. It was a married name, but I was never known by it  
11 really.  
12 Q. Okay. I get it.  
13 How long were you married?  
14 You're not married currently; is that  
15 correct?  
16 A. No, I'm not.  
17 Q. Okay. How long were you married?  
18 MR. MUISE: Objection. There's no relevance  
19 whatsoever to get into her marital background.  
20 BY MR. HILDEBRANDT:  
21 Q. Go ahead.  
22 A. Objection.  
23 Q. I get it. How long were you married?  
24 A. (No response.)  
25 Q. Here's the thing, Ms. Geller. Ms. Geller, this is my

1 opportunity to ask you questions that I think are  
2 relevant, and Mr. Muise may, in fact, and you may, in  
3 fact, believe that they're not relevant, and, you  
4 know, Mr. Muise has absolutely every opportunity to  
5 put that on the record and someone somewhere, somebody  
6 other than the collective wisdom in this room will  
7 decide whether it's relevant or not, but just the  
8 reason that he places a relevance objection doesn't  
9 mean that you're not required to answer. You're  
10 required to answer a question unless he particularly  
11 instructs you not to answer, and that's usually under  
12 the circumstances of attorney/client privilege, work  
13 product privilege, something like that.  
14 MR. MUISE: Or harassment.  
15 BY MR. HILDEBRANDT:  
16 Q. But if he hasn't instructed you not to answer, I'm  
17 expecting an answer, and all I'm asking is how long  
18 were you married.  
19 A. I try and put up an ad for girls to help girls and  
20 you're asking me how long I'm married and telling me  
21 that it's relevant. Really?  
22 Q. How long were you married?  
23 MR. MUISE: Let's take a break right now.  
24 MR. HILDEBRANDT: Can I get an answer to the  
25 question? Then we can take a break.

1 MR. MUISE: Let me ask her about whether we  
2 want to seek a protective order and I may instruct her  
3 not to answer the question. Let me just consult with  
4 my client briefly.  
5 MR. HILDEBRANDT: As you wish.  
6 MR. MUISE: Let's go off the record  
7 (Recess taken.)  
8 BY MR. HILDEBRANDT:  
9 Q. We're back from our break. I have a question pending  
10 on the table as to how long you were married.  
11 MR. MUISE: Let me just state so it's clear.  
12 She will answer the question of how long she's been  
13 married, but she is not going to answer any other  
14 questions about her personal family life, and I will  
15 instruct her not to answer any further questions other  
16 than the one about how long she's been married as it's  
17 directed to her personal family life.  
18 MR. HILDEBRANDT: Well, you know, Mr. Muise,  
19 in brief response, Miss Geller is being produced today  
20 by your own limitation as an individual, she is named  
21 as an individual in this lawsuit as a plaintiff. I'm  
22 entitled as the attorney for the organization and  
23 authority that she has sued to check on her  
24 background, and what you're doing is you're thwarting  
25 every opportunity for me to find out anything about

1 her to be able to check on her background. You won't  
2 give me her address, you won't give me a Soc. number,  
3 you won't give me whether -- or who she's married to  
4 because I'm assuming after that when I ask who were  
5 you married to, you're going to say no. I mean what  
6 is it I'm allowed to get that allows me to challenge  
7 the background of the witness who sues my client? I  
8 mean there are credibility issues here that I get to  
9 deal with and those basic identifying things are  
10 things that allow me to be able to prepare for that  
11 and you're thwarting it.

12 MR. MUISE: You're going to have to get a  
13 court order for that personal information that you  
14 just described if you think it's at all relevant as to  
15 why SMART denied her bus advertisement.

16 MR. HILDEBRANDT: I think credibility is  
17 always relevant, don't you?

18 MR. MUISE: If you want to get that personal  
19 private information that you -- Social Security  
20 numbers, addresses, family information, marital  
21 information, you're going to have to get a court  
22 order, simple as that.

23 MR. HILDEBRANDT: Her address.

24 MR. MUISE: Convince the Court.

25 MR. HILDEBRANDT: Her address.

1 MR. MUISE: You're going to have to get a  
2 court order.

3 You have the address of the organization.  
4 You have my address.

5 If you want personal identifying information,  
6 personal family information about Miss Geller, you're  
7 not getting it during this deposition. You're going  
8 to have to get a court order.

9 MR. HILDEBRANDT: What purpose is she --

10 MR. MUISE: Simple.

11 MR. HILDEBRANDT: -- being produced for here  
12 today then? Is she speaking --

13 MR. MUISE: She's testifying as to --

14 MR. HILDEBRANDT: -- on the part of -- is she  
15 speaking on the part of the organization?

16 MR. MUISE: She's testifying as a plaintiff  
17 about the facts of this case.

18 MR. HILDEBRANDT: And you're not allowing me  
19 to get basic background information on her.

20 MR. MUISE: You get a court order if you want  
21 that personal private information about her. Simple.

22 Let's move on.

23 BY MR. HILDEBRANDT:

24 Q. How long were you married?

25 A. Eighteen years.

1 Q. From when till when?

2 A. 1990 to 2008 I think it was, '7 or '8.

3 Q. And your husband was Oshry?

4 A. Yes, sir.

5 Q. Have you always lived in New York?

6 A. Yes.

7 Q. What boroughs have you lived in?

8 A. Brooklyn, Manhattan, Long Island.

9 Q. In that order?

10 A. No.

11 Q. What order?

12 A. Long Island, Brooklyn, Manhattan.

13 Q. So you're in Manhattan now, but you were born and had  
14 your primary years in Long Island. Yes?

15 A. Yes.

16 Q. Are you on the board of any other organizations  
17 besides AFDI?

18 A. Not that I recall.

19 Q. Are you on the board of Jihad Watch at all?

20 A. No, I am not.

21 Q. Are you on the board of SIOA?

22 A. Yes, I am.

23 Q. Is SIOA a separate organization?

24 A. SIOA is an initiative of AFDI.

25 Q. Is it incorporated separately?

1 A. I don't know.

2 Q. But it only operates as essentially an arm of AFDI.

3 A. That is correct.

4 Q. Okay. What is the purpose of SIOA as an arm of AFDI?

5 Does it have a particular focus on some particular  
6 activities of AFDI? Is it, for instance, the arm that  
7 puts on conferences or is it, for instance, the arm  
8 that posts blog entries or is it the arm that -- I

9 don't know. What is the purpose of SIOA as an arm of  
10 AFDI?

11 A. It's not that defined.

12 Q. Okay. So sometimes when you do a conference,  
13 sometimes it's AFDI, sometimes it's SIOA, whatever.

14 A. That is correct.

15 Q. And sometimes when you post a transit ad, it's an ad  
16 by AFDI or it's an ad by SIOA, whatever.

17 A. That is correct.

18 Q. But anything that SIOA does is done by AFDI.

19 A. In tandem.

20 Q. Okay. Even if it's not identified on the particular  
21 transit ad, AFDI is behind the ad that SIOA puts up;  
22 correct?

23 A. It's the mother organization.

24 Q. Okay. Is it a mother organization for any other  
25 organization other than SIOA?

1 A. No.  
2 Q. What about SION?  
3 A. SION is a worldwide organization.  
4 Q. Where is it based?  
5 A. It's not based anywhere. It's a fledgeling operation.  
6 It's international. It's international coordination.  
7 Q. Okay. Does it have a board?  
8 A. It doesn't -- no, it does not have a board.  
9 Wait. No. Wait, wait.  
10 Not officially.  
11 Q. Okay. Does it have an unofficial board?  
12 A. It has a council. Yes, it does. Yes, it does.  
13 Q. Okay. Are you part of that council?  
14 A. Yes. Yes, I am.  
15 Q. Okay. Are you part of any other unofficial boards or  
16 councils for any other organizations besides AFDI,  
17 SIOA, or SION?  
18 A. Not that I recall.  
19 Q. What about Jihad Watch? No?  
20 A. No, sir.  
21 Q. And that's as of today.  
22 A. Yes. To the best of my knowledge, yes.  
23 Q. Have you been a member of any official boards,  
24 unofficial boards or councils, as you call them, for  
25 any other organization since 2005?

1 A. Not that I recall.  
2 Q. So as far as you know and as you sit here today, the  
3 only organizations that you are formally or informally  
4 associated with are AFDI, SIOA, and SION?  
5 A. To the best of my knowledge, that is correct.  
6 Q. Is SION separately incorporated, do you know?  
7 A. No, not to my knowledge.  
8 Q. As a human rights organization does AFDI -- and when I  
9 say AFDI from now on, I mean AFDI or SIOA -- do any  
10 outreach efforts?  
11 A. Yes.  
12 Q. Okay. What kind of outreach efforts does AFDI  
13 perform?  
14 A. Helping young women or anyone who needs refuge,  
15 holding conferences, public awareness.  
16 Q. When you say helping --  
17 Anything else?  
18 A. Not that I can recall.  
19 Q. Okay.  
20 A. Conferences and rallies.  
21 Q. You said helping anyone who needs refuge. You said  
22 conferences. You said public awareness.  
23 A. Yes.  
24 Q. Anything else?  
25 MR. MUISE: Object as it mischaracterizes

1 what her testimony was.  
2 A. I don't know how to answer that.  
3 BY MR. HILDEBRANDT:  
4 Q. Was that your testimony, helping anyone who needs  
5 refuge, conferences, and public awareness?  
6 MR. MUISE: Objection, mischaracterizes the  
7 testimony.  
8 MR. HILDEBRANDT: I just asked her if that's  
9 what her testimony was. How is that mischaracterizing  
10 it when I'm asking her what it was? I want to get it  
11 right, Robert, but, I mean, you're being obstructive  
12 now.  
13 MR. MUISE: You can look and see how she  
14 answered that question.  
15 MR. HILDEBRANDT: She can answer it again.  
16 BY MR. HILDEBRANDT:  
17 Q. Is that what you said, those are the three manners of  
18 outreach that AFDI does, helping anyone who needs  
19 refuge, conferences, and public awareness?  
20 A. Yes.  
21 Q. Is there anything else?  
22 A. Rallies.  
23 Q. Okay. Are rallies similar to conferences or are they  
24 somehow different?  
25 A. They're different.

1 Q. Okay. What else?  
2 A. Writing. Would that fall under your definition?  
3 Q. I'm asking you to define, so -- I don't have the  
4 definition. I'm asking you to define what outreach  
5 efforts you have.  
6 A. Writing is outreach. Yes, writing.  
7 Q. Okay. Anything else?  
8 A. No, that covers it, I mean to the best of my  
9 knowledge. I could remember more and I'll let you  
10 know.  
11 Q. Okay. When you say you're helping anyone who needs  
12 refuge, do you focus solely on refuge from Islam?  
13 A. That's where the focus lies. Yes.  
14 Q. Okay. Do you have any outreach efforts providing  
15 refuge from any other religions or organizations  
16 besides Islam?  
17 A. I don't, but if someone came to me, I would help them.  
18 Q. Okay. Do you advertise any other refuge services  
19 other than refuge from Islam?  
20 A. No.  
21 Q. Okay. How often do you hold conferences?  
22 A. It's -- I don't know because there's no set schedule.  
23 Sometimes it's once a year. Sometimes it's twice a  
24 year.  
25 Q. Okay. Is it ever any more than twice a year?

1 A. Not that I recall. Not that I -- could --  
2 Well, yeah. I guess one year it could have  
3 been three or four.  
4 Q. Okay. And those are hosted conferences or conferences  
5 that you participate in?  
6 A. Those are hosted conferences.  
7 Q. Do you participate in other conferences that are not  
8 hosted conferences?  
9 MR. MUISE: And just for clarification,  
10 referring to her as you or are you talking to AFDI?  
11 MR. HILDEBRANDT: AFDI.  
12 Off the record.  
13 (An off-the-record  
14 discussion was held)  
15 MR. HILDEBRANDT: Back on the record.  
16 A. As Pamela Geller? Yes. Yes.  
17 BY MR. HILDEBRANDT:  
18 Q. Well, in your -- as Pamela Geller or as AFDI.  
19 A. As Pamela Geller, yes.  
20 Q. Okay. When you speak as Pamela Geller, are you also  
21 speaking for AFDI?  
22 A. It doesn't present itself.  
23 Q. Okay. So it's just not brought up. You're not not,  
24 but you're not definitely either; right?  
25 A. That's correct.

1 Q. Okay. All right. What public awareness efforts and  
2 outreach activities do you undertake?  
3 A. Ad campaigns.  
4 Q. Anything else?  
5 A. The conferences and the rallies.  
6 Q. Okay. Anything else?  
7 A. And the writing.  
8 Q. Okay. Anything else?  
9 A. Not to my recollection.  
10 Q. Okay. What about rallies? When you refer to a rally,  
11 what are you referring to?  
12 A. I'm referring to a rally.  
13 Q. Okay. What's a rally?  
14 A. A rally is --  
15 What are you asking me? The definition in  
16 Webster?  
17 A gathering of people in support of a cause.  
18 Q. I'm asking what you understand, when you say you  
19 participate in rallies, what you're calling rallies.  
20 I don't care what Webster calls rallies particularly.  
21 I want to know what Pamela Geller calls a rally when  
22 she participates in them.  
23 A. A rally is a gathering of people in support of a  
24 particular cause.  
25 Q. Okay. And what's the purpose of the gathering to make

1 it different from a conference versus a rally?  
2 A. To call attention to a particular issue in front of a  
3 certain place where it would be relevant.  
4 Q. Is it a protest then?  
5 A. One man's protest is another man's rally.  
6 I consider it a rally.  
7 Q. Okay. So if it's for your position, it's a rally, but  
8 if it's against your position, it's a protest? Is  
9 that a good definition?  
10 A. I think that's a fair assumption. Yes.  
11 Q. Okay. All right. But they're essentially the same  
12 type of thing, just a particular place is identified  
13 and everybody comes and gives their opinion or their  
14 support.  
15 A. That's correct.  
16 Q. Okay. And your writing, again, is that primarily your  
17 blogs or have you done any other writing?  
18 A. It is my blog, Atlas Shrugs, my columns, hundreds of  
19 articles, and three books.  
20 Q. What are the titles of your books?  
21 A. The titles of my books are Freedom or Submission.  
22 Q. Freedom or Submission. Is that the entire main title?  
23 A. No. Islamic Extremism.  
24 Q. Is that a separate book?  
25 A. No, this is the same book. Islamic Extremism and

1 American Complacency.  
2 Q. Okay.  
3 A. The next book is Stop the Islamization of America.  
4 Q. Is that where the SIOA name came from?  
5 A. Yes. A Practical Guide to the Resistance. That's the  
6 whole title.  
7 Q. Okay.  
8 A. And The Post-American Presidency: The Obama  
9 Administration's War on America.  
10 Q. Do you have a listing somewhere of the articles that  
11 you've written?  
12 A. No.  
13 Q. Instead of wasting our time here today asking you the  
14 names of your hundreds of articles, is that a listing  
15 you could put together if I provided a request?  
16 A. I could give you links.  
17 Q. You could provide me a listing of links to the  
18 articles?  
19 A. To every article? I could provide you with links to  
20 my archives. That's on line. You can get that  
21 easily.  
22 Q. Okay. Where would I go to get the links particularly  
23 to your articles instead of -- if I go to Atlas  
24 Shrugs, there's so much more there that I don't want  
25 to fish through to get this.

1 I'd like to just get a list of the links to  
2 your articles. Where can I get that?  
3 A. Yeah. There's no one list, but clearly the American  
4 Thinker, Breitbart. They have my archives. They're  
5 all there.  
6 Q. So on the Breitbart website I can search for Pamela  
7 Geller and get your Breitbart articles.  
8 A. Yes. And --  
9 Q. B-r-e-i-t-b-a-r-t.  
10 A. And I...there should be a link at Atlas with all of my  
11 articles. They won't be there in full because  
12 there'll be a link to go to, let's say, the Washington  
13 Times or The Thinker or -- but there is a link at the  
14 top of Atlas, it says Atlas Articles. If you click on  
15 that, all of my articles are in there.  
16 Q. All of them would be listed there.  
17 A. That's right.  
18 Q. Fair enough. Then that's what I'll do.  
19 Where do you write columns at?  
20 A. I write two columns every week at World Net Daily and  
21 I'm a regular contributor to the American Thinker.  
22 Q. I need to go back and complete my thought about  
23 testimony, if I can. I understand you told me that  
24 you've been deposed once and then I got a little bit  
25 deflected by the marriage issue, but I understand

1 you've also given testimony in court; is that correct?  
2 A. Yes.  
3 Q. How many times have you given testimony in court?  
4 A. Once.  
5 Q. Where was that?  
6 A. In the SMART case.  
7 Q. Did you not give testimony in the MTA case in New  
8 York?  
9 A. Not that I recall.  
10 Q. I noted on your blog that you were at least scheduled  
11 to do so at one point in time. That testimony did not  
12 occur?  
13 A. The testimony did not occur. I don't recall having  
14 said that. I -- I don't know.  
15 Q. So you've never given testimony in a court relative to  
16 the MTA decision we saw presented in this case?  
17 A. Not that I know of.  
18 Q. Okay.  
19 MR. MUISE: Just to make it simple, I can  
20 confirm she did not. The hearing had one witness by  
21 the MTA.  
22 BY MR. HILDEBRANDT:  
23 Q. And you've never had any occasion to give testimony in  
24 court other than the testimony in SMART at the SMART  
25 preliminary injunction hearing?

1 A. That is correct.  
2 Q. Okay. So formal court-related testimony in your  
3 experience is limited specifically to the deposition  
4 you gave in the Tarazi case and the testimony you gave  
5 in court on the SMART case.  
6 A. That's correct.  
7 Q. No other court testimony.  
8 A. Not that I recall.  
9 Q. Okay. What about legislative testimony?  
10 A. I did...yes. Legislative? I don't know if you would  
11 call it that.  
12 Q. What are you referring to and I'll let you know  
13 whether I call it that.  
14 A. It was before a committee.  
15 Q. I call it that.  
16 A. Okay. A phone call for Alaska, financial committee if  
17 I'm not mistaken. I'm unclear if it was a financial  
18 committee, but that's my recollection.  
19 Q. Relative to an anti-Sharia bill?  
20 A. Yes, sir.  
21 Q. Have you been involved in any other states' efforts to  
22 pass anti-Sharia bills?  
23 A. Not that I recall. No.  
24 Q. You do comment on other states' efforts, but you've  
25 not had any involvement whatsoever with Tennessee, for

1 instance, or Wisconsin?  
2 A. No.  
3 Q. Have you ever given any testimony in any  
4 executive-based forum, anything for a governor or  
5 anything like that?  
6 A. Not that I recall.  
7 Q. The formal testimony you've given in your entire  
8 career as a blogger and commenter or observer of Islam  
9 includes one deposition, one in-court testimony in  
10 this case, and one telephone call comment to an Alaska  
11 committee.  
12 MR. MUISE: Objection, mischaracterizes the  
13 evidence.  
14 MR. HILDEBRANDT: What other evidence is  
15 there? That's what I was asking her.  
16 MR. MUISE: Yeah, but you qualified it by  
17 saying she was testifying as a blogger. She's a  
18 plaintiff in this case. The testimony -- she was a  
19 defendant in the other case.  
20 MR. HILDEBRANDT: I didn't at all say she was  
21 testifying as a blogger.  
22 MR. MUISE: The beginning of your question  
23 was as a blogger, as an observer of Islam and there  
24 was one other -- a third component you put in there.  
25 MR. HILDEBRANDT: What I said was during your



1 entire time as a blogger and as an observer of Islam  
2 your testimonial experience has been. That sets a  
3 time limit, not a limit on her participation.  
4 MR. MUISE: I just want to make sure we're  
5 clear because that wasn't clear to me the way you  
6 phrased the question.  
7 BY MR. HILDEBRANDT:  
8 Q. Is there anything else?  
9 A. Not that I recall.  
10 Q. Have you provided any testimony as a blogger or an  
11 observer of Islam beyond that?  
12 A. Not that I recall. No.  
13 Q. So there's three instances of testimony; right?  
14 A. Yes, sir.  
15 Q. Have you ever ordered a transcript of your comments  
16 before the Alaska committee?  
17 A. No, I did not.  
18 Q. Do you have available to you a transcript of your  
19 comments before an Alaska committee?  
20 A. No, I do not.  
21 Q. Were they prepared remarks or were they questions and  
22 answers?  
23 A. I don't recall the question and answer.  
24 Q. Were there prepared remarks?  
25 A. I had prepared some remarks.

1 Q. Do you still have that preparation available to you?  
2 A. It's -- it's on the blog.  
3 Q. Do you still have it available to you?  
4 A. On the blog, that's where I have it. That's all --  
5 that's the only place I have it.  
6 Q. Is it your belief that if I ask you to produce a  
7 document, you have no obligation to do so if I can get  
8 it somewhere else?  
9 MR. MUISE: Objection. That's --  
10 MR. HILDEBRANDT: I'm asking her belief.  
11 MR. MUISE: But that is absolutely not  
12 relevant, that's a question regarding the federal  
13 rules, and you're asking her for a legal conclusion.  
14 MR. HILDEBRANDT: I'm asking her belief.  
15 MR. MUISE: Yeah, but you're basing it on a  
16 legal -- on a rule of civil procedure.  
17 MR. HILDEBRANDT: I didn't say anything about  
18 a rule.  
19 MR. MUISE: It's evident. It's absolutely  
20 evident.  
21 BY MR. HILDEBRANDT:  
22 Q. Go ahead.  
23 A. I don't know how to answer that question.  
24 Q. Well, do you have beliefs and non-beliefs in general?  
25 MR. MUISE: Objection, argumentative.

1 BY MR. HILDEBRANDT:  
2 Q. Do you have beliefs and non-beliefs --  
3 MR. MUISE: Objection, argumentative.  
4 MR. HILDEBRANDT: Okay.  
5 BY MR. HILDEBRANDT:  
6 Q. So go ahead.  
7 A. Yeah.  
8 Q. And do you know what your beliefs are in general?  
9 MR. MUISE: Objection, argumentative.  
10 BY MR. HILDEBRANDT:  
11 Q. Go ahead.  
12 A. Yes.  
13 Q. Okay. And so do you believe that if I ask for a  
14 document, it's -- you have no obligation to provide it  
15 if I can get it off your blog?  
16 MR. MUISE: Objection, vague, and insofar as  
17 it's asking for a legal conclusion, she's not  
18 qualified to answer the question.  
19 BY MR. HILDEBRANDT:  
20 Q. You're not qualified to believe one way or another?  
21 MR. MUISE: That's not what my objection was.  
22 MR. HILDEBRANDT: That's what you just said.  
23 MR. MUISE: No, it's not.  
24 MR. HILDEBRANDT: Well, I asked her if she  
25 believed and you said she's not qualified.

1 A. What's the --  
2 MR. MUISE: Are you asking her --  
3 MR. HILDEBRANDT: I'm asking her belief and I  
4 want her belief.  
5 MR. MUISE: You're asking her a legal  
6 conclusion.  
7 MR. HILDEBRANDT: I'm asking her belief.  
8 MR. MUISE: That you, Christian Hildebrandt,  
9 just wants to ask her for a document, that you have a  
10 right to have her give you that document, or are you  
11 asking as an attorney who sent a document production  
12 request to a witness whether or not you have a right  
13 to get a document that's available to the public?  
14 That's what you're asking her.  
15 MR. HILDEBRANDT: I'm asking her whether she  
16 believes she has no obligation to provide something  
17 that's available to the public, exactly. I want her  
18 belief. I've got your objection. Now I want the  
19 answer.  
20 MR. MUISE: Her belief under the Federal  
21 Rules of Civil Proce --  
22 MR. HILDEBRANDT: I want whatever her belief  
23 is, I don't give a shit what it's based on. Stop  
24 being obstructionist here.  
25 MR. MUISE: You ask the proper questions.

1 MR. HILDEBRANDT: I did.  
2 BY MR. HILDEBRANDT:  
3 Q. What is your belief, Ms. Geller?  
4 A. I have no belief.  
5 Q. Okay. So you don't have any belief one way or another  
6 whether you have an obligation to provide me with  
7 something, is that your testimony today?  
8 MR. MUISE: Objection, mischaracterizes the  
9 testimony.  
10 BY MR. HILDEBRANDT:  
11 Q. Is that your testimony today?  
12 A. No.  
13 Q. Okay. What is your testimony today about your belief  
14 then?  
15 MR. MUISE: Objection. This question is  
16 seeking a legal conclusion about the application of  
17 the civil rules of procedure.  
18 BY MR. HILDEBRANDT:  
19 Q. Go ahead.  
20 MR. MUISE: She's not an attorney and she's  
21 not qualified to answer the question.  
22 BY MR. HILDEBRANDT:  
23 Q. Go ahead.  
24 MR. MUISE: Answer if you can.  
25 BY MR. HILDEBRANDT:

1 Q. Here's my problem. Let me set up my problem because I  
2 have a belief I'm going to be setting forth this  
3 transcript to the Court with a number of issues that I  
4 have. So let me set up why I'm asking this. Okay?  
5 I sent a request to produce to your attorneys  
6 and your attorneys answering on your behalf and  
7 answering on behalf of Mr. Spencer and on AFDI said  
8 I'm not entitled to anything except a couple of  
9 501(c)(3) documents to begin with and then a couple of  
10 pictures they've given me since then and some  
11 corporate documents and mostly because they are  
12 available somewhere else was the basis for the  
13 objection. So did you instruct them to do that?  
14 MR. MUISE: Objection. That mischaracterizes  
15 the discussions we've had, it mischaracterizes our  
16 response to the documents, and the attorneys are  
17 answering the questions as their obligation as the  
18 attorney. She's not the attorney in this case. These  
19 questions are improper.  
20 BY MR. HILDEBRANDT:  
21 Q. Do you have a belief one way or another as to whether  
22 you have any obligation to provide me with documents  
23 I've requested?  
24 MR. MUISE: Again --  
25 BY MR. HILDEBRANDT:

1 Q. Do you have a belief as Pamela Geller one way or  
2 another whether you have any obligation to provide me  
3 with documents I've requested?  
4 MR. MUISE: Objection, vague, and insofar as  
5 it calls for a legal conclusion, she's not qualified  
6 to answer.  
7 BY MR. HILDEBRANDT:  
8 Q. In this deposition in response to questions I've asked  
9 you've referred me to your website.  
10 Did you bring any documents responsive to my  
11 deposition request today?  
12 A. I gave all the documents that you requested.  
13 Q. You gave all of the documents that I requested, that's  
14 your position?  
15 A. My position is I gave what I had.  
16 Q. Did you provide me --  
17 A. To the best of my knowledge.  
18 Q. Did you provide me with any email chains concerning  
19 exchanges with CBS Outdoors or MTA? I did request  
20 those.  
21 A. If I had them, I would have provided them. I'm on an  
22 AOL account. It deletes everything. I don't have  
23 what I don't have.  
24 MR. MUISE: And just to be clear, you were  
25 provided with documents actually as of yesterday, even

1 though the notice only required it to be produced this  
2 morning if she showed up. I sent you a copy of a  
3 transcript so you --  
4 MR. HILDEBRANDT: Actually -- actually the  
5 copy of that transcript was provided yesterday late in  
6 the day, I agree, and I have an objection to that  
7 because I did ask for those transcripts in the request  
8 for production of documents and I was told they don't  
9 exist, and here the night before I get a near 200-page  
10 transcript of testimony in another case that I've not  
11 had a full opportunity to read, I've not had a full  
12 opportunity to digest and I'm not prepared to ask  
13 questions about today, and I do object to that.  
14 I think that if this deposition has to  
15 continue, it has to continue at your expense because  
16 that needed to be provided to me earlier. That was  
17 prepared in 2011 and it was well available to you at  
18 the time of the request to produce as it was at the  
19 time of the deposition request. So this idea that  
20 that's responsive for the purposes of this deposition  
21 is just completely wrong.  
22 MR. MUISE: You had a different request  
23 previously, and let's --  
24 MR. HILDEBRANDT: Did I ask for transcripts?  
25 MR. MUISE: We can make this -- we can make

1 this a deposition or we can have our meet and confer  
2 off the record for whatever motion you want to compel.  
3 We've got a witness here, ask her the questions, ask  
4 her the fact question --  
5 MR. HILDEBRANDT: I did ask her a question.  
6 MR. MUISE: No. You asked her a legal  
7 question.  
8 MR. HILDEBRANDT: And 15 minutes ago I still  
9 haven't gotten an answer, and, you know, the problem  
10 with what you're doing to obstruct all of this --  
11 MR. MUISE: This is not obstruction. I  
12 object to that characterization.  
13 MR. HILDEBRANDT: This is complete  
14 obstruction --  
15 MR. MUISE: It is not.  
16 MR. HILDEBRANDT: -- because it just  
17 continues to lengthen the time of this deposition.  
18 I expected with a cooperative witness this  
19 deposition could take no more than two hours, but you  
20 are going to stretch this to the full seven hours and  
21 I'm going to have to ask for more time because you're  
22 speaking more than the witness is and you're telling  
23 her how to testify.  
24 MR. MUISE: Not at all. If you ask proper  
25 questions, we could move this along. Why don't you

1 ask --  
2 MR. HILDEBRANDT: Well, except that you don't  
3 get to determine what's proper. I don't get to  
4 determine what's proper. The judge can determine that  
5 later. You get to make an objection and then step  
6 aside.  
7 MR. MUISE: If you're asking questions that  
8 are improper, you can instruct the witness not to  
9 answer the question.  
10 MR. HILDEBRANDT: You can -- you cannot.  
11 MR. MUISE: And you can seek a protective  
12 order.  
13 MR. HILDEBRANDT: You cannot.  
14 MR. MUISE: And I can object that you're  
15 asking her a question that's calling for a legal  
16 conclusion that she's not qualified to answer.  
17 MR. HILDEBRANDT: And then you can instruct  
18 her to answer instead of instructing her --  
19 MR. MUISE: I didn't instruct her --  
20 MR. HILDEBRANDT: -- you can answer if you  
21 can, which in your parlance means to her I don't know  
22 how to answer that, which she's given me several times  
23 today already in response to your prompting. You are  
24 directing this witness incorrectly.  
25 MR. MUISE: Not the case.

1 MR. HILDEBRANDT: Absolutely the case.  
2 BY MR. HILDEBRANDT:  
3 Q. Other than transit ads what other campaign -- ad  
4 campaigns do you participate in?  
5 A. Transit --  
6 What do you mean? Bus? Subway?  
7 Q. Do you know what transit as a word means?  
8 A. Ad as a word means.  
9 Q. Okay. Do you know what transit as a word means?  
10 A. Yes.  
11 Q. Okay. Do you do anything other than transit  
12 advertising?  
13 A. No.  
14 Q. Okay. So you do buses.  
15 A. Yes.  
16 Q. You do subways.  
17 A. Yes.  
18 Q. You do taxi tops.  
19 A. I did. Yes.  
20 Q. Have you put ads in any other place other than buses,  
21 subways or taxi tops for the entire time you've been  
22 associated with AFDI?  
23 A. A highway billboard, but that's transit.  
24 Q. Highway billboard is transit.  
25 A. Yeah.

1 Q. All right. That's fine if that's part of the  
2 definition.  
3 Anything else?  
4 A. Not to my recollection.  
5 Q. Have you placed any newspaper ads of any kind?  
6 A. That I recall, one.  
7 Q. Okay. Am I going to have to do that all day, get an I  
8 don't remember anything, but then when I tell you I  
9 actually know about it, then you're going to admit to  
10 it?  
11 MR. MUISE: Objection, argumentative.  
12 MR. HILDEBRANDT: Absolutely it's  
13 argumentative. I'm getting very frustrated with her  
14 and her attorney, quite frankly.  
15 MR. MUISE: The feeling is mutual, sir.  
16 BY MR. HILDEBRANDT:  
17 Q. Okay. Have there been any other advertisements  
18 whatsoever besides buses, subways, taxi tops, highway  
19 billboard and newspapers?  
20 A. Not to my recollection.  
21 Q. No magazines.  
22 A. Not to my recollection.  
23 Q. No on-line advertising.  
24 A. For what? For a book?  
25 Q. For your outreach efforts.

1 A. Not to my recollection. No.  
2 Q. And nothing else.  
3 A. Not to my recollection.  
4 Q. Fair enough.  
5 Is AFDI a political organization?  
6 A. It's a human rights organization.  
7 Q. Okay. Is it also a political organization?  
8 A. It engages in political initiatives, religious  
9 initiatives, and social awareness initiatives.  
10 Q. Are the transit ads that you place political  
11 initiatives?  
12 A. Some. Not all.  
13 Q. As you sit here right now, can you tell me which of  
14 your ads are not political initiatives?  
15 A. The ad that I attempted to run on SMART buses was a  
16 religious initiative. The My Jihad campaign that we  
17 ran was a religious initiative. The Muhammad ad that  
18 I submitted to SMART was a religious ad campaign.  
19 That's what I recall to the best of my knowledge.  
20 Oh, the taxi tops. I'm sorry, I forgot about  
21 those. That was a religious ad.  
22 Q. What is your definition of a political initiative?  
23 A. My definition of political is having the government  
24 involved.  
25 Q. Any government?

1 A. In this country.  
2 Q. So it's only political if it's the U.S. government  
3 that's involved?  
4 A. Yes.  
5 Q. Otherwise it's not political. So, for instance,  
6 something that talks about the Israeli-Palestinian  
7 conflict is not political?  
8 A. That is political.  
9 Q. Okay. But that doesn't involve the U.S. government  
10 directly.  
11 A. It did.  
12 Q. Well, the U.S. government was involved in an issue  
13 with the Israeli, Palestinians. So that makes the  
14 entire -- the entire Israeli-Palestinian conflict  
15 issue political?  
16 A. The ad. The Israel ad.  
17 Q. We'll talk about the ad.  
18 A. Well, I'm answering you.  
19 Q. Well, I want to know what political means before we  
20 talk about the ads.  
21 A. It had to do with the U.S. government aid to Israel.  
22 So, yes, it's a political issue.  
23 Q. Okay. So if the U.S. government is not involved in an  
24 issue, then the issue cannot be political, that's your  
25 belief?

1 MR. MUISE: Objection, mischaracterizes the  
2 testimony.  
3 BY MR. HILDEBRANDT:  
4 Q. Is that your belief?  
5 A. You're mischaracterizing what I said.  
6 Q. So characterize it correctly for me then.  
7 A. If it's a political issue, the government is involved.  
8 Q. Okay. Any government?  
9 A. For my purposes it's the U.S. government. It's  
10 political for me when the U.S. government is involved.  
11 Q. What about comments you make about Geert Wilders? Is  
12 that political speech, the problem that Geert Wilders  
13 had as an MP, for instance?  
14 A. (No response.)  
15 Q. That does not involve the U.S. government. Geert  
16 Wilders' problems, of course, are European in basis,  
17 but is your speech about Geert Wilders political  
18 speech?  
19 MR. MUISE: I'm going to object to the  
20 characterization of the testimony.  
21 BY MR. HILDEBRANDT:  
22 Q. So characterize it correctly.  
23 A. I'm opining on freedom.  
24 Q. Is opining on freedom political speech?  
25 A. Yes. In that context, yeah, because he's a

1 politician.  
2 Q. So is opining on the freedom of others not political  
3 speech because -- if they're not politicians?  
4 A. No, I don't think that's political speech.  
5 Q. Okay.  
6 A. You're talking about my belief, not as a legal term;  
7 right?  
8 Q. Right. I'm talking about your belief.  
9 A. Oh, yeah. Okay.  
10 Q. So if I stood up and I said I don't agree with  
11 slavery, I'm not making political speech?  
12 A. You're making that here in the States?  
13 Q. Doesn't matter where I'm making it.  
14 I'm not a politician. I'm not the U.S.  
15 government. I'm saying I don't believe in slavery.  
16 Am I speaking -- am I making a political speech?  
17 I'm trying to see how far this goes. I'm  
18 trying to get the parameters of what political speech  
19 is.  
20 A. If it involves the government, let's say slavery to  
21 your point.  
22 Q. Didn't involve the government.  
23 A. It did.  
24 Q. That the government owns slaves?  
25 A. Well, it was legal.

1 Q. Okay. Now it's not.  
2 A. Right.  
3 Q. Not standing up now.  
4 A. So that's a legal issue because it involved the  
5 government.  
6 Q. So if it was a legal issue, it has involved the  
7 government and, therefore, it's political?  
8 A. If it involves the government, it's political, yeah.  
9 If it involves the government, it's political.  
10 Q. Okay. All right. Even though right now I'm not  
11 talking about government involvement in it, it's still  
12 political because at some point in time it involved  
13 the government?  
14 A. It did, and if you sought to -- if you sought to --  
15 Q. Is that a yes?  
16 A. What was the question, sir?  
17 Q. So even though I'm saying now I'm against slavery, the  
18 fact that slavery at some point in time involved the  
19 government makes that a political issue?  
20 A. It's not a political issue now, no.  
21 Q. It's not an issue.  
22 A. It's not a political issue now.  
23 Q. But is it political speech?  
24 A. Yes. It's political speech.  
25 Q. The issue of Sharia law we've already identified has

1 involved the government; correct?  
2 A. Not in America.  
3 Q. Well, I don't know. You said that you gave testimony  
4 in Alaska on an anti-Sharia bill. That was a  
5 legislative proceeding of some sort at least at the  
6 committee level and that clearly involved the Alaska  
7 government. It's also been passed or presented in at  
8 least Tennessee and Wisconsin, anti-Sharia bills, and,  
9 in fact, your same attorney, Mr. Yerushalmi, has been  
10 instrumental in writing those bills for many state  
11 legislatures; is that correct?  
12 A. That is correct.  
13 Q. Okay. So clearly the issue of Sharia law has involved  
14 the government here in the United States.  
15 MR. MUISE: Objection, mischaracterizes the  
16 testimony.  
17 BY MR. HILDEBRANDT:  
18 Q. Am I correct?  
19 MR. MUISE: Objection. Same objection,  
20 mischaracterizes the testimony.  
21 BY MR. HILDEBRANDT:  
22 Q. Then let me ask that as a question.  
23 Hasn't Sharia law involved the government  
24 here in the United States?  
25 A. No.

1 Q. Oh.  
2 A. There is no Sharia law here in the United States.  
3 Q. Then why do we need bills to outlaw it?  
4 MR. MUISE: Objection, mischaracterizes  
5 evidence.  
6 BY MR. HILDEBRANDT:  
7 Q. Are you saying that Sharia law is not practiced in the  
8 United States to the best of your knowledge and  
9 belief?  
10 A. That's not what I'm saying.  
11 Q. Okay. Is Sharia law practiced in the United States to  
12 the best of your knowledge and belief?  
13 A. Sharia law is not practiced by the government to the  
14 best of my knowledge.  
15 Q. Okay. But it is practiced by Muslims to the best of  
16 your knowledge and belief.  
17 A. To the best of my knowledge and belief it is practiced  
18 by Muslims as long as it doesn't -- you know, as long  
19 as the laws of America are obeyed.  
20 Q. And a number of courts have been called upon to  
21 determine matters based upon Sharia law according to  
22 your blog; is that correct?  
23 MR. MUISE: Objection in terms it  
24 mischaracterizes the evidence.  
25 THE WITNESS: Yeah.

1 BY MR. HILDEBRANDT:  
2 Q. Are you aware of any courts who have been called upon  
3 to make decisions based upon Sharia law?  
4 MR. MUISE: Objection. The question is vague  
5 and mischaracterizes the evidence.  
6 MR. HILDEBRANDT: I don't know what it  
7 mischaracterizes and I don't know how it's vague.  
8 BY MR. HILDEBRANDT:  
9 Q. But are you aware --  
10 MR. MUISE: I can explain it.  
11 BY MR. HILDEBRANDT:  
12 Q. -- of any courts in any jurisdiction in the United  
13 States --  
14 MR. HILDEBRANDT: Is that clear, that part of  
15 it?  
16 MR. MUISE: It's getting to the next part  
17 because I don't think you understand --  
18 MR. HILDEBRANDT: Okay. Well, I'm just  
19 wondering if that part's clear.  
20 BY MR. HILDEBRANDT:  
21 Q. -- that have been called upon to decide a matter  
22 before the court by applying Sharia law, whether they  
23 decided against it or for it, they've been called upon  
24 to decide a matter by applying Sharia law, are you  
25 aware of that?

1 A. I'm sure that has happened.  
2 Q. You actually reported on that and observed that on  
3 your blog, have you not?  
4 A. I said I'm sure that it has happened, but American law  
5 gives way. It's American law that's the law of the  
6 land.  
7 Q. I understand what you believe should happen.  
8 A. No, no, no.  
9 Q. I'm just asking whether Sharia law has been applied or  
10 sought to be applied in court in the past, and you say  
11 yes.  
12 A. Yes.  
13 Q. You think it shouldn't be. I agree.  
14 A. I think that the Constitution is the law of the land  
15 and where it doesn't --  
16 Q. And the Constitution defines our form of government.  
17 A. Right, and as long as it doesn't conflict with  
18 American law.  
19 Q. And it splits it into the executive, legislative, and  
20 judicial branches; correct?  
21 A. Correct.  
22 Q. And so when a court acts, it's acting pursuant to the  
23 Constitution under the authority of the U.S.  
24 government as a court, part of the judicial branch,  
25 and so the government is involved in questions about

1 Sharia law, are they not?  
2 MR. MUISE: Objection, vague.  
3 BY MR. HILDEBRANDT:  
4 Q. Is the court part of the government?  
5 A. The court is part of the government.  
6 Q. And so courts have been called to answer about Sharia  
7 law, they're actually involving themselves in the  
8 question of Sharia law whether it should be applied or  
9 not applied; right?  
10 MR. MUISE: Objection, vague.  
11 BY MR. HILDEBRANDT:  
12 Q. Right?  
13 A. It's being called to question, yes, but it's not the  
14 law of the land.  
15 Q. And legislatures have been called to present and vote  
16 on statutes that restrict the application of Sharia  
17 law in the courts and otherwise; correct?  
18 A. Correct.  
19 MR. MUISE: Object.  
20 BY MR. HILDEBRANDT:  
21 Q. And legislatures are part of --  
22 MR. MUISE: I object. It actually  
23 mischaracterizes the evidence.  
24 BY MR. HILDEBRANDT:  
25 Q. And legislatures are part of the government; correct?

1 A. To the question on the Sharia prohibitions, to ensure  
2 that they're not the law of the land, that's the  
3 objective.  
4 Q. Does Sharia --  
5 But the question of Sharia law is a political  
6 issue; correct?  
7 A. Sharia law is religious law.  
8 Q. I get that, but the question of Sharia law is also a  
9 political issue, is it not?  
10 MR. MUISE: Objection, mischaracterizes the  
11 testimony.  
12 BY MR. HILDEBRANDT:  
13 Q. Is it not?  
14 A. What's the question?  
15 Q. Is the question of Sharia law a political issue?  
16 MR. MUISE: Objection, vague.  
17 BY MR. HILDEBRANDT:  
18 Q. Go ahead.  
19 A. Imposing it?  
20 Q. Sure. Why not?  
21 A. Imposing it? Yes.  
22 Q. Anything, any part of Sharia law, is it a political  
23 issue?  
24 MR. MUISE: Objection, vague.  
25 A. It is vague.

1 BY MR. HILDEBRANDT:  
2 Q. Applying Sharia law, is it a political issue?  
3 MR. MUISE: Objection, vague.  
4 A. It can't be answered. I can't answer that.  
5 BY MR. HILDEBRANDT:  
6 Q. You've already told me that the courts have been  
7 called upon to apply Sharia law and that makes it a  
8 political issue, you've already told me that the  
9 legislature has addressed the application of Sharia  
10 law and that that's a political issue, and now I'm  
11 asking you whether applying Sharia law is a political  
12 issue and you can't answer it all of a sudden?  
13 MR. MUISE: Objection, mischaracterizes the  
14 testimony and vague.  
15 BY MR. HILDEBRANDT:  
16 Q. Is that correct, you can't answer it all of a sudden?  
17 MR. MUISE: Same objection.  
18 A. I can't answer it.  
19 MR. HILDEBRANDT: Okay. Let's take a break.  
20 (Recess taken.)  
21 BY MR. HILDEBRANDT:  
22 Q. Okay, Ms. Geller, I want to ask about ads that were  
23 provided to us in responses to request to produce.  
24 I'm just going to give you the whole set, I'm going to  
25 ask about them one at a time, though, and I'm going to

1 mark the ones that I have as the exhibits, if there's  
2 no objection. I'm just going to put a pencil mark on  
3 them and she can label them at the end.  
4 MR. MUISE: You're going to mark each one  
5 individually?  
6 MR. HILDEBRANDT: I am, yes. I have separate  
7 questions for each one.  
8 BY MR. HILDEBRANDT:  
9 Q. So the first one is, They wanted liberty, they got  
10 death, I'm going to mark as Exhibit A.  
11 DEPOSITION EXHIBIT A  
12 WAS MARKED BY THE REPORTER  
13 FOR IDENTIFICATION  
14 BY MR. HILDEBRANDT:  
15 Q. Can you tell me what the purpose of that ad was?  
16 A. Actually this didn't run.  
17 Q. Okay. That has never run.  
18 A. This portion of the honor killing taxi top didn't run.  
19 Q. Okay.  
20 A. But I'll talk about the ad if you'd like.  
21 Q. I don't know if they're in here or not, but this ad  
22 was never presented to anybody for running.  
23 A. If I recall, the triangular platform in the front of  
24 the taxi top was not available. It didn't run.  
25 Q. So this was designed for a purpose that didn't exist.

1 A. It was designed as part of a --  
2 Q. For a platform that didn't exist, I guess.  
3 A. It was designed for a taxi top, and I think that when  
4 I came up with the campaign, I may have photoshopped  
5 it on a taxi because there's definitely a picture on  
6 my blog when I first created the campaign that had  
7 this, but the little triangle in front of the two  
8 sides wasn't available.  
9 Q. Okay. So you were able to put ads on the sides, but  
10 not on the ends.  
11 A. Right. It didn't say this.  
12 Q. Okay. Is this a political message?  
13 A. No.  
14 Q. This is not a political message even though it talks  
15 about liberty and death?  
16 A. No.  
17 Q. Okay. What kind of a message is this?  
18 A. It's a religious message because the ad -- you're not  
19 seeing the ad -- was about honor killings, which is a,  
20 you know, religious, it's a religious edict, and --  
21 Q. When you say religious edict, you mean permitted or  
22 encouraged under Sharia law?  
23 A. That is correct.  
24 Q. Okay. But even though this refers to a famous quote  
25 by somebody, because I don't know history I don't know

1 by -- I don't know who, give me liberty or give me  
2 death, that doesn't make this a political message?  
3 MR. HILDEBRANDT: Do you know who that was?  
4 MR. MUISE: Thomas Paine.  
5 MR. HILDEBRANDT: Was it Thomas Paine?  
6 THE WITNESS: Or was it Patrick Henry?  
7 MR. HILDEBRANDT: There you go. Patrick  
8 Henry. Thank you very much.  
9 MR. MUISE: Thomas Paine was the -- with the  
10 summer soldiers and the sunshine patriots.  
11 BY MR. HILDEBRANDT:  
12 Q. Patrick Henry, give me liberty or give me death was a  
13 political statement, wasn't it?  
14 A. It doesn't say that.  
15 Q. Okay. That's true, but this -- this clearly  
16 references that, does it not?  
17 A. No, it does not.  
18 Q. Okay. And even though this talks about liberty and  
19 its alternative, death, this is not a political  
20 message?  
21 A. No, it is not. They want --  
22 I couldn't fit freedom here.  
23 Q. Okay. Is this a religious message or a religious  
24 freedom message?  
25 A. This was part of a campaign that ran. This didn't

1 run.  
2 Q. Okay.  
3 A. And the campaign that ran was various girls, all  
4 American girls, American-Muslim girls who wanted to  
5 escape Islam and were honor murdered in the United  
6 States, so there were their pictures. It said honor  
7 killed.  
8 Q. Okay.  
9 A. Leaveislamsafely.com, which is Refuge From Islam.  
10 Q. leaveislamsafely.com is exactly the same website --  
11 A. (Witness nodded.)  
12 Q. -- just different names that reach the same place?  
13 A. Yes, sir.  
14 Q. Can a message be both political and religious?  
15 A. If the government is enforcing it, yes.  
16 Q. This does reference Sharia law in some way, does it  
17 not?  
18 A. Religious law. Yes.  
19 Q. And Sharia law is religious law under Islam.  
20 A. A religious edict, yes.  
21 Q. And Sharia law is a political issue.  
22 MR. MUISE: Objection, vague.  
23 BY MR. HILDEBRANDT:  
24 Q. Yes?  
25 A. Rephrase.

1 Q. And Sharia law is a political issue.  
2 A. If the government is enforcing it.  
3 Q. So it's only a political issue if the government is  
4 actually enforcing it at that particular time.  
5 A. Yes.  
6 Q. Where do you get that definition of political?  
7 A. If the government is involved.  
8 Q. Okay. Where do you get that definition? Are you just  
9 making that up or do you reference something else when  
10 you use that definition?  
11 A. That's what political is.  
12 Q. That's your understanding of what political is. Yes?  
13 A. Yes.  
14 Q. Okay. What is that understanding based upon? Is it a  
15 Webster's dictionary? Is it somewhere else that  
16 somebody told you that or --  
17 I mean putting aside any conversations with  
18 your own attorneys, has anybody ever told you what  
19 political means?  
20 A. Has someone ever told me what political means? No.  
21 Q. Like the sixth circuit?  
22 A. They issued a ruling.  
23 Q. They did. But you don't have any different  
24 understanding of what political means from their  
25 opinion?

1 A. I don't agree with their opinion.  
2 Q. I understand that, but you don't have any different  
3 understanding of what political means based upon their  
4 opinion?  
5 A. They didn't change my opinion.  
6 Q. Okay. That's fine.  
7 And your opinion, again, is based upon what?  
8 A. Government enforcement.  
9 Q. I know, but where do you get that definition of  
10 political?  
11 A. Reality.  
12 Q. Okay. So that's just your understanding of how the  
13 world works then. Yes?  
14 A. It's what it is.  
15 MR. MUISE: Objection, vague and  
16 argumentative.  
17 BY MR. HILDEBRANDT:  
18 Q. I'm just trying to figure out why it is you believe  
19 that to be what political is.  
20 A. Because that's what it is.  
21 Q. Okay. Based upon your experience and your observation  
22 of how the world works, that's your definition of  
23 political.  
24 A. It's political when the government enforces it.  
25 Q. So that's your definition of political.

1 A. Yes.  
2 Q. And that's why you have that definition is because of  
3 your experience and your observation of the way the  
4 world works. Nobody's ever told you what political  
5 really means in such a fashion as would change your  
6 opinion; correct?  
7 A. Correct.  
8 Q. Okay.  
9 A. I think most people believe that political is  
10 government.  
11 Q. Okay. Let's look at the next page. This is one of  
12 your famous ads. In any war between the civilized man  
13 and the savage, support the civilized man. Support  
14 Israel. Defeat Jihad.  
15 Is this a political ad?  
16 A. Yes.  
17 Q. Is this also a religious freedom ad?  
18 A. No.  
19 Q. Is the conflict between Israel and Palestine based in  
20 part upon religious freedom?  
21 A. Freedom. Yes.  
22 Q. Okay. So is this a religious freedom ad as well?  
23 A. This is a political ad.  
24 Q. Okay. Defeat Jihad talks about Sharia law as well,  
25 does it not? Jihad is a part of Sharia law.

1 A. For all intents and purposes on this ad it's -- it's  
2 holy war is what it is in this context. I think it's  
3 evident.  
4 Q. And that's a political issue.  
5 A. Yes, sir.  
6 Q. Okay. So to the extent that this ad refers to Sharia  
7 it's a political ad as well.  
8 MR. MUISE: Objection, mischaracterizes the  
9 testimony.  
10 A. Mischaracterize. It refers to Jihad, sir.  
11 BY MR. HILDEBRANDT:  
12 Q. Okay. So to the extent that this refers to Jihad it's  
13 a political ad.  
14 MR. MUISE: Objection, mischaracterizes the  
15 testimony.  
16 MR. HILDEBRANDT: That's why I'm asking.  
17 Question mark.  
18 A. Political because it's Israel, it's government.  
19 BY MR. HILDEBRANDT:  
20 Q. Okay. Does the Jihad in here refer to political or to  
21 religious freedom?  
22 A. It's a political issue, and the motive --  
23 Are you asking me about the motive of  
24 Jihadists?  
25 Q. No, I'm not asking about the motive of Jihadists.



1 A. Well, don't do --  
2 Q. I'm asking --  
3 A. I'm trying to answer you, sir.  
4 Q. No. I understand.  
5 I'm asking whether Jihad as used in this ad  
6 is political or religious freedom or something  
7 completely different, and you've already told me it's  
8 political.  
9 A. Yes, sir.  
10 Q. Okay. Fair enough.  
11 This is the --  
12 Well, first of all, let me ask you something  
13 about Exhibit B. Did I mark that as Exhibit B? All  
14 right. That second page I'm marking as Exhibit B.  
15 DEPOSITION EXHIBIT B  
16 WAS MARKED BY THE REPORTER  
17 FOR IDENTIFICATION  
18 BY MR. HILDEBRANDT:  
19 Q. This is not the standard size for a bus side. What  
20 was this for, this particular configuration of the ad?  
21 A. I think it was a diorama, D.C. diorama.  
22 Q. What is a diorama?  
23 A. It is a platform on a train, a lit kiosk on a train  
24 platform.  
25 Q. On a train plat --

1 Not on the train, but a kiosk in the station,  
2 as they were. We don't have trains here, so I don't  
3 know what they're called.  
4 A. Yes, sir.  
5 Q. Okay. All right. So this was not a moving ad, this  
6 was a stationary ad.  
7 A. Yes.  
8 Q. Okay.  
9 DEPOSITION EXHIBIT C  
10 WAS MARKED BY THE REPORTER  
11 FOR IDENTIFICATION  
12 BY MR. HILDEBRANDT:  
13 Q. Third page I'm going to mark C. In any war between  
14 the civilized man and the savage, support the  
15 civilized man. Defend America. Defeat Jihad.  
16 So there's a little bit of a change. Instead  
17 of saying support Israel you're asking the viewer to  
18 defend America; correct?  
19 A. Um-hum.  
20 Q. Yes?  
21 A. Yes.  
22 Q. Is this a political advertisement?  
23 A. Yes.  
24 Q. What makes this a political advertisement?  
25 A. America.

1 Q. Okay. So if we're talking --  
2 A. And Jihad.  
3 Q. If we're talking about America and we're talking about  
4 Jihad, then we're talking about politics. Yes?  
5 A. Yes, sir.  
6 Q. Okay.  
7 DEPOSITION EXHIBIT D  
8 WAS MARKED BY THE REPORTER  
9 FOR IDENTIFICATION  
10 BY MR. HILDEBRANDT:  
11 Q. Moving to Exhibit D, which is the next one. It's a  
12 very similar format and you had several versions of  
13 this. This one, instead of defend America and instead  
14 of support Israel, says support our troops.  
15 A. Yes.  
16 Q. Also political?  
17 A. Political.  
18 Q. Because of our troops and because of Jihad?  
19 A. Yes.  
20 Q. Okay. Is this also religious in any way?  
21 A. Which one?  
22 Q. This Exhibit D.  
23 A. It's political.  
24 Q. Does being political mean it cannot be religious?  
25 A. No, does not mean that. If a government is enforcing

1 Sharia or Jihad, then it's religious and political.  
2 Q. Okay.  
3 MR. HILDEBRANDT: One second.  
4 MR. MUISE: Go off the record?  
5 MR. HILDEBRANDT: You can if you like.  
6 MR. MUISE: Yes.  
7 (Recess taken.)  
8 MR. HILDEBRANDT: And what was my last  
9 question?  
10 (The requested portion of  
11 the record was read by the  
12 reporter)  
13 BY MR. HILDEBRANDT:  
14 Q. Okay. Is this particular ad, D, religious and  
15 political both?  
16 A. D is political. Government is at war, is at war.  
17 Q. Okay. Does this -- does this indicate that the  
18 government is supporting or waging Jihad?  
19 A. Who?  
20 Q. Well, I think what you said, and please correct me if  
21 I'm wrong before Mr. Muise goes ballistic about  
22 mischaracterization because --  
23 A. He hasn't said a word.  
24 Q. Not yet, but I haven't mischaracterized yet.  
25 I thought what you said, and correct me if

1 I'm wrong, is that the ad could be both political and  
 2 religious if the government was involved in enforcing  
 3 Sharia law; correct?  
 4 A. Yes.  
 5 Q. Okay.  
 6 A. Not the United States government in this case.  
 7 Q. Any government.  
 8 A. Yes.  
 9 Q. Okay. So if any government was involved in enforcing  
 10 Sharia law, it would make this both political and  
 11 religious.  
 12 A. Yes. This ad is political.  
 13 Q. Okay. But it does refer to Jihad, which clearly is  
 14 being enforced in -- or being waged, I guess, I don't  
 15 know what Jihad exactly is, but my understanding is  
 16 it's certainly very common in Palestine and Israel;  
 17 correct?  
 18 A. Jihad is holy war.  
 19 Q. Okay.  
 20 A. And if the governments are at war, then it's  
 21 political. You're asking about motive.  
 22 Q. Okay. But is it no longer religious if the  
 23 governments go to war over their holy books or  
 24 beliefs?  
 25 A. It could be both.

1 Q. Okay.  
 2 A. Depends on the circumstance.  
 3 Q. And what I'm trying to figure out is whether D is both  
 4 in any way.  
 5 A. No, I don't think so.  
 6 Q. Okay.  
 7 A. I believe we have -- we may very well have ads that  
 8 are.  
 9 Q. Okay.  
 10 A. But this one I don't agree.  
 11 Q. Okay.  
 12 A. I think this is a political ad.  
 13 Q. Fair enough.  
 14 DEPOSITION EXHIBIT E  
 15 WAS MARKED BY THE REPORTER  
 16 FOR IDENTIFICATION  
 17 BY MR. HILDEBRANDT:  
 18 Q. Let's go on to E. This one is same type of thing. In  
 19 any war between the civilized man and the savage,  
 20 support the civilized man. Defend Nigerian  
 21 Christians. Defeat Jihad.  
 22 Is this a political ad?  
 23 A. This is a religious ad.  
 24 Q. This is only a religious ad or is this also a  
 25 political ad?

1 A. It is a political ad because the group that is  
 2 slaughtering the Christians, Boko Haram, is --  
 3 Q. Spell that for us.  
 4 A. B-o-k-o H -- two words, H-a-r-a-m.  
 5 Q. There's only one H, H at the beginning of Haram, but  
 6 not at the end of Boko.  
 7 A. Is -- the government of Nigeria is involved with this  
 8 war in trying to put down Boko Haram.  
 9 Q. Okay. So you know that this is political because  
 10 behind this ad there's government involvement in  
 11 persecuting the Nigerian Christians.  
 12 A. In helping save the Nigerian Christians.  
 13 Q. Okay. So the government's trying to save them?  
 14 A. Yes.  
 15 Q. Okay. Fair enough. I don't know about the conflict.  
 16 I'm sorry. I'm not that big into world events, at  
 17 least in Nigeria.  
 18 But this is also religious?  
 19 A. Yes.  
 20 Q. Is it primarily religious or primarily political?  
 21 A. You want percentages?  
 22 Q. Can you give me percentages?  
 23 A. No.  
 24 Q. No, you can't. It's both religious and political;  
 25 correct?

1 A. Yes.  
 2 Q. Is it religious only because it's referring to  
 3 Christians?  
 4 A. It's religious because it's referring to Christians  
 5 and many Muslims are slaughtering these Christians  
 6 because they're Christians.  
 7 Q. Okay. So it is religious because -- and, again,  
 8 correct me if I'm wrong -- because the religion is  
 9 involved in the persecution?  
 10 A. It's religious because Christians are being  
 11 slaughtered.  
 12 Q. Okay. So if Muslims were being slaughtered, it would  
 13 also be religious?  
 14 A. Yes, and, again, if the government was involved.  
 15 Q. Okay. And so this is political because the  
 16 government's involved and this is religious because  
 17 it's Christians who are being persecuted.  
 18 A. And the government is involved in trying to, you know,  
 19 put down Boko Haram.  
 20 Q. But in order to determine whether this is a political  
 21 message or whether this is a religious message, you  
 22 really have to look behind it and understand the  
 23 Nigerian conflict; right?  
 24 A. If you wanted to make a distinction, yes, I would  
 25 think so.

1 Q. Okay. All right.  
2 DEPOSITION EXHIBIT F  
3 WAS MARKED BY THE REPORTER  
4 FOR IDENTIFICATION  
5 BY MR. HILDEBRANDT:  
6 Q. Let's go on to the next one, which is a similar form  
7 ad. I'm going to mark that as F. In any war between  
8 the civilized man and the savage, support the  
9 civilized man. Support Israel. Defeat Jihad.  
10 This one is similar to the large size diorama  
11 version; correct?  
12 A. Yes, sir.  
13 Q. I assume all of your questions -- all of your answers  
14 to my questions would be the same relative to this ad  
15 as it was for Exhibit B?  
16 A. Yes, that it's a political ad.  
17 Q. I mean there's -- this is not a religious ad.  
18 A. No.  
19 Q. Even though it refers to Jihad, which is something  
20 that occurs under religious law.  
21 A. It's holy war. Again --  
22 Q. Holy being religious; correct?  
23 A. Holy war -- again, my distinction is government  
24 involvement.  
25 Q. Okay. And if the gover- --

1 A. The conflict with Israel.  
2 Q. If the government's involved, then it cannot be  
3 religious speech. You've already told me it can be  
4 both; right?  
5 A. I said it could be both. Yeah.  
6 Q. Okay. So even though the government's involved and  
7 this is political speech, is this also not religious  
8 speech because Jihad is being waged as holy war under  
9 Sharia law?  
10 A. No, I wouldn't consider it.  
11 Q. Okay. You don't consider it religious speech.  
12 A. No. You're asking me about motive then.  
13 Q. Okay.  
14 A. Yeah.  
15 Q. No. I'm asking about the nature of the speech.  
16 A. Okay. Political.  
17 Q. Okay.  
18 DEPOSITION EXHIBIT G  
19 WAS MARKED BY THE REPORTER  
20 FOR IDENTIFICATION  
21 BY MR. HILDEBRANDT:  
22 Q. Exhibit G, another one in the series of same ads,  
23 instead says Support the Baha'is?  
24 A. Baha'is. B-a-h-a-'-i-s.  
25 Q. What is the Baha'is?

1 A. They're a persecuted people in Iran that Iran in  
2 enforcing Sharia law, the government of Iran  
3 persecutes this minority, this religious minority.  
4 Q. What do they believe? Are they a different kind of  
5 Muslim? Are they -- I mean are they considered to be  
6 a heretical Muslim sect or are they considered to be a  
7 Hindu? Do they have something they belong to other  
8 than Baha'is?  
9 A. I haven't a clue.  
10 Q. Okay. Fair enough.  
11 Are they Christians, do you know?  
12 A. They're not Christians, not to my knowledge. I don't  
13 know. I know that they're being persecuted by the  
14 government.  
15 Q. Because of their religious persuasion.  
16 A. Because they're a religious minority.  
17 Q. Okay. So is this a political message?  
18 A. Yeah. The government is enforcing the Sharia. Yes.  
19 Q. Is this also a religious message?  
20 A. No.  
21 Q. Even though the Baha'is are being persecuted like the  
22 Nigerian Christians were for their religious beliefs  
23 this is somehow different?  
24 A. This is a political message.  
25 Q. I understand, but you already said it could be both.

1 A. Anyone that's persecuted for whatever under the  
2 gov- -- if a government is enforcing it, then it's  
3 political.  
4 Q. Um-hum.  
5 A. You're asking me about ancillary issues that I don't  
6 think are relevant.  
7 Q. Well, I'm asking you if this is also similar to the  
8 Nigerian Christian message that we've already talked  
9 about, if this is also a religious message in addition  
10 to being a political message.  
11 A. I think --  
12 Q. How about -- how about this? Is this a religious  
13 freedom message?  
14 A. This is a freedom message.  
15 Q. But it's also a religious freedom message.  
16 A. Here's the distinction. If the Baha'is were being  
17 persecuted because they had blue hair, it would remain  
18 the same. The fact is the government is persecuting  
19 these people, it has to stop, people have to be made  
20 aware of it, hence this ad and the reason why it's  
21 political.  
22 Q. What defines the Baha'is? Are they of a common  
23 religion? Are they all blue-haired?  
24 A. I don't think they're all blue-haired and I'm sure it  
25 is their system that they are not Muslims that would,

1 you know, make them the persecuted.  
2 Q. So it's religious persecution as far as you understand  
3 it.  
4 A. As far as I understand it, it is, yes.  
5 Q. And so to the --  
6 A. Islamic supremacism.  
7 Q. And so to the extent that this is a freedom message,  
8 it's a religious freedom message.  
9 A. It is Isla- --  
10 Q. You believe that the Baha'is should be able to worship  
11 the way they do without persecution from the Iranian  
12 Muslim government.  
13 MR. MUISE: Objection, it's a compound  
14 question.  
15 A. Break it up.  
16 BY MR. HILDEBRANDT:  
17 Q. All right. Do you believe that the Baha'is should be  
18 able to worship as they see fit without persecution  
19 from the Iranian Muslim government?  
20 A. Yes.  
21 Q. So you believe in their religious freedom.  
22 A. I believe in freedom.  
23 Q. And so, similar to the Nigerian Christians message,  
24 this is a religious freedom message as well as a  
25 political message.

1 A. Okay. I mean you want to --  
2 Not to put too fine a point on it, it's a  
3 political message to me that this group is being  
4 persecuted.  
5 Q. Okay.  
6 A. You want to assign, you know, motive or what, which is  
7 fine, but it's a political message.  
8 Q. What I'm trying to do by going through these, Ms.  
9 Geller, and just to give you an idea of where we're  
10 going forward is I'm trying to define the distinctions  
11 in your mind between what is political and what is  
12 religious freedom and what is religious, and if they  
13 are a Venn diagram with a lot of overlap, I want to  
14 know what those overlaps are, and if they are three  
15 separate circles that have no overlap, I want to know  
16 that. We know that they're not. You've already told  
17 me political and religious can exist together. I want  
18 to know which of these ads fall into what part of that  
19 diagram, that's all. That's all I'm trying to do.  
20 And so at this point it sounds to me like  
21 this one, this Exhibit G, is very similar to the  
22 Nigerian Christians and really the answers should  
23 generally be the same, it's religious persecution by a  
24 government involvement; correct?  
25 A. Yes. The persecution of non-Muslims. Yes.

1 Q. Okay. And so wherever this falls it falls into the  
2 gray area that represents the overlap between  
3 political and religious freedom messages; right?  
4 MR. MUISE: Objection, mischaracterizes the  
5 testimony.  
6 BY MR. HILDEBRANDT:  
7 Q. Well, that was my question. I mean, I set this up as  
8 a Venn diagram.  
9 A. When the government is enforcing whether it's -- I  
10 mean whatever government is enforcing, in this case  
11 the Sharia, then it is political.  
12 Q. Okay.  
13 A. If you wish to assign as an adjunct the motive or what  
14 have you, that's fine.  
15 Q. What I wish to assign is what you wish to assign.  
16 This is only a political message; is that  
17 your testimony?  
18 A. Yes.  
19 Q. Okay. So this is not a religious --  
20 A. Yes, because I don't really know what -- you know, I  
21 don't know what their -- I'm not well-schooled in the  
22 belief system of the Baha'is, so --  
23 Q. So you don't really know if it's religious persecution  
24 even.  
25 A. It's non-Muslim persecution.

1 Q. Okay. All right. And Islam's a religion, so it's  
2 based on religion at least. Right?  
3 DEPOSITION EXHIBIT H  
4 WAS MARKED BY THE REPORTER  
5 FOR IDENTIFICATION  
6 BY MR. HILDEBRANDT:  
7 Q. Here is H, the next one in line.  
8 MR. MUISE: Is that -- was that just a  
9 comment or there was a question at the end there?  
10 MR. HILDEBRANDT: There wasn't a question at  
11 the end.  
12 MR. MUISE: Okay. Then I would object that  
13 counsel is testifying.  
14 BY MR. HILDEBRANDT:  
15 Q. This one is similar. It says defend freedom, defeat  
16 Jihad after the civilized man statement; correct?  
17 A. Yes.  
18 Q. Okay. Is this political?  
19 A. Purely.  
20 Q. It's political why?  
21 A. Freedom.  
22 Q. So if it talks about freedom, then it's political.  
23 A. There's no religion in there.  
24 Q. Jihad is a religious concept, it's a holy war concept.  
25 A. It's war.

1 Q. But we've already established that; right?  
2 A. It's war. It's not a religious concept.  
3 In this -- when a government is enacting war,  
4 that's political.  
5 Q. Okay.  
6 A. And defending freedom is political.  
7 Q. Okay. So when we're defending freedom, it's  
8 political; correct?  
9 A. No. I didn't say that.  
10 Q. Okay.  
11 A. No. I did not say that.  
12 Q. Okay. So tell me. You just said this was political  
13 because it said defend freedom. What's different  
14 about this and what I said, when we're defending  
15 freedom, it's political?  
16 A. In the case of war. A war is when a government, you  
17 know, makes hostilities against another country or  
18 another entity.  
19 Q. Okay. So this ad does not refer to a particular war,  
20 though, does it?  
21 A. Well, you're asking me what was in my mind?  
22 Q. No. No, I'm not.  
23 A. Yeah. Because it's clearly America.  
24 Q. Okay. American -- America's involved in this  
25 particular war?

1 A. In defending freedom?  
2 Q. Okay.  
3 A. Yes.  
4 Q. And if America is involved in defending freedom, then  
5 it's a political message.  
6 A. When there's a war going on in Iraq and Afghanistan,  
7 yes, that's a political message.  
8 Q. And not a religious message because of the inclusion  
9 of Jihad.  
10 A. No.  
11 Q. Okay. All right.  
12 DEPOSITION EXHIBIT I  
13 WAS MARKED BY THE REPORTER  
14 FOR IDENTIFICATION  
15 BY MR. HILDEBRANDT:  
16 Q. Move to I. Support Thailand, defeat Jihad after the  
17 civilized man statement; is that correct?  
18 A. Um-hum.  
19 Q. What does that mean?  
20 THE REPORTER: I'm sorry. Verbal response.  
21 MR. MUISE: You need to answer.  
22 THE REPORTER: You said um-hum.  
23 A. What was the question?  
24 BY MR. HILDEBRANDT:  
25 Q. Yeah. You need to give me a verbal answer as opposed

1 to an uh-huh or a --  
2 A. Oh. The Thailand, yes, that's what it says.  
3 Q. Okay. Okay. What do you mean by support Thailand?  
4 A. Support Thailand. They are undergoing a war --  
5 Q. Okay.  
6 A. -- by Islamic supremacists.  
7 Q. So this is a different war than Israel-Palestine.  
8 This is a civil war in Thailand concerning Muslim  
9 supremacists.  
10 A. I wouldn't call it a civil war.  
11 Q. Okay. What would you call it?  
12 A. A war by Islamic supremacists.  
13 Q. A holy war?  
14 A. Well, they want their own country.  
15 Q. Okay. But you referred to it as a Jihad here.  
16 A. It is a Jihad.  
17 Q. So it's a holy war.  
18 A. It's a holy war.  
19 Q. Okay. Do you know what's going on in Thailand with  
20 this holy war? What are the Muslims doing?  
21 A. They're slaughtering Buddhists.  
22 Q. Okay.  
23 A. Regularly.  
24 Q. But this is a different savage and a different  
25 civilized man than the Israel-Palestinian ads;

1 correct?  
2 A. Savage is savage. Any war on innocent civilians is  
3 savagery.  
4 Q. Every one of these, however, refers to the Muslim side  
5 as being the savage so far, though; correct?  
6 A. This one too.  
7 Q. Okay. Fair enough.  
8 A. Not all Muslims.  
9 Q. Is this --  
10 I understand that too. You don't have a  
11 problem with all Muslims. You want to state that for  
12 the record?  
13 A. I absolutely do not. I fight for Muslims.  
14 Q. Okay. Fair enough.  
15 A. I help Muslims.  
16 Q. I understand.  
17 A. I'm a human rights activist.  
18 Q. Is this a political ad?  
19 A. Yes.  
20 Q. Okay. Is this a religious ad?  
21 A. No.  
22 Q. It's a religious holy war in Thailand; correct?  
23 They're fighting for religious freedom in Thailand?  
24 A. No, that's not correct. They are free now, but  
25 they're under siege.

1 Q. Under siege for what?  
2 A. They're under siege by Islamic supremacists that are  
3 attempting to terrorize the country.  
4 Q. In what way?  
5 A. Slaughtering teachers. Blowing up schools.  
6 Q. What do they hope to accomplish, do you know?  
7 A. An Islamic state.  
8 Q. Okay. So they want to impose Sharia law.  
9 A. But then it's political.  
10 Q. Okay. I'm just asking. I'm just asking.  
11 A. Once the state -- once the state is enforcing, it's  
12 political.  
13 Q. Okay. So this is a holy war to impose Sharia law on  
14 Thailand, that's your understanding.  
15 A. That is not my understanding. I said it's a holy war  
16 to establish an Islamic state.  
17 Q. Okay. All right. So this is not religious in any  
18 way.  
19 A. No.  
20 Q. Okay.  
21 DEPOSITION EXHIBIT J  
22 WAS MARKED BY THE REPORTER  
23 FOR IDENTIFICATION  
24 BY MR. HILDEBRANDT:  
25 Q. Going on to the next one is J.

1 A. Yeah.  
2 Q. After the civilized man statement we have, Support the  
3 Copts, C-o-p-t-s, Defeat Jihad. Did I read that  
4 correctly?  
5 A. Yes.  
6 Q. The Copts are Coptic Christians, are they not?  
7 A. Coptic Christians in Egypt. That's right.  
8 Q. Okay. So this is even a different war from Thailand  
9 and from Palestine-Israel. Now we're talking about  
10 something that's occurring in Egypt; correct?  
11 A. Yes.  
12 Q. Okay. What is occurring in Egypt with the Copts?  
13 A. The persecution, oppression and kidnapping and  
14 slaughter of Coptic Christians, a religious minority  
15 in Egypt, by an Islamic supremacist government now,  
16 Muslim Brotherhood government.  
17 Q. When this ran, was this -- were they the government?  
18 A. They were certainly in the throes.  
19 Q. Of civil war.  
20 A. They were in throes.  
21 The Muslim Brotherhood has been a problem in  
22 Egypt for some time.  
23 Q. Is this a political ad?  
24 A. Yes, this is.  
25 Q. So they must have been in government then by that time

1 because the government has to be involved to make this  
2 a political ad; right?  
3 A. The government was involved in the persecution even a  
4 little bit before, but now most assuredly. So, yes,  
5 there was government involvement. It's a political  
6 ad.  
7 Q. Is this also a religious freedom ad?  
8 A. Yes, this is.  
9 Q. Okay. So this is an example of one of your ads that's  
10 both religious freedom and political in nature.  
11 A. Yes.  
12 Q. Like the Nigerian Christians one before.  
13 A. Right.  
14 Q. Okay.  
15 MR. HILDEBRANDT: Are we up to K?  
16 THE REPORTER: Yes.  
17 DEPOSITION EXHIBIT K  
18 WAS MARKED BY THE REPORTER  
19 FOR IDENTIFICATION  
20 BY MR. HILDEBRANDT:  
21 Q. In any war between the civilized man and the savage,  
22 support the civilized man. Support the Hindus.  
23 Defeat Jihad.  
24 Which war between which civilized man and  
25 which savage does this support -- or does this refer

1 to?  
2 A. The Hindus in India and Pakistan.  
3 Q. Okay. So this -- we're back to -- or we're at India  
4 versus Pakistan or --  
5 A. And Muslims in India, Islamic supremacists. For  
6 example, Mumbai, that -- that massive Islamic attack.  
7 Q. Is this a political ad?  
8 A. This is a political ad.  
9 Q. Is that because the government was involved in  
10 persecuting the Hindus?  
11 A. Yes.  
12 Q. And is this a religious freedom ad?  
13 A. No. This is a political ad. It's Pakistan and it's  
14 India.  
15 Q. But you want the Hindus to be able to have religious  
16 freedom; correct?  
17 A. The Hindus are Indians, they are Indians.  
18 Q. Okay. But they're different from Muslims because  
19 they're Hindu; right?  
20 A. Yes.  
21 Q. Okay. Is this a --  
22 Why didn't you say support the Indians?  
23 A. Because it's the Hindus that are being --  
24 Q. Okay. So Indian Muslims are not being persecuted.  
25 A. No.

1 Q. So it's not because they're Indians then, it's because  
2 they're Hindus.  
3 A. Yep.  
4 Q. Does that make this a religious freedom ad?  
5 A. You could.  
6 Q. Okay.  
7 A. You could say that, yes.  
8 Q. So this is all --  
9 A. But it's primarily -- you know that -- how -- how  
10 much -- it's primarily political, but, yes, you could  
11 say that.  
12 Q. And I'm not trying to assign percentages and I'm not  
13 trying to determine which is primary and which is not  
14 primary, I'm trying to determine whether it's both,  
15 and this, like the Nigerian Christians ad and like the  
16 Egyptian Copts ad, is one of the examples of both;  
17 correct?  
18 A. Correct.  
19 Q. Okay. I don't know why I have this next one here  
20 because I think this was the first one I dealt with.  
21 Wasn't it?  
22 A. Yeah.  
23 Q. Okay. So --  
24 MR. MUISE: So you're not marking it?  
25 MR. HILDEBRANDT: No. I'm making a comment

1 on the record that I'm...  
2 Yeah. See, that's the same. So I don't need  
3 that. So we're taking that page out.  
4 BY MR. HILDEBRANDT:  
5 Q. You can take the next one out too because it looks to  
6 be just a different format of the same message;  
7 correct?  
8 A. Exactly.  
9 Q. All right. We'll move on to Soon shall We cast. Fair  
10 enough?  
11 A. Fair enough.  
12 Q. That would be Exhibit L.  
13 DEPOSITION EXHIBIT L  
14 WAS MARKED BY THE REPORTER  
15 FOR IDENTIFICATION  
16 BY MR. HILDEBRANDT:  
17 Q. What's the purpose of this ad?  
18 A. This is a religious ad in response to an ad that was  
19 being run by a Hamas group, the Council of  
20 American-Islamic Relations --  
21 Q. Okay.  
22 A. -- who had done their own Quran campaign, and this is  
23 how -- this was my response.  
24 Q. Okay. This is a religious ad.  
25 A. Yes.

1 Q. Okay. You do have a photograph of the burning Twin  
2 Towers on here; is that correct?  
3 A. Yes.  
4 Q. Okay. Does that make this ad in any way political?  
5 A. No.  
6 Q. Do you think that 9/11 is a political issue?  
7 MR. MUISE: Objection, vague.  
8 BY MR. HILDEBRANDT:  
9 Q. Do you?  
10 A. What does that mean?  
11 Q. Well, that's what I'm asking you. Do you think that  
12 it has any political aspect to it, the events of two  
13 airplanes running into the World Trade Center?  
14 A. Well, yeah. When the government went to war  
15 afterwards, it certainly became political.  
16 Q. Was it political when they ran the planes into the --  
17 into the -- I mean they attacked essentially American  
18 soil; correct?  
19 A. Yes.  
20 Q. When you attack American soil, is that a political  
21 issue?  
22 A. It is.  
23 Q. Okay. So does the picture of the Twin Towers make  
24 this even a little bit political in addition to the  
25 primary religious message?

1 A. It's a religious ad.  
2 Q. I know. It's a quote from the Quran.  
3 A. It's a religious ad. It doesn't make it -- just  
4 because this may have been a motive for the tow- --  
5 doesn't make it a political ad per se.  
6 Q. Okay. If someone were to look at this from the  
7 outside, not you, not me, people who have something to  
8 gain by the answers, could you see somebody's argument  
9 that putting the Twin Towers on there makes this  
10 political?  
11 A. Well, it becomes political when it's war.  
12 Q. Okay. And this was waging war on the United States,  
13 wasn't it, by running planes into our buildings?  
14 A. Yes.  
15 Q. Okay. Where did you get this quote from the Quran, I  
16 mean other than where it's here? Why this particular  
17 quote? Were you responding to a particular quote that  
18 they had on theirs?  
19 A. Because it's -- it's cited a lot and it's used a lot  
20 by...you know, it's a pretty well-known quote.  
21 Q. Okay.  
22 A. I -- I don't -- it's not an extraordinary -- well, it  
23 is extraordinary, of course, but no.  
24 DEPOSITION EXHIBIT M  
25 WAS MARKED BY THE REPORTER

1 FOR IDENTIFICATION  
 2 BY MR. HILDEBRANDT:  
 3 Q. Okay. Let's move on to the next page, M, which is the  
 4 same ad in a different format; correct?  
 5 A. Yes.  
 6 Q. Was this for a diorama or for a stationary place as  
 7 opposed to a bus as well?  
 8 A. This was subway clocks.  
 9 Q. Subway clocks. So when you look up at the clocks,  
 10 that panel that's right next to it on either side,  
 11 this is one of those; correct?  
 12 A. Yes, sir. Yeah.  
 13 Q. Okay. And from what I understand based upon some  
 14 information I saw, when you buy the clocks, you buy  
 15 all the clocks; right?  
 16 A. You have to.  
 17 Q. And so no matter who looked at a clock in the New York  
 18 subways at the time this was posted, they saw this ad;  
 19 correct?  
 20 A. Um-hum.  
 21 Q. Okay. Yes?  
 22 MR. MUISE: You have to answer.  
 23 A. Yes. Yes. They're not in every station.  
 24 BY MR. HILDEBRANDT:  
 25 Q. I understand.

1 BY MR. HILDEBRANDT:  
 2 Q. Moving on to the next one, N.  
 3 A. Yes.  
 4 Q. Quoting Hamas MTV. "Killing Jews is Worship that  
 5 draws us close to Allah." That's His Jihad. What's  
 6 yours?  
 7 Did I read that correctly?  
 8 A. Yes.  
 9 Q. That's from M --  
 10 Hamas MTV is what?  
 11 A. Hamas MTV is the music -- music channel for Hamas.  
 12 This is like a music video.  
 13 Q. Okay. So is this a lyric from a song or is this --  
 14 A. Yeah.  
 15 Q. -- something that they said otherwise?  
 16 A. Yes.  
 17 Q. Which?  
 18 A. Well --  
 19 Q. Is it a lyric from a song?  
 20 A. It was sung on Hamas MTV. Yes.  
 21 Q. Do you know who sang it?  
 22 A. No, but I have the source on it. It was memory.  
 23 Q. Was it this individual who's pictured on here?  
 24 A. The individual we couldn't get a high res shot of, a  
 25 high resolution shot, but he was dressed that way, so

1 Is this ad also religious?  
 2 A. Yes. We just discussed it.  
 3 Q. Because of the quote from the Quran.  
 4 A. Yes. I answered.  
 5 Q. This has a much larger picture of the Twin Towers in  
 6 disarray. Does that make this more political than the  
 7 last one?  
 8 A. No. It's the same ad.  
 9 Q. Okay. It's the same ad, and the fact that you have  
 10 this large graphic of a group waging war on the United  
 11 States of America on 9/11 does not make this in any  
 12 way political as far as you're concerned.  
 13 A. It became political, sure, because it's a war.  
 14 Q. Well, the event became political for sure, but this  
 15 graphic does not make this political when it shows a  
 16 picture of an outside group waging war on the United  
 17 States.  
 18 A. Yes, you could say it's political.  
 19 Q. Okay.  
 20 A. I mean clearly it's a religious ad, but, yes, you  
 21 could say it's political.  
 22 Q. Fair enough.  
 23 DEPOSITION EXHIBIT N  
 24 WAS MARKED BY THE REPORTER  
 25 FOR IDENTIFICATION

1 we thought it was a fair representation.  
 2 Q. Okay. Is this a political message or is this a  
 3 religious message or is this both?  
 4 A. This is a religious message.  
 5 Q. Why is this a religious message?  
 6 A. Because they're talking about Allah and worship.  
 7 Q. And they're talking about killing Jews, which is part  
 8 of the Israeli-Palestinian conflict; is that correct?  
 9 A. Yes.  
 10 Q. So is this also political?  
 11 A. Yes.  
 12 Q. Okay. So this is another example of one that is both  
 13 religious and political.  
 14 A. Yeah. Killing Jews is political. Yes.  
 15 Q. Okay. Is this -- does this have any religious freedom  
 16 aspect to it?  
 17 A. No.  
 18 DEPOSITION EXHIBIT O  
 19 WAS MARKED BY THE REPORTER  
 20 FOR IDENTIFICATION  
 21 BY MR. HILDEBRANDT:  
 22 Q. Moving on to the next one, O. This has a picture of  
 23 Major Nidal on it?  
 24 A. Yeah.  
 25 Q. N-a-d-i-l; right?



1 A. Yes.  
2 Q. N-i-d-a-l,  
3 "Reloading, firing again, reloading, firing  
4 again, while Screaming Allahu Akbar." That was quoted  
5 to a victim of Major Nidal Hasan, H-a-s-a-n; correct?  
6 A. Correct.  
7 Q. Is this a political message?  
8 A. It is a religious message.  
9 Q. What makes this a religious message?  
10 A. Allahu Akbar.  
11 Q. So if somebody says Allahu Akbar, then it is  
12 definitely religious?  
13 MR. MUISE: Objection, mischaracterizes the  
14 testimony.  
15 BY MR. HILDEBRANDT:  
16 Q. I'm just trying to get the parameters of this.  
17 A. What was your question, sir?  
18 Q. The fact that it includes Allahu Akbar in and of  
19 itself makes this religious?  
20 A. In and of itself?  
21 Q. Yeah.  
22 A. Major Hasan was on, you know, was -- he self-defined  
23 as such.  
24 Q. Okay.  
25 A. He self-defined it as religious.

1 Q. Do you need to look behind the message then to  
2 determine that this is religious or political?  
3 A. What do you mean?  
4 Q. Well, what I mean is this is not enough because we  
5 have to look at Nidal Hasan self-defining himself as a  
6 religious actor?  
7 A. Yes. I think that by those words being there that you  
8 would get that, you would get that it was religious.  
9 Yes.  
10 Q. So this is only religious or is this political as  
11 well?  
12 A. This is religious.  
13 Q. Okay. Well, now here we --  
14 A. Where's the government?  
15 Q. Well, now here we have an actual agent of the  
16 government shooting, don't we?  
17 A. Yes.  
18 Q. He's a major in the U.S. Army, is he not?  
19 A. Yes, he is.  
20 Q. Oh. So is this a political message?  
21 A. No.  
22 Q. Because.  
23 A. He's not acting in accord with the U.S. Army.  
24 Q. Okay.  
25 A. It's not the U.S. Army that's instructing him to mow

1 down soldiers at Fort Hood.  
2 Q. Okay. Fair enough.  
3 His victims were agents of the United States  
4 government, weren't they?  
5 A. Yes, they were.  
6 Q. Does that make it political?  
7 A. Yes.  
8 Q. Okay. So this is another message that's political and  
9 religious?  
10 A. Yes.  
11 Q. Because --  
12 A. Because of the victims.  
13 Q. Because the victims were government...  
14 So in order to know whether this was  
15 political or religious, we need to know what happened  
16 behind the scenes, behind the -- beyond the four  
17 corners of this ad.  
18 A. Right, but if you didn't, it would be religious.  
19 Q. Okay. All right. So...fair enough.  
20 DEPOSITION EXHIBIT P  
21 WAS MARKED BY THE REPORTER  
22 FOR IDENTIFICATION  
23 BY MR. HILDEBRANDT:  
24 Q. Going on to the next one, the same campaign, Exhibit  
25 P. Is this a religious message or is this a political

1 message?  
2 MR. MUISE: Can I ask? It's 12:30. I don't  
3 know if there's a plan for a lunch break here before  
4 we go too far along.  
5 MR. HILDEBRANDT: We have -- we don't have  
6 very much very close to us.  
7 Go off the record. I'm sorry.  
8 MR. MUISE: Yeah.  
9 (An off-the-record  
10 discussion was held)  
11 MR. HILDEBRANDT: Okay. At this point we're  
12 going to break for lunch. When we return, we're going  
13 to begin with P all over again. I think I asked a  
14 half a question and then we decided to go off the  
15 record. So we'll begin with Exhibit P when we come  
16 back.  
17 MR. MUISE: Okay.  
18 THE WITNESS: Okay.  
19 (Lunch recess taken.)  
20 MR. HILDEBRANDT: We're back on the record.  
21 BY MR. HILDEBRANDT:  
22 Q. As I indicated before we went off the record, we were  
23 going to continue with this next ad, which I think  
24 I've already had marked as P, and we were talking  
25 about whether this was a political ad.

1 Is this a political ad?  
2 A. This is a religious ad.  
3 Q. Okay. There's nothing about this that is political?  
4 A. No.  
5 Q. Is there any -- well, no, wait a second. Okay.  
6 That's fine. This is a religious ad.  
7 A. Yes, sir.  
8 DEPOSITION EXHIBIT Q  
9 WAS MARKED BY THE REPORTER  
10 FOR IDENTIFICATION  
11 BY MR. HILDEBRANDT:  
12 Q. Moving on to Exhibit Q. "The first thing that we are  
13 calling you to is Islam."  
14 Is that a political ad?  
15 A. No.  
16 Q. What about the fact that, again, we have the Twin  
17 Towers here after having been hit by airplanes in an  
18 act of war against the United States? Does that make  
19 it a political ad?  
20 A. No.  
21 Q. So that has nothing to do with political ads in this  
22 instance whereas it did in the prior instance.  
23 A. I never really said that it had to do with the other  
24 one. The fact is that this is a religious ad. The  
25 picture -- I mean I -- you know, if you want to split

1 hairs, but honestly it's a polit- -- it's not a  
2 polit- -- it's a religious ad.  
3 Q. Well, has the --  
4 A. Because it's not like the U.S. government did that.  
5 You know?  
6 Q. It was done to the U.S., though, as a nation.  
7 A. It was done to the U.S. as a nation? What nation?  
8 Q. United States.  
9 A. Oh.  
10 Q. To the U.S. as a nation.  
11 A. But the nation -- but the U.S. didn't do it.  
12 Q. So that makes it religious and not political.  
13 A. And you see.  
14 Q. Okay. What about the picture to the left of our  
15 political enemy?  
16 A. I don't think it changes things a bit.  
17 Q. Okay. So this is still a fully religious ad as a  
18 result.  
19 A. Yes.  
20 Q. Okay. Is the issue of 9/11 a politicized issue?  
21 MR. MUISE: Objection, vague.  
22 A. What exactly do you mean?  
23 BY MR. HILDEBRANDT:  
24 Q. Well, I mean have people used it for political gain,  
25 perhaps based campaigns upon it, perhaps used it to

1 get their position out there, have they made it an  
2 issue of war against the United States in speeches,  
3 have they politicized it?  
4 A. It's not relevant to this ad. I don't see how that  
5 ties to this at all.  
6 Q. I'm just asking you if the issue of 9/11 itself  
7 independent of this ad is a politicized issue.  
8 A. Politicized. I don't know what you mean by that.  
9 Q. Okay. So you don't understand what politicized  
10 means --  
11 A. I don't understand in this context.  
12 Q. -- to make something political.  
13 Well, let's forget about the context of your  
14 ad and just think about two planes speeding into the  
15 side of the largest twin buildings in the United  
16 States as an act of war against the country and think  
17 about how that has been used in speeches, how it has  
18 been used in blog posts, how it has been used on the  
19 internet and tell me your understanding. Is that a  
20 politicized issue, an issue that has been used  
21 politically?  
22 A. Yes.  
23 Q. Okay. All right.  
24 DEPOSITION EXHIBIT R  
25 WAS MARKED BY THE REPORTER

1 FOR IDENTIFICATION  
2 BY MR. HILDEBRANDT:  
3 Q. Exhibit R. Who is this a picture of on Exhibit R?  
4 A. The prime minister of Turkey.  
5 Q. Recep Tayyip Erdogan?  
6 A. Yes, sir.  
7 Q. R-e-c-e-p T-a-y-y-i-p E-r-d-o-g-a-n.  
8 So he's a governmental official in Turkey.  
9 A. Yes.  
10 Q. And this says, "The mosques are our barracks, the  
11 domes our helmets, the minarets our bayonets and the  
12 faithful our soldiers."  
13 Is this a political message?  
14 A. It's a religious message with a political component.  
15 Q. So it's both political and religious.  
16 A. Yes.  
17 Q. Okay. Is it a religious freedom message?  
18 A. It's a religious ad with a political component.  
19 Freedom? I don't know what you mean.  
20 Q. Well, does it advocate religious freedom or does it  
21 have a religious freedom component?  
22 A. It is what it is, an ASA.  
23 Q. I'm asking you to tell me what it is.  
24 A. You asked me to tell me --  
25 You want me to tell you what's in people's

1 minds when they see it?  
2 Q. Yeah. Sure.  
3 A. I don't know. I can't answer that.  
4 Q. Okay.  
5 DEPOSITION EXHIBIT S  
6 WAS MARKED BY THE REPORTER  
7 FOR IDENTIFICATION  
8 BY MR. HILDEBRANDT:  
9 Q. Going on to this. I think we're up to S; correct?  
10 THE REPORTER: Yes.  
11 BY MR. HILDEBRANDT:  
12 Q. Who is a picture of this to the left?  
13 A. That's Sister Ruby Ramadan.  
14 Q. That's actually Sister Ruby Ramadan? Yes?  
15 A. No. I don't know that for sure.  
16 Q. Okay. The ad says "If there are two such persons  
17 among you, that do this evil, the shameful act what do  
18 you have to do? Torture them, punish them, beat them  
19 and give them mental torture."  
20 Is that a political message or is that a  
21 religious message?  
22 A. It's a religious message.  
23 Q. What is the religious message? What are they talking  
24 about?  
25 A. This is the punishment. This is the Sharia, Islam.

1 Q. So this is Sharia. And what are they punishing? If  
2 there are two such persons among you that do this  
3 evil, what is this evil?  
4 A. Homosexuality.  
5 Q. So this is a commentary by Sister Ruby Ramadan on the  
6 evil nature of homosexuality and how to punish them  
7 under the Sharia law?  
8 A. Yes.  
9 Q. So is this a political message?  
10 A. Religious.  
11 Q. Is homosexuality a political issue?  
12 MR. MUISE: Objection, vague.  
13 A. I don't understand the question.  
14 BY MR. HILDEBRANDT:  
15 Q. Is homosexuality an issue of politics or an issue of  
16 religion?  
17 A. It's an issue of religion.  
18 Q. Okay. Is homosexuality a politicized issue?  
19 MR. MUISE: Objection, vague.  
20 THE WITNESS: Yeah.  
21 BY MR. HILDEBRANDT:  
22 Q. Well, has anybody used homosexuality in an attempt to  
23 garner political advantage or in a speech in a  
24 political venue over the last, I don't know, three,  
25 five years?

1 A. What does that have to do with this ad?  
2 Q. Well, that's what I'm asking. I'm asking if the issue  
3 that this speaks to is a politicized issue.  
4 A. Anything can become a politicized issue. You could  
5 say that about a cupcake.  
6 Q. Well, I --  
7 A. In the context of this ad it's not relevant.  
8 Q. So within the context of this ad talking about  
9 homosexuality that's not a politicized issue.  
10 A. No.  
11 Q. In the context of this ad.  
12 A. No.  
13 Q. Okay. But where the Sharia law instructs them to  
14 torture, kill, maim -- I don't remember what it was --  
15 torture, punish, beat and give them mental torture, is  
16 that political?  
17 A. If the government is doing it.  
18 Q. Well, let's see. This is in what country?  
19 A. The U.K.  
20 Q. Britain? The U.K.?  
21 If Sharia law calls for this, does that make  
22 this political?  
23 A. If Cameron was doing it, it would be.  
24 Q. So it would have to be a government official?  
25 A. Yeah.

1 Q. Okay. So this is not political because no  
2 governmental official has said it, but it would be --  
3 but the same thing would be political if a  
4 governmental official had said it.  
5 MR. MUISE: Objection, mischaracterizes  
6 testimony.  
7 BY MR. HILDEBRANDT:  
8 Q. I'm just asking. Is that your distinction?  
9 A. No. The distinction is the government was enforcing  
10 it.  
11 Q. Okay. Well, if a governmental official said this word  
12 for word, that would give you the impression that that  
13 was that government's position, would it not?  
14 A. No.  
15 Q. Okay. All right. So depending -- this is dependent  
16 upon who says this, though, as to whether it's  
17 political or not.  
18 A. Action. Government action.  
19 Q. Okay. But it's dependent on whether a government  
20 imposes that versus a radio presenter imposes that.  
21 A. Yeah. Government enforcement. Yes.  
22 Q. Okay. Otherwise, regardless of whether it's a  
23 politicized issue or not, it's a religious message.  
24 A. It's a religious message.  
25 Q. Okay.

1 DEPOSITION EXHIBIT T  
2 WAS MARKED BY THE REPORTER  
3 FOR IDENTIFICATION  
4 BY MR. HILDEBRANDT:  
5 Q. Going on to T. "The punishment of homosexuality is  
6 the death penalty."  
7 Now we're talking about a leading Islamic  
8 cleric.  
9 What is a cleric?  
10 A. Spiritual leader. Sheik Qaradawi.  
11 Q. Okay. And --  
12 A. He's the Muslim Brotherhood leader, spiritual leader.  
13 Q. Q-a-r-a-d-a-w-i.  
14 So a sheik, is that a governmental official?  
15 A. No.  
16 Q. Okay. But he is a leader in the Islamic religion;  
17 correct?  
18 A. A sheik could be.  
19 Q. Is he?  
20 A. No.  
21 Q. Okay. But he's a leader in the Islamic religion;  
22 correct?  
23 A. The Muslim Brotherhood. Yeah.  
24 Q. And he is a leader speaking on Sharia law when he says  
25 this; correct?

1 A. This is a religious message based on, yes, Islamic  
2 law.  
3 Q. It's talking about punishments and death penalties;  
4 correct?  
5 A. In -- yes. Under Islamic law, yes.  
6 Q. So the application of Sharia is a political issue, is  
7 it not?  
8 A. If the government is enforcing it, yes.  
9 Q. Okay. But, nevertheless, it's a politicized issue.  
10 A. No. This is a religious message. He's speaking as a  
11 cleric.  
12 Q. Independent of this ad again.  
13 A. It's irrelevant independent of this ad.  
14 Q. We remember that Alaska, Wisconsin, Tennessee have all  
15 had anti-Sharia laws; correct?  
16 A. Well, you know, technically that's not right.  
17 Q. Oh, that's not right?  
18 A. It's a foreign law prohibition, I mean if you want to,  
19 you know, if you want to be accurate.  
20 Q. All right. I'm sorry. It's a foreign law  
21 prohibition --  
22 A. Okay,  
23 Q. -- widely regarded and widely reported as anti-Sharia  
24 laws; correct?  
25 A. People have said -- yeah. People have referred to it

1 as such.  
2 Q. All right. And so at the --  
3 A. But it is a foreign law prohibition, that's what it  
4 is.  
5 Q. At the very least it's a politicized issue.  
6 MR. MUISE: Objection, vague,  
7 mischaracterizes the testimony.  
8 BY MR. HILDEBRANDT:  
9 Q. I'm asking. At the very least isn't this a  
10 politicized issue?  
11 A. Well, politicized, what -- you know, politicized, I  
12 don't know --  
13 Politicized is, again, irrelevant.  
14 Q. Okay. So whether something is a political message  
15 never changes in the context of what happens around  
16 it; correct?  
17 A. If the government is enforcing it.  
18 Q. Okay. So at some points in time Sharia can be  
19 political because the government is enforcing it and  
20 some points in time Sharia is not political because  
21 the government's not enforcing it.  
22 A. Yes.  
23 MR. MUISE: Objection, vague.  
24 BY MR. HILDEBRANDT:  
25 Q. Okay. And in some parts of the world, because the

1 government enforces it, Sharia is a political issue  
2 and in other parts of the world where the government  
3 doesn't specifically enforce it it's not a political  
4 issue.  
5 A. Yes.  
6 Q. Okay. All right.  
7 DEPOSITION EXHIBIT U  
8 WAS MARKED BY THE REPORTER  
9 FOR IDENTIFICATION  
10 BY MR. HILDEBRANDT:  
11 Q. Looking at U, which is the next one, that's U the  
12 letter, "Homosexuality is ugly...In Iran, we don't  
13 have homosexuals like in your country." President  
14 Ahmadinejad, of Iran, A-h-m-a-d-i-n-e-j-a-d, where  
15 homosexuality is punishable by death it says; correct?  
16 A. Yes. Correct.  
17 Q. Is he a governmental official as the president of  
18 Iran?  
19 A. Yes, he is.  
20 Q. And he says this applying Sharia law?  
21 A. Yes. He's enforcing. He's enforcing it.  
22 Q. Is this a political message or is this a religious  
23 message?  
24 A. Both.  
25 Q. Okay. So the same message by a radio presenter

1 essentially saying the same thing in different words  
2 is a religious only message, but because the president  
3 says it, now it's political and religious; right?  
4 A. He's enforcing it.  
5 Q. Okay. All right. Fair enough. Done with that  
6 campaign and moving on to Exhibit V.  
7 A. Ah, yes.  
8 DEPOSITION EXHIBIT V  
9 WAS MARKED BY THE REPORTER  
10 FOR IDENTIFICATION  
11 BY MR. HILDEBRANDT:  
12 Q. Why there? What does this refer to?  
13 A. This refers to the Ground Zero mosque.  
14 Q. And what is --  
15 Is this a political issue or is this a  
16 religious issue?  
17 A. This is a political issue.  
18 Q. Okay. So here where the Twin Towers are involved it's  
19 definitely a political issue --  
20 A. The zoning.  
21 Q. -- whereas before it was not really.  
22 A. It was where the zoning was involved.  
23 Q. Okay.  
24 A. A zoning issue.  
25 Q. Does this say anything about zoning?

1 A. Well, the message is --  
2 Q. I'm looking at it. Wait a second. Hang on.  
3 This doesn't say anything about zoning.  
4 A. It doesn't say anything about Islam either.  
5 Q. Okay. So you --  
6 Well, it does say mega mosque; right?  
7 A. Well, that's what was --  
8 Q. It does say Jihad; right?  
9 A. That's what was going up.  
10 Q. I understand, but that clearly refers to Islam; right?  
11 A. That refers to Islam.  
12 Q. Okay. Fair enough.  
13 A. But that was not, you know, that's not why this ad  
14 went up. This is a political ad. We opposed the  
15 zoning of a Ground Zero mosque.  
16 Q. Okay. But you have to look behind this ad or beyond  
17 this ad --  
18 A. Why?  
19 Q. -- to know whether it's political or not; right?  
20 A. No. It's political.  
21 Q. Well, you just told me it's political because it was a  
22 zoning issue and this doesn't say anything about it  
23 being a zoning issue. This doesn't say anything about  
24 challenging the zoning at all. All it says is Why  
25 there, Ground Zero, SIOAonline.com.

1 A. Yeah.  
2 Q. That doesn't tell me anything about whether it's a  
3 political message at all, does it?  
4 A. Well, the issue is a political issue and Ground Zero  
5 was, you know, denoted by the towers so that, you  
6 know, you would know that by the towers that we're  
7 talking about Ground Zero.  
8 Q. Okay. And you'd know by the towers that it was  
9 political.  
10 A. You know by the question that it was political.  
11 Q. Why there?  
12 A. Yeah.  
13 Q. What if somebody wasn't specifically knowledgeable  
14 about the mega mosque issue or the, what is it,  
15 Cordoba mega mosque issue at Ground Zero and you just  
16 walked up to them and you said why there? Would they  
17 understand what you were talking about?  
18 MR. MUISE: Objection, calls for speculation.  
19 A. Yeah. I don't know how to answer that.  
20 BY MR. HILDEBRANDT:  
21 Q. Okay. All right. But this is a political issue.  
22 A. Yes.  
23 Q. Because the issue behind it is political.  
24 A. Yes.  
25 Q. Okay.

1 A. Not behind it. The ad is political.  
2 Q. What is it about this ad that makes it political?  
3 What is it about the four corners of this ad that  
4 makes this political?  
5 We have a mosque, which we know is religious;  
6 right? We have Jihad, which we've identified as  
7 religious.  
8 What is it that you can look at in this ad  
9 and tell me that's obviously political within its four  
10 corners?  
11 A. That that building was going to go up on that site.  
12 Q. This doesn't say that.  
13 A. Yes. I understand it doesn't say that, but --  
14 Q. So you have to look beyond the four corners.  
15 MR. MUISE: Objection. Let her answer the  
16 question. She's answering a question.  
17 A. It doesn't -- it doesn't physically, you know,  
18 textually say that, but the ad says that. The arrows,  
19 the buildings, the pointing this arrow to there. Why  
20 there? We oppose the zoning. We opposed it.  
21 BY MR. HILDEBRANDT:  
22 Q. Okay. All right.  
23 DEPOSITION EXHIBIT W  
24 WAS MARKED BY THE REPORTER  
25 FOR IDENTIFICATION

1 BY MR. HILDEBRANDT:  
2 Q. W. We've been through this ad. It's just a different  
3 version again; right?  
4 A. The dioramas.  
5 Q. This was the diorama version.  
6 A. Yes.  
7 Q. And we've already asked the questions about President  
8 Ahmadinejad, or whatever his name is, she'll spell it  
9 right anyways, and your answers would be the same if I  
10 asked them about this as well; correct?  
11 A. Yes.  
12 Q. Okay.  
13 MR. MUISE: You said this --  
14 A. What was that? Wait. I missed that question.  
15 BY MR. HILDEBRANDT:  
16 Q. W, your answers would be the same to this ad as the  
17 one for the sides of the bus that has the same text;  
18 right?  
19 A. Yes.  
20 Q. Okay.  
21 A. Yes.  
22 DEPOSITION EXHIBIT X  
23 WAS MARKED BY THE REPORTER  
24 FOR IDENTIFICATION  
25 BY MR. HILDEBRANDT:

1 Q. X is the diorama version of the Major Nidal Hasan ad;  
2 correct?  
3 A. Yes.  
4 Q. And your answers would be the same as the side of the  
5 bus?  
6 A. Yes.  
7 DEPOSITION EXHIBIT Y  
8 WAS MARKED BY THE REPORTER  
9 FOR IDENTIFICATION  
10 BY MR. HILDEBRANDT:  
11 Q. Y is the same --  
12 A. Yes.  
13 Q. -- as the car bomber ad we talked about before?  
14 A. Yes.  
15 Q. And I need to go back and hit that letter because I  
16 didn't refer to it as that before. The same as P.  
17 And your answers would be the same if I asked the same  
18 questions as I did relative to P?  
19 A. Yes.  
20 Q. Okay.  
21 DEPOSITION EXHIBIT Z  
22 WAS MARKED BY THE REPORTER  
23 FOR IDENTIFICATION  
24 BY MR. HILDEBRANDT:  
25 Q. Z is the diorama version of the Osama Bin Laden ad,

1 and your answers would be the same, correct, as the  
2 previous Osama Bin Laden ad?  
3 A. Yes.  
4 DEPOSITION EXHIBIT AA  
5 WAS MARKED BY THE REPORTER  
6 FOR IDENTIFICATION  
7 BY MR. HILDEBRANDT:  
8 Q. AA. Prime minister of Turkey. Your answers would be  
9 the same on this? This is both political and  
10 religious I think you said.  
11 A. Yes.  
12 Q. Okay.  
13 DEPOSITION EXHIBIT BB  
14 WAS MARKED BY THE REPORTER  
15 FOR IDENTIFICATION  
16 BY MR. HILDEBRANDT:  
17 Q. BB. Sheik Qaradawi.  
18 A. Yes.  
19 Q. The same would -- that would be the same as well?  
20 A. Yes.  
21 DEPOSITION EXHIBIT CC  
22 WAS MARKED BY THE REPORTER  
23 FOR IDENTIFICATION  
24 BY MR. HILDEBRANDT:  
25 Q. CC is the diorama version --

1 A. Yes.  
2 Q. -- of the radio personality from before, although you  
3 don't give her any props on this one.  
4 A. Oh, that -- that's a mistake. That -- that -- that --  
5 I must have pulled the wrong version. I mean she gets  
6 her description. Sister Ruby Ramadan, popular Muslim  
7 radio television host in the U.K.  
8 Q. So this CC is a mistaken production, that is, it's not  
9 necessarily wrong, but it's not the one that was  
10 actually posted.  
11 A. Right. The one that was actually posted is the exact  
12 same copy as the...the previous one, Number --  
13 Q. Can you make a note to -- when you go back to New York  
14 to grab the appropriate one and --  
15 A. Yes.  
16 Q. -- send it to your attorney, please?  
17 A. Yes, sir.  
18 Q. Thank you.  
19 DEPOSITION EXHIBIT DD  
20 WAS MARKED BY THE REPORTER  
21 FOR IDENTIFICATION  
22 BY MR. HILDEBRANDT:  
23 Q. DD. Moving on to a new campaign. This is Islamic  
24 apartheid. Gay under Islamic law (Sharia). Stop U.S.  
25 aid to Islamic states.

1 Did I read that correctly?  
2 A. Yes, you did.  
3 Q. Okay. Is this a political ad or is this a religious  
4 ad?  
5 A. This is a political ad.  
6 Q. So even though this talks about homosexuality under  
7 Islamic law like the previous ones did, this one is  
8 political while the previous ones were religious.  
9 A. The government is enforcing Sharia in these ads. Yes.  
10 Q. Okay. The Islamic governments are.  
11 A. Yes. The Islamic governments are.  
12 Q. Aren't the governments enforcing them in the previous  
13 ones too when they offer the death penalty for it?  
14 A. You're unclear. Who are you referring to? I need to  
15 know what you --  
16 Q. Any of them. Doesn't Sharia offer a death penalty  
17 wherever it's practiced for homosexuality?  
18 A. Where the president said it, yes. Where a cleric said  
19 it, no. It's enforcement. It's government  
20 enforcement.  
21 Q. So you need to look behind the ad again to figure out  
22 whether it's political or whether it's religious based  
23 upon who's enforcing it.  
24 MR. MUISE: Objection, mischaracterizing the  
25 testimony.

1 BY MR. HILDEBRANDT:  
2 Q. Is that true?  
3 A. No.  
4 Q. Okay. Well, this doesn't say which particular Islamic  
5 state this applies to.  
6 Is the Sharia being applied as law in every  
7 Islamic state?  
8 A. Define Islamic state.  
9 Q. No. You define Islamic state. You're the one who  
10 wrote it in here.  
11 A. An Islamic --  
12 This is Iran. So in this case, yes.  
13 Q. This picture is from Iran.  
14 A. Yes, it is.  
15 Q. Okay. Is there any way of knowing from looking at  
16 this ad that this refers to Iran as an Islamic state?  
17 A. No.  
18 Q. Okay. So in order to know this was political, we'd  
19 have to know which Islamic state it was, correct,  
20 because we'd have to know that the government was  
21 enforcing it there, wouldn't we?  
22 A. Yes.  
23 Q. Okay. So we need to look beyond this to get to Iran,  
24 and once we get to Iran, then we know this is a  
25 political ad; right?

1 A. Yeah. Well --  
2 Q. If the government wasn't enforcing it in a particular  
3 Islamic state and you were talking in this ad here  
4 about, for instance, India, is this a political  
5 message still?  
6 A. Not if the government's not enforcing it.  
7 Q. So what kind of a message is this when you're talking  
8 about apartheid and you're talking about Islamic law  
9 and you're talking about Sharia and you're talking  
10 about U.S. aid to Islamic states if this is not  
11 political?  
12 A. It's an Islamic state I refer to.  
13 Actually the point is...I should have put  
14 Iran, I should have.  
15 Q. Well, you didn't, but --  
16 A. But now I'm thinking out loud. But it's a political  
17 ad because I'm saying it's an Islamic state.  
18 Q. Okay. So no matter what, it's a political ad.  
19 A. It's not no matter what. That's a  
20 mischaracterization.  
21 Q. Okay.  
22 A. If it wasn't an Islamic state, it would be a band of  
23 murderers.  
24 Q. Hooligans or whatever.  
25 A. Yes. It wouldn't be an Islamic state. So I don't

1 necessarily agree with your mischaracterization of the  
2 ad.  
3 Q. This is a political message.  
4 A. Yes, sir.  
5 Q. But you need to look beyond it to get to that point?  
6 A. No.  
7 Q. Okay. So the fact that it's homosexuality under  
8 Islamic law makes it political too?  
9 MR. MUISE: Objection, mischaracterizes the  
10 testimony.  
11 BY MR. HILDEBRANDT:  
12 Q. Question mark.  
13 A. No. It is an Islamic state enforcing the Sharia.  
14 Q. Okay. Is there a religious aspect of this at all?  
15 A. There's, of course, a religious component to it.  
16 Q. Okay. So this is both political and religious.  
17 A. It's a political ad and it ran in a political -- you  
18 know, it was --  
19 I submit it to a political venue. Now, some  
20 places don't take political ads.  
21 Q. I agree.  
22 A. So this was submitted because New York is very, you  
23 know, very open, it takes -- takes political ads  
24 whereas SMART does not take political ads.  
25 Q. Right.

1 A. Which is why I didn't run this at SMART. It's the  
2 reason why I ran a purely religious ad.  
3 Q. Is this a religious freedom ad?  
4 A. Again, you're asking me to think beyond what people  
5 are thinking.  
6 Q. I'm asking what the message is.  
7 A. This is a -- this is a political ad on its face, ASA.  
8 Q. It's your intent to make -- to have a political ad, I  
9 understand that.  
10 Now, let's define what kind of speech it is.  
11 Is it political speech?  
12 A. Yes.  
13 Q. Is it religious freedom speech?  
14 A. Religious freedom and freedom, I don't understand the  
15 distinction. I don't understand the distinction.  
16 Q. So there's no distinction in your mind between  
17 religious freedom and other freedom?  
18 MR. MUISE: Objection, mischaracterizes the  
19 testimony.  
20 BY MR. HILDEBRANDT:  
21 Q. That's what I'm asking. I thought that's what you  
22 just said.  
23 A. I don't understand the question.  
24 Q. Did you just say there's no distinction in your mind  
25 between freedom and religious freedom?

1 A. No. What I said was --  
2 Q. Okay.  
3 A. -- freedom is freedom, but religious freedom, if  
4 someone wants to think it when they see this ad,  
5 that's their prerogative. Of course the fight -- the  
6 fight is in defense of freedom, but, again, the ad is  
7 what it is.  
8 Q. All right.  
9 A. It's showing what happens when Islamic states or when  
10 Sharia is enforced by the government, this is what  
11 happens.  
12 Q. Is it your belief that the type of speech you make can  
13 only be defined the way you define it, that is, do you  
14 believe because you define this as political speech,  
15 that as a matter of law it is only political speech  
16 and not religious speech or not religious freedom  
17 speech?  
18 MR. MUISE: Objection, vague, and objection  
19 so far as seeking a legal conclusion.  
20 BY MR. HILDEBRANDT:  
21 Q. I'm just wondering what you believe, whether you  
22 believe the speaker determines whether something is  
23 political speech or whether something else external to  
24 the speaker determines what is political speech.  
25 MR. MUISE: Objection, vague.

1 A. I don't know how to answer the question.  
2 BY MR. HILDEBRANDT:  
3 Q. Okay. You say this is political speech; right?  
4 A. Because there's government enforcement.  
5 Q. I understand your -- I understand --  
6 A. And that's evident in the ad.  
7 Q. Okay. I understand your distinction.  
8 Now, I say this is religious speech. Who's  
9 right and who's wrong?  
10 A. It's not a matter of who's right and who's wrong. It  
11 is political speech. Is has a religious component.  
12 Q. Okay. I say this is religious freedom speech. Who's  
13 right and who's wrong?  
14 MR. MUISE: Objection, vague.  
15 BY MR. HILDEBRANDT:  
16 Q. Well, you say this is political speech.  
17 A. Yes.  
18 Q. I say this is religious freedom speech. Who's right  
19 and who's wrong?  
20 A. There's no right and wrong here. You're entitled to  
21 your opinion, but this is clearly political speech.  
22 Q. Is it also clearly religious freedom speech?  
23 A. It has a religious component.  
24 Q. Okay. I say it's clearly religious freedom speech.  
25 Does that redefine it?

1 A. You can define it any way you want.  
2 DEPOSITION EXHIBIT EE  
3 WAS MARKED BY THE REPORTER  
4 FOR IDENTIFICATION  
5 BY MR. HILDEBRANDT:  
6 Q. Going on to EE.  
7 MR. MUISE: What was that last one? Was that  
8 DD?  
9 MR. HILDEBRANDT: DD.  
10 BY MR. HILDEBRANDT:  
11 Q. Same campaign. This is Islamic apartheid. In many  
12 Islamic countries rape victims are tortured or killed  
13 unless they agree to marry their rapist. Stop U.S.  
14 aid to Islamic states.  
15 Political?  
16 A. Very.  
17 Q. Religious?  
18 A. Not necessarily. No.  
19 Q. Religious apartheid -- or religious freedom?  
20 A. This is a political ad, and if you qualify Sharia as a  
21 religious component, then yes.  
22 Q. Okay.  
23 A. Where they're enforcing it. Where they're -- where  
24 the government is enforcing it where you have to marry  
25 your rapist or you go to jail.



1 Q. Okay.  
2 DEPOSITION EXHIBIT FF /  
3 WAS MARKED BY THE REPORTER /  
4 FOR IDENTIFICATION  
5 BY MR. HILDEBRANDT:  
6 Q. Let's move on to FF. Same campaign. The road to  
7 Mecca. What is this graphic here?  
8 A. This is not a graphic. This is an actual sign on the  
9 road to Mecca which shows that Muslims only and  
10 non-Muslims cannot go there.  
11 Q. Oh, okay. Is this political?  
12 A. Very.  
13 Q. Is this religious?  
14 A. No. This is government enforcement of the Sharia.  
15 Again, it has a religious component.  
16 Q. Is it religious freedom?  
17 A. It has a religious component.  
18 There is no religious freedom in Saudi  
19 Arabia.  
20 Q. Well, okay, but is this arguing for religious freedom,  
21 this message, this speech?  
22 A. This is arguing against U.S. aid to Islamic states.  
23 Q. Okay. But it's also showing the distinction between  
24 how Muslims are treated on the road to Mecca and how  
25 non-Muslims are treated on the road to Mecca and

1 commenting by that graphic on the inequality and the  
2 unfairness of that, is it not?  
3 A. This is what you're thinking.  
4 Q. Exactly.  
5 MR. MUISE: Objection.  
6 BY MR. HILDEBRANDT:  
7 Q. I'm looking at it and that's what I'm thinking. Tell  
8 me -- tell me what it really is.  
9 A. It's stop U.S. aid to Islamic states.  
10 Q. Okay. Why didn't you just print stop U.S. aid to  
11 Islamic states then? Why do you need the rest of it?  
12 A. To explain why.  
13 Q. Okay. And what are you trying to -- what message are  
14 you trying to convey to me by this ad?  
15 A. That this is apartheid.  
16 Q. Okay. Which is a political issue.  
17 A. Yes, sir.  
18 Q. Okay. And it shows by the picture that Muslims and  
19 non-Muslims are treated differently under Islamic  
20 apartheid.  
21 A. Yes.  
22 Q. Okay. Which works against religious freedom; correct?  
23 A. Yes.  
24 DEPOSITION EXHIBIT GG  
25 WAS MARKED BY THE REPORTER

1 FOR IDENTIFICATION  
2 BY MR. HILDEBRANDT:  
3 Q. This next one is the same in a different format as the  
4 previous rape one, is it?  
5 A. Yes.  
6 Q. Is there any difference in the answers you would give  
7 me to GG as you did to EE?  
8 A. No.  
9 DEPOSITION EXHIBIT HH  
10 WAS MARKED BY THE REPORTER  
11 FOR IDENTIFICATION  
12 BY MR. HILDEBRANDT:  
13 Q. This one's in a different format too, this HH, but I  
14 didn't have a bus ad for this particular one. Did you  
15 do a bus ad for this particular one?  
16 A. These are not bus ads. These are train ads and subway  
17 poster ads.  
18 Q. These are subway poster ads, is that what you said?  
19 I'm sorry.  
20 A. Yes.  
21 Q. Okay. Is this a religious message?  
22 A. This is a political message.  
23 Q. Is it also a religious message?  
24 A. It has a religious component.  
25 Q. What's the religious component here?

1 A. "It's Saturday, so massacre the Jews; on Sunday  
2 massacre the Christians." Jews and Christians.  
3 Q. Is this a religious freedom message overall as well?  
4 A. This is a stop U.S. aid to Islamic states message.  
5 Q. Aren't all of your campaigns really religious freedom  
6 messages? Don't you want everybody to be free from  
7 Islam or at least have the choice to be free from  
8 Islam in all of your messages?  
9 A. I want people to be free.  
10 Q. Okay. Just generally free?  
11 A. Individual rights.  
12 Q. Okay. All right. So you want them to be politically  
13 free, religiously free, every way, shape, and form  
14 free; right?  
15 A. The principle of individual rights.  
16 Q. Okay.  
17 DEPOSITION EXHIBIT II  
18 WAS MARKED BY THE REPORTER  
19 FOR IDENTIFICATION  
20 BY MR. HILDEBRANDT:  
21 Q. This is also one I don't have a bus ad for, II.  
22 A. No. Subway poster.  
23 Q. Did you do a bus ad for this one?  
24 A. No bus ads, as I said prior, I've answered this, on  
25 this campaign.

1 Q. Oh. I thought Islamic apartheid -- these were not bus  
2 ads earlier?  
3 A. No.  
4 Q. I'm sorry. Those were subway ads.  
5 A. Those are train kiosks --  
6 Q. Kiosk.  
7 A. -- and subway posters.  
8 Q. Okay.  
9 A. On New York City.  
10 Q. All right. Maybe I should have said it differently.  
11 I misunderstood that. I'm sorry.  
12 This one was just stationary ads, the same as  
13 subway posters?  
14 A. Subway poster.  
15 Q. It's a political message?  
16 A. Yes.  
17 Q. Is this also a religious message?  
18 A. No.  
19 Q. Isn't it enough to make it a religious message just  
20 because you're arguing about Islam?  
21 A. No.  
22 Q. Okay. So the fact that --  
23 A. I'm not. I'm arguing about slavery and U.S. aid to  
24 Israel -- I mean U.S. aid to Islamic states.  
25 Q. Islamic states.

1 So the fact that you're arguing about Islam  
2 does not make it religious necessarily?  
3 A. I'm not arguing about Islam in this message.  
4 Q. Okay.  
5 A. You keep going off of the -- off of the ad --  
6 Q. Well --  
7 A. -- and having conversations with me about things that  
8 have nothing to do with the ads.  
9 Q. Well, you say they have nothing to do with it, but to  
10 be fair, I'm asking the questions for a reason and  
11 that's why -- and that's why you get to answer them.  
12 DEPOSITION EXHIBIT JJ  
13 WAS MARKED BY THE REPORTER  
14 FOR IDENTIFICATION  
15 BY MR. HILDEBRANDT:  
16 Q. This next thing is also a subway poster similar to an  
17 ad that occurred before? Let me get my letter. Is  
18 the text the same -- or the copy the same --  
19 A. Yes, sir.  
20 Q. -- as DD? Here's DD right here.  
21 A. Thank you. Yes, it is.  
22 Q. Okay. The answers you'd give me would be the same as  
23 you gave me to DD?  
24 A. Yes.  
25 DEPOSITION EXHIBIT KK

1 WAS MARKED BY THE REPORTER  
2 FOR IDENTIFICATION  
3 BY MR. HILDEBRANDT:  
4 Q. This next one the same type of thing relative to the  
5 Mecca ad, but a different graphic.  
6 A. It's a road sign that says the same thing.  
7 Q. But the same intent in this ad as the previous Mecca  
8 sign ad.  
9 A. That Muslims cannot -- there are separate signs for  
10 Muslims only and non-Muslims.  
11 Q. And your answers would be the same regardless; right?  
12 A. Yes, sir.  
13 Q. Okay.  
14 DEPOSITION EXHIBIT LL  
15 WAS MARKED BY THE REPORTER  
16 FOR IDENTIFICATION  
17 BY MR. HILDEBRANDT:  
18 Q. Let's move on to LL. 19,207 deadly Islamic attacks  
19 since 9/11/01 and counting. It's not Islamophobia,  
20 it's Islamorealism. I-s-l-a-m-o-r-e-a-l-i-s-m.  
21 Did I read that correctly?  
22 A. Yeah.  
23 Q. Is this a political message or is this a religious  
24 message or is this both?  
25 A. I would say this is a political message with a

1 religious component.  
2 Q. And what is the religious component?  
3 A. Islamic...Islamic attacks.  
4 Q. Okay. What is it that makes this ad political?  
5 A. These are acts of war by governments.  
6 Q. What...what governments have performed 19,207 deadly  
7 Islamic attacks? Does that include individual actors  
8 like Nidal Hasan or does it only include governmental  
9 numbers?  
10 A. It includes all.  
11 Q. Okay. So this is not necessarily all governmental  
12 acts.  
13 A. No.  
14 Q. Okay. But it is political.  
15 A. Yes.  
16 Q. And it is religious.  
17 A. Yes.  
18 Q. Is it a religious freedom message as well?  
19 A. I don't see how you would get that, but, again, I  
20 can't be in your head when you see this ad and what  
21 you think.  
22 Q. Okay.  
23 A. This is a statement of fact.  
24 DEPOSITION EXHIBIT MM  
25 WAS MARKED BY THE REPORTER

1 FOR IDENTIFICATION  
2 BY MR. HILDEBRANDT:  
3 Q. All right. MM, same thing with a larger number?  
4 A. Because the number changes.  
5 Q. And your answers would be the same whether it was  
6 19,207 or 19,692 and counting?  
7 A. Yes.  
8 DEPOSITION EXHIBIT NN  
9 WAS MARKED BY THE REPORTER  
10 FOR IDENTIFICATION  
11 BY MR. HILDEBRANDT:  
12 Q. For NN, 19,757, your answers would be the same?  
13 A. Yes, sir.  
14 Q. If the number were 19,757 in a different format, your  
15 answers would be the same?  
16 A. Yes.  
17 Q. Okay.  
18 DEPOSITION EXHIBIT OO  
19 WAS MARKED BY THE REPORTER  
20 FOR IDENTIFICATION  
21 BY MR. HILDEBRANDT:  
22 Q. That's OO.  
23 A. Yeah. Same ad.  
24 DEPOSITION EXHIBIT PP  
25 WAS MARKED BY THE REPORTER

1 FOR IDENTIFICATION  
2 BY MR. HILDEBRANDT:  
3 Q. PP. Why is the city of San Francisco enforcing Sharia  
4 law? San Francisco is running disclaimers next to our  
5 pro-Israel ads. Why didn't they run them next to  
6 vicious anti-Israel ads? Stop anti-Semitism in San  
7 Francisco government.  
8 Did I read that correctly?  
9 A. Yes, sir.  
10 Q. Is that a political message?  
11 A. Yes.  
12 Q. Is that a religious message?  
13 A. No.  
14 Q. Are you accusing the government of anti-Semitism?  
15 A. Yes.  
16 Q. Isn't that a religious message?  
17 A. It was a political act.  
18 Q. Okay. So the political act of running disclaimers  
19 next to your ads was defined by you as anti-Semitism.  
20 A. They were not running disclaimers against anti-Israel  
21 ads.  
22 Q. I got that from the copy of this ad, and that really  
23 wasn't the point I was making, but --  
24 A. What was the point you were making?  
25 Q. Isn't anti-Semitism a religious issue?

1 MR. MUISE: Objection, vague.  
2 A. It is vague. How so?  
3 BY MR. HILDEBRANDT:  
4 Q. Well, what is anti-Semitism?  
5 A. Hatred of the Jews.  
6 Q. Okay. So if you hate somebody because of their  
7 religion, isn't that a religious issue?  
8 A. Not if it's against the state of Israel.  
9 Q. It's not a religious issue against the state of Israel  
10 if it's based upon their religion?  
11 A. It becomes a political issue, and particular --  
12 Q. And it ceases being a religious issue altogether?  
13 A. Well, it has a religious component.  
14 Q. Okay. So it's both a religious issue and a political  
15 issue.  
16 A. This was a political ad. This was a political ad.  
17 This was the city of San Francisco singles our ads  
18 out --  
19 Q. Okay.  
20 A. -- but none of the other ads. This is -- this is  
21 government.  
22 Q. Okay. That was PP. You can get rid of this one right  
23 here because we've already been through that one.  
24 DEPOSITION EXHIBIT QQ  
25 WAS MARKED BY THE REPORTER

1 FOR IDENTIFICATION  
2 BY MR. HILDEBRANDT:  
3 Q. QQ. Where did this ad run?  
4 A. It never ran.  
5 Q. This ad never ran. Why was this ad created?  
6 A. This ad was created because The New York Times ran an  
7 ad, the exact same ad that said it's time to quit the  
8 Catholic church, and they used much of the same copy,  
9 and I supplanted Catholic church with Islam and the  
10 text, I supplanted some of the text, took out Catholic  
11 references.  
12 Q. And this never ran in a newspaper?  
13 A. I think it may have run. It took a long time --  
14 No, it never ran in a newspaper.  
15 Q. Okay. And this never ran in on-line advertising or  
16 on-line news sites?  
17 A. It ran as a news story.  
18 Q. Well, where did it run as a news story?  
19 A. At The Blaze, at The Daily Caller, on my site.  
20 We never paid to have this ad run anywhere.  
21 Q. Okay. Fair enough.  
22 A. It became a news story because the times wouldn't run  
23 it.  
24 Q. Is this a political ad?  
25 A. No.

1 Q. Is this a religious ad?  
2 A. Yes.  
3 Q. There's nothing political in this ad?  
4 A. No. It was The New York Times that denied me the ad.  
5 They're a private company.  
6 Q. You sought to put this in The New York Times and they  
7 refused it?  
8 A. Yes. I sought to run it when they were running the  
9 Catholic ad, the same exact ad.  
10 Q. It's got a graphic of a burning Quran. And who is  
11 that individual to the left?  
12 A. That is -- it's not The Blind Sheik. I forget his  
13 name. He's a notorious Jihadi.  
14 And that's me. Because they had a cartoon  
15 and so we just flipped the people. It was -- it was  
16 really -- it was snarky. It was snark.  
17 Q. What do you mean by snark?  
18 A. I mean I took their ad and I took out -- they had the  
19 Pope or they had some Catholic bishop and I flipped it  
20 with these people to make a point because I didn't  
21 think they would run the ad.  
22 Q. But this is a fully religious message and not a  
23 political message?  
24 A. Yeah.  
25 Q. Obama has compromised, but Islam --

1 A. Oh.  
2 Q. -- never budges?  
3 A. Yeah.  
4 Q. Eliminating and destroying Western civilization from  
5 within and sabotaging its miserable house?  
6 A. That's a direct quote.  
7 Q. I understand, but is it a political quote or is it a  
8 religious quote?  
9 A. It's a religious -- well, it's a quote from Muslim  
10 Brotherhood groups.  
11 Q. Ask your imam: Does he support Hamas? Hizb'Allah?  
12 The destruction of Israel? Does he condemn the  
13 killing of Christians in Egypt, Nigeria, Indonesia,  
14 etc.?  
15 A. Yeah.  
16 Q. Does he vocally denounce Islamic honor killings, FGM,  
17 forced marriages, child marriage, polygamy.  
18 FGM being female genital mutilation; correct?  
19 A. Correct.  
20 Q. Those are not political issues?  
21 A. The reference to Obama, clearly that's -- that --  
22 Obama is a political figure, but the ad is not about  
23 Obama.  
24 Q. Okay.  
25 A. The ad is about Islam, and so that's why it's a

1 religious ad. It's not a political ad.  
2 Q. If you presented this to SMART and SMART rejected it  
3 because it was a political ad and we're allowed to,  
4 would you agree that this was political enough to  
5 reject?  
6 A. I wouldn't submit this ad to SMART. I would submit --  
7 Q. Why?  
8 A. Because I would --  
9 Because they don't take political ads. I  
10 would submit a purely religious message, that's it.  
11 Q. Okay. A purely religious message is all you would  
12 submit to SMART.  
13 A. Yes.  
14 DEPOSITION EXHIBIT RR  
15 WAS MARKED BY THE REPORTER  
16 FOR IDENTIFICATION  
17 BY MR. HILDEBRANDT:  
18 Q. Okay. Let's go to the next one, which is going to be  
19 RR. Shariah: Got Fatwa? Get help! Call a number.  
20 [www.defendingreligiousfreedom.us](http://www.defendingreligiousfreedom.us).  
21 A. Yeah.  
22 Q. Is this a political message?  
23 A. This is a religious message. It is the exact copy of  
24 a pro-Sharia ad that ran in Kansas.  
25 Q. Okay.

1 A. And I sought to run this and it did run right opposite  
2 it.  
3 Q. Okay. This is not political, is that what you're  
4 saying?  
5 A. Well, it's definitely -- it has a political aspect to  
6 it, but it's a religious ad. It's relig- -- it's  
7 both. Yeah. It's both.  
8 Q. Okay. All right. Fair enough.  
9 DEPOSITION EXHIBIT SS  
10 WAS MARKED BY THE REPORTER  
11 FOR IDENTIFICATION  
12 BY MR. HILDEBRANDT:  
13 Q. Let's go to SS, and we're talking about the ad that's  
14 at issue in our particular case.  
15 Fatwa on your head? Is your family or  
16 community threatening you? Got questions? Get  
17 answers! Leaving Islam? RefugeFromIslam.com.  
18 Is this a political message?  
19 A. No.  
20 Q. Is there any political aspect of this message?  
21 A. No.  
22 Q. Can you look at RR and tell me what the political  
23 aspect of that message was that is not also present in  
24 SS?  
25 A. Repeat.

1 Q. You said RR was a religious message with a political  
2 component. You now say SS is a religious message,  
3 you've previously said a religious freedom message,  
4 with no political component; is that correct?  
5 A. It is correct, yeah, because this Sharia ad was  
6 referenced to Sharia legislation that that --  
7 Q. Which was?  
8 A. This was. This was in response to a pro-Sharia  
9 legislation ad.  
10 Q. So you need to look behind it in order to determine  
11 whether it's political or not.  
12 A. No, because in that state it was being debated. So  
13 that's why they ran their pro-Sharia ad.  
14 Q. But you had to have knowledge of what the issue was --  
15 A. Of living in that state, Kansas.  
16 Q. -- and looking beyond the four corners of the ad to  
17 understand it was political, is that what you're  
18 saying?  
19 A. No.  
20 MR. MUISE: I'm going to object. The ad  
21 speaks for itself.  
22 BY MR. HILDEBRANDT:  
23 Q. Is that what you're saying?  
24 A. I said no.  
25 Q. Okay. So you don't have to have any knowledge of what

1 was happening in Kansas at that time to know that's  
2 got a political component to it?  
3 A. You would have knowledge.  
4 Q. Why?  
5 A. Because it was opposed to a pro-Sharia ad right across  
6 the street.  
7 Q. Okay. So you need to look at the other ad to  
8 recognize that that's got a political component?  
9 A. It was there.  
10 Q. Is that a yes?  
11 A. Yes. It was there. Yes.  
12 Q. Okay. Now, this is also in response to a particular  
13 ad; correct?  
14 A. That was in response to a --  
15 Q. We're talking SS is also in response to a particular  
16 ad.  
17 A. Not a response. The impetus for the ad was an ad  
18 proselytizing for Islam, a religious ad.  
19 Q. And so doesn't this have the same political component  
20 because of the other ad across from each other, side  
21 by side knowledge of, in the same sense as the Kansas  
22 ad did?  
23 A. No.  
24 Q. Why?  
25 A. Because this ad that you're referring to didn't run in

1 Detroit. What ran in Detroit was a different freedom  
2 from religion ad, the atheist ad.  
3 Q. Okay. So this is somehow less political because the  
4 ad it was based upon ran in New York and not Detroit,  
5 when this one comes to Detroit, even though it was  
6 based off of that other one, it's not political  
7 because that other ad's not here.  
8 MR. MUISE: Objection, vague, confusing, it  
9 mischaracterizes the testimony.  
10 BY MR. HILDEBRANDT:  
11 Q. That is what you said?  
12 A. I don't understand the question.  
13 Q. Well, you said this was not political because the ad  
14 that it was based on or responding to did not run in  
15 Detroit.  
16 MR. MUISE: Objection.  
17 MR. HILDEBRANDT: That's what she said.  
18 MR. MUISE: I'm going to object,  
19 mischaracterization of the testimony.  
20 A. Yeah. That's not what I said.  
21 BY MR. HILDEBRANDT:  
22 Q. What did you say?  
23 A. This ad was submitted to Detroit to help girls.  
24 That's all that this ad is.  
25 Q. Okay.

1 A. And we know that there's a problem in this country.  
2 Noor Almaleki. Amina and Sarah Said. Aasiya Hassan.  
3 This ad was submitted to Dearborn  
4 particularly where you've had honor violence, honor  
5 murder.  
6 Q. Are you aware of any honor murders in Dearborn  
7 particularly?  
8 A. Yes.  
9 Q. Who?  
10 A. Jessica Mokdad.  
11 Q. Jessica Mokdad was actually killed in Warren. She was  
12 never anywhere near Dearborn.  
13 Do you know how far Warren is from Dearborn?  
14 A. I do not.  
15 Q. Do you know that a bus that travels into Dearborn  
16 doesn't go anywhere near Warren?  
17 A. I know that she had been to Dearborn.  
18 Q. Okay. So she had been to Dearborn, okay, but she was  
19 killed in Warren where she was living.  
20 A. They were moving. They were moving out. They had  
21 gone somewhere far because her father killed her  
22 execution style, and the fact is -- can you tell me  
23 that she wouldn't have seen that ad?  
24 Q. Can you tell me if she would have?  
25 A. I'll roll the dice to save a life.

1 Q. Okay. Let me ask you this. Was she even honor  
 2 killed?  
 3 A. Absolutely.  
 4 Q. According to her family?  
 5 A. The family that had a hand in honor killing her?  
 6 Q. Well, now, wait a second. What evidence do you have  
 7 that there's an honor killing when the prosecutor of  
 8 Macomb County has determined there's not, when the  
 9 sheriff's department in Macomb County has determined  
 10 there's not, and the family has asked you to stop  
 11 using Jessica Mokdad's name in your conferences that  
 12 you set up in Dearborn in her honor?  
 13 A. Yes.  
 14 Q. What is it that you have that says she was honor  
 15 killed?  
 16 A. Apart from the fact that that has nothing to do with  
 17 this ad and this -- this has nothing to do with the  
 18 ad.  
 19 Q. Now, wait a second. You said the ad ran to save the  
 20 honor killed and you knew the honor killed was Jessica  
 21 Mokdad who wasn't killed in Dearborn, but that's the  
 22 one you gave me as an example and so what I'm trying  
 23 to do is explore really that.  
 24 A. Yeah.  
 25 Q. What do you have that says she was honor killed?

1 A. Well, her best friends who said that she feared, that  
 2 she feared being honor murdered, and one friend who  
 3 would not -- who stopped being friends with her  
 4 because he feared for his own life. But, again, this  
 5 has nothing to do with that and you really can't go to  
 6 the family when a girl has been honor murdered because  
 7 it is a family affair. But, again, that's what this  
 8 ad was. It was for girls like Rifqa Bary, a girl -- a  
 9 Muslim girl who ran away from home.  
 10 Q. R-i-f-q-a B-a-r-r-y[sic].  
 11 Go ahead. I'm sorry. I just need to make  
 12 sure she gets the names.  
 13 A. Yeah. Muslim girls who want to lead a more Western  
 14 life, Western girls like Rifqa Bary who want to lead a  
 15 more Western life, but their family is devout and  
 16 their lives are in danger. That was the point of this  
 17 ad.  
 18 How -- I don't see anything political in this  
 19 ad.  
 20 Q. Is this ad --  
 21 A. And whatever other ads I've done is completely  
 22 irrelevant. This is saying is your family or your  
 23 community threatening you, got questions, get answers,  
 24 and Refuge From Islam, even though -- you don't have  
 25 to go off the four corners, as you put it, is former

1 Muslims, support networks, safe houses, Ali Sena,  
 2 Nonie Darwish.  
 3 Q. Are there any political postings on  
 4 RefugeFromIslam.com?  
 5 A. Not to my knowledge, but, again, that's not on this --  
 6 Q. When did you last look at it?  
 7 A. I don't recall.  
 8 Q. Okay.  
 9 A. But, again, the ad is what it is, it speaks for  
 10 itself, and honestly, all of this, different messages,  
 11 different objectives. You may try and tie it, but  
 12 you, in your heart, look at this ad and it is what it  
 13 is. Fatwa on your head? A religious edict. A  
 14 religious edict. We know about what these religious  
 15 --  
 16 Q. The application of Sharia law; correct?  
 17 A. Not by the government.  
 18 Q. Not by the government.  
 19 A. Not by the government.  
 20 Q. Is it an issue that has been politicized?  
 21 MR. MUISE: Objection, vague.  
 22 A. Yeah. What does that mean?  
 23 BY MR. HILDEBRANDT:  
 24 Q. Well, you've answered the question before. You must  
 25 have known what it --

1 A. No. I've questioned your -- that word, politicized.  
 2 Q. And I said has the issue of Sharia law been used to  
 3 advance a campaign or to gain a political advantage or  
 4 to -- in a speech in any political fashion that's  
 5 politicizing. You acknowledged that before and  
 6 answered the question before.  
 7 A. No. I said -- you can politicize a cupcake is what I  
 8 said.  
 9 Q. Yes, you did, but is Sharia law politicized under that  
 10 definition?  
 11 A. This is a -- this is -- this is a call to girls who  
 12 need help.  
 13 If this was battered wives, would you be  
 14 sitting here grilling me for six hours about this?  
 15 Q. I might.  
 16 A. Really?  
 17 Q. I don't know. Try to run the ad. But, nevertheless,  
 18 Sharia law is a politicized issue, is it not?  
 19 MR. MUISE: Objection, vague.  
 20 BY MR. HILDEBRANDT:  
 21 Q. This is a religious freedom issue, is that what you  
 22 say?  
 23 A. This is a help for girls, young Muslim girls' issues,  
 24 and they need it.  
 25 Q. Is there any political component to

1 RefugeFromIslam.com?  
2 A. No.  
3 MR. MUISE: Objection, asked and answered.  
4 BY MR. HILDEBRANDT:  
5 Q. Does it link to any political websites of yours?  
6 A. I have no idea.  
7 Q. Don't all your websites cross link to each other?  
8 A. What do you mean? Links on the side?  
9 Q. Yeah.  
10 A. I -- this is not -- it's not relevant to this ad.  
11 Q. Yes, it is because it's referenced in this ad.  
12 A. It's not relevant to the ad, the message of the ad.  
13 Anyone who's in trouble would go and be able to get in  
14 contact with help. That's what this ad is. It's ver-  
15 -- it's very specific. It's not ambiguous. Leaving  
16 Islam? Is there Fatwa on your head? Is your family  
17 threatening you? Do you need help?  
18 And the reason --  
19 Q. It doesn't say do you need help, does it?  
20 A. Got questions, get answers, that to me -- okay. But  
21 clearly it's offering help.  
22 Q. Is it a religious message or a religious freedom  
23 message or both?  
24 A. It is a religious message.  
25 Q. Okay.

1 A. It's for girls that are being -- that are in trouble  
2 because of their religion.  
3 Q. The last time you testified on this in court --  
4 A. Yes.  
5 Q. -- you said this was a religious freedom message.  
6 What did you mean by religious freedom at that time?  
7 A. A girl that wants to escape a dangerous household.  
8 Q. Is religious freedom a political issue?  
9 A. This is not a political ad.  
10 Q. Can you acknowledge that this can be more than one  
11 category of ad?  
12 A. No, and even --  
13 Q. So this is not --  
14 So what you're saying is that this is a  
15 religious ad.  
16 A. This is a religious ad.  
17 Q. This is not a political ad.  
18 A. This is not a political ad.  
19 Q. This is not a religious freedom ad.  
20 A. This is an ad for help.  
21 Q. Okay. Is this a religious freedom ad?  
22 A. This is an ad to help girls.  
23 Q. I get that. Is this a religious freedom ad?  
24 A. It's a religious ad.  
25 Q. I understand. Is this a religious freedom ad?

1 A. I guess you could say it's freedom from their  
2 religious parents ad.  
3 Q. Is it a religious freedom ad as you previously  
4 testified?  
5 A. No, it is not.  
6 Q. Okay. So -- so --  
7 A. It is very narrow in what it says, and honestly, SMART  
8 did not refuse my ad for political reasons. They  
9 refused my ad because they said it was controversial.  
10 Q. No.  
11 A. Yes.  
12 Q. Does this --  
13 A. She testified. Beth -- Beth -- Beth Gibbons was it?  
14 I forget -- I may have it wrong. I think it's Beth  
15 Gibbons testified it was because it was controversial.  
16 They saw a newspaper article in the Miami Herald and  
17 they -- they thought it was controversial and that's  
18 why they refused the ad. That's what happened. You  
19 wanted to morph -- you want to change it now. That's  
20 something else. I understand that, but that's what  
21 happened.  
22 Q. Is this ad disparaging to Muslims?  
23 A. No. Where are Muslims being disparaged in this ad?  
24 Q. Is this ad insulting a subset of Muslims?  
25 A. No. This ad is trying to save lives, period.

1 Q. Is this ad likely to hold up to scorn or ridicule  
2 Muslims?  
3 A. No. This ad is designed to save lives, and save  
4 lives --  
5 Q. Whatever it's designed for, is it likely to hold up to  
6 scorn or ridicule Muslims?  
7 A. No.  
8 MR. MUISE: Objection, asked and answered.  
9 BY MR. HILDEBRANDT:  
10 Q. Is it likely --  
11 A. It's more likely to save a life. That's what it's  
12 more likely to do.  
13 Q. Is it likely to --  
14 I'm not asking what's more likely.  
15 Is it likely to hold up to scorn or ridicule  
16 Muslim fathers that are threatening their children?  
17 A. No.  
18 Q. Okay. Is it likely to hold up to scorn or ridicule  
19 communities that are threatening Muslim girls?  
20 A. No.  
21 Q. Is it likely to hold up to scorn or ridicule a  
22 religious law that issues fatwas for leaving Islam?  
23 A. No.  
24 Q. Okay. Fair enough.  
25 DEPOSITION EXHIBIT TT

1 WAS MARKED BY THE REPORTER  
2 FOR IDENTIFICATION  
3 BY MR. HILDEBRANDT:  
4 Q. TT. What is this ad?  
5 A. This is a religious ad much like the one that ran --  
6 the one you actually did run for the atheist group.  
7 Q. Where did this ad run?  
8 A. It didn't run.  
9 Q. Did this ad ever run anywhere?  
10 A. No.  
11 Q. What was this ad created for?  
12 A. For SMART.  
13 Q. Okay. Specifically to run on SMART buses?  
14 A. Yes.  
15 Q. Was there any other purpose in presenting this ad to  
16 SMART, perhaps as a litigation trap?  
17 A. No.  
18 Q. Okay. Fair enough.  
19 So you wanted people to get the message don't  
20 believe in Muhammad, you're not alone; correct?  
21 A. Correct.  
22 Q. And you submitted that to SMART; correct?  
23 A. Yes.  
24 Q. Did SMART accept this ad?  
25 A. No.

1 Q. What did SMART do?  
2 A. They refused it.  
3 Q. Why did they refuse it ostensibly?  
4 A. I don't recall. You would know. I honestly don't  
5 recall the actual reason. I did go back --  
6 Q. Did they tell you it was disparaging to Muslims?  
7 A. I don't recall.  
8 Q. Did they tell you that it would hold up to scorn or  
9 ridicule a group of Muslims or subset of Muslims?  
10 A. I do not recall.  
11 Q. Did they tell you that it was political in nature?  
12 A. I don't recall.  
13 Q. Did they tell you that the website that it referred to  
14 was political in nature?  
15 A. I don't recall why.  
16 Q. Did you offer to run this ad without the website  
17 reference?  
18 A. I went back to them and offered to run the ad without  
19 the website.  
20 Q. So they obviously rejected it because of the website  
21 reference; correct?  
22 MR. MUISE: Objection, calls for speculation.  
23 A. Yeah. I don't know.  
24 BY MR. HILDEBRANDT:  
25 Q. Well, you went back to them without the website on

1 there in order to correct the rejection; right? You  
2 wouldn't have bothered if it was some other rejection;  
3 correct?  
4 A. I went to -- I went to -- I resubmitted it.  
5 Q. Okay. Without that.  
6 And what happened when you resubmitted it?  
7 A. They accepted it.  
8 Q. Okay. So without the website  
9 TheTruthAboutMuhammad.com you would have been able to  
10 run this ad, Don't believe in Muhammad, You are not  
11 alone; correct?  
12 A. As ridiculous as that sounds, it's true. As silly as  
13 that sounds, yes.  
14 Q. As much as --  
15 I mean you asked for it and they approved it.  
16 A. I didn't understand the refusal. I still don't.  
17 Q. You asked to -- you re-presented it to run it and they  
18 accepted it. Have you run it?  
19 A. No.  
20 Q. Why have you not run it?  
21 A. I just don't have the money right now, but I'll get to  
22 it.  
23 Q. Okay. You do plan on running it?  
24 A. At some point.  
25 Q. Okay. What is TheTruthAboutMuhammad.com?

1 A. It's a site with...or it's a page with many of  
2 Spencer's writings discussing the truth about  
3 Muhammad.  
4 Q. Does it refer to Muhammad as a pedophile prophet?  
5 A. I -- I don't know. I have to look at the site. I  
6 don't know.  
7 Q. Does it insult the Islamic faiths in any way?  
8 A. I don't know and it's not on the ad that was accepted.  
9 So why are we having this conversation?  
10 Q. Is it political in nature, TheTruthAboutMuhammad.com?  
11 A. It's a religious ad.  
12 Q. Is the website political in nature?  
13 A. No. Not to my knowledge. If there's a link there  
14 or -- I can't -- I don't know.  
15 Q. Do you agree that even if it was a religious message,  
16 a particular ad could likely hold somebody up to scorn  
17 or ridicule?  
18 MR. MUISE: Objection, calls for speculation.  
19 BY MR. HILDEBRANDT:  
20 Q. Do you believe that's a possibility, that an ad could  
21 do both?  
22 A. I can't answer that. You want me to answer what's in  
23 people's minds. I can't do it.  
24 Q. Do you acknowledge that you could have a religious  
25 message that was holding somebody up to scorn or



1 ridicule?  
2 MR. MUISE: Objection, calls for speculation.  
3 A. (Witness shaking head.)  
4 BY MR. HILDEBRANDT:  
5 Q. If I said all Hindus were heretics, would that be a  
6 religious message?  
7 A. You can say anything you want.  
8 Q. Would it be a religious message?  
9 A. It's a religious message.  
10 Q. Would it also be a message that would be likely to  
11 hold Hindus up to scorn or ridicule?  
12 A. No. Not necessarily. Again, you're going for  
13 speculation.  
14 Q. I get it. That's fine.  
15 MR. MUISE: Take five? Do you mind?  
16 MR. HILDEBRANDT: Yeah. Sure. That's fine.  
17 (Recess taken.)  
18 DEPOSITION EXHIBIT UU  
19 WAS MARKED BY THE REPORTER  
20 FOR IDENTIFICATION  
21 BY MR. HILDEBRANDT:  
22 Q. This is UU. This is your blog post from 6:24 this  
23 morning.  
24 MR. MUISE: Are we on the record?  
25 MR. HILDEBRANDT: Yes. I'm sorry.

1 A. Yeah. That's right.  
2 BY MR. HILDEBRANDT:  
3 Q. Looking at the second paragraph in parenthesis you say  
4 they, referring to SMART, were more afraid of  
5 offending Islamic supremacists than concerned with  
6 saving lives, closed paren.  
7 Where do you get that from?  
8 A. It's an opinion.  
9 Q. That's not a factual statement?  
10 A. No. That's an opinion.  
11 Q. Do you have any indication from anywhere what SMART  
12 was concerned with in making the decision that they've  
13 made?  
14 A. I answered your question. It's my opinion.  
15 Q. Understand.  
16 Do you have any factual indication from  
17 anywhere what SMART was actually concerned with when  
18 making their decision?  
19 A. It's my opinion.  
20 Q. Did they tell you what they were basing their decision  
21 on?  
22 A. Their actions.  
23 Q. Did they demonstrate to you in their briefing what  
24 they were relying upon in making their decision?  
25 A. It's my opinion.

1 Q. Did you read the sixth circuit opinion in this case  
2 and get any flavor for what SMART was really relying  
3 upon in making their decision?  
4 A. You can look as deeply as you'd like into this  
5 statement. I'm telling you that's my opinion.  
6 Q. Your opinion is they were offending Islamic  
7 supremacists -- they were afraid of offending Islamic  
8 supremacists. Yes?  
9 A. Yes. That's my opinion.  
10 Q. What's the factual basis for your opinion?  
11 A. That they wouldn't let me run an ad to save girls'  
12 lives.  
13 Q. So the very fact that the ad was rejected as a  
14 political ad is enough to have you say that and have  
15 that opinion.  
16 A. Actions.  
17 Q. Okay. The next sentence you say, The sixth circuit  
18 overturned our win in a "tortured and twisted"  
19 opinion.  
20 A. Yeah.  
21 Q. Did I read that correctly?  
22 A. Yes, sir.  
23 Q. What was tortured and twisted about the opinion?  
24 A. Again, this is my opinion.  
25 Q. Okay. So just tell me. What part of the sixth

1 circuit opinion was tortured and twisted?  
2 A. All of it.  
3 Q. So start from the first sentence then and tell me.  
4 A. No. I'm -- it was ridiculous.  
5 Q. Okay. What was ridiculous?  
6 A. They called it a political ad. They didn't even  
7 refuse it as a political ad and they changed the -- it  
8 was ridiculous, all of it.  
9 Q. Who said they didn't refuse it as a political ad?  
10 A. Beth Gibbons.  
11 Q. Beth Gibbons said we did not refuse this -- we as an  
12 organization, SMART, do not believe it's a political  
13 ad and did not refuse it as a political ad.  
14 A. I don't know where you're getting your quote.  
15 Q. Is that what she said?  
16 A. She said it was refused based on contro- -- because of  
17 controversial content.  
18 Q. Okay. I was there same as you were. I disagree with  
19 you, but what was tortured and twisted about the sixth  
20 circuit opinion?  
21 MR. MUISE: Objection, asked and answered.  
22 BY MR. HILDEBRANDT:  
23 Q. Well, you've got to have some factual basis for a  
24 statement like this. If it was tortured or twisted,  
25 it's tortured or twisted in some particular way. Can

1 you point out any way in which it's tortured or  
2 twisted?  
3 MR. MUISE: Objection. This whole line of  
4 questioning is not relevant and it's just designed as  
5 harassment, pure harassment.  
6 BY MR. HILDEBRANDT:  
7 Q. You wrote this on the blog this morning --  
8 A. Right.  
9 MR. MUISE: And how is that --  
10 BY MR. HILDEBRANDT:  
11 Q. -- under the title Leaving Islam, question mark, Ads  
12 Deposition; correct?  
13 A. Yeah.  
14 Q. And so you felt this was an important issue in this  
15 case in order to put it on your blog before appearing  
16 for your deposition today; correct?  
17 A. No.  
18 Q. This is your statement from this very morning; is that  
19 correct?  
20 A. This is my statement because I'm going to be off line  
21 and I am the only one at Atlas and I update it all day  
22 and there'll be no new material. So I feel that I owe  
23 my readers an explanation.  
24 Q. And the explanation you give them is partly the sixth  
25 circuit was tortured and twisted in its opinion.

1 A. Yes.  
2 Q. And you have no basis to give me today for how it was  
3 tortured or twisted.  
4 A. I did -- I answered you.  
5 Q. How? All of it?  
6 A. I answered you. I answered you.  
7 Q. You said all of it.  
8 A. Judge Hood ruled correctly.  
9 Q. Okay. Is that your legal opinion --  
10 A. I'm not a lawyer.  
11 Q. -- which you're apparently allowed to give when your  
12 attorney thinks it's good for him --  
13 A. No.  
14 Q. -- but not allowed to give when it's in response to --  
15 MR. MUISE: Objection, argumentative.  
16 Objection, argumentative.  
17 MR. HILDEBRANDT: Absolutely argumentative.  
18 MR. MUISE: Yeah. This is ridiculous and you  
19 know it is.  
20 BY MR. HILDEBRANDT:  
21 Q. In this matter you have also filed an affidavit; is  
22 that correct?  
23 A. (No response.)  
24 Q. You've presented an affidavit with your motion for  
25 preliminary injunction; is that correct?

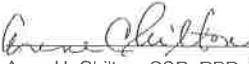

1 A. My lawyers did.  
2 Q. Well, you signed it, did you not?  
3 A. Yeah.  
4 Q. Okay. And that's your sworn testimony; correct?  
5 A. Yes.  
6 Q. And you adopt that?  
7 A. If it's my sworn testimony.  
8 Q. Okay. And you read it before you signed it?  
9 A. Sure.  
10 Q. Okay. And you looked at all of the exhibits attached  
11 to it as -- that were incorporated into it and you  
12 believe that it was completely true based upon your  
13 signature; is that correct?  
14 A. Yeah. Yes.  
15 Q. Okay.  
16 A. I reviewed it for facts. I don't review it for legal,  
17 you know, for legal documentation, of course, but --  
18 you know, for legalese, but for the facts, yes.  
19 Q. Okay. So you can't analyze the legal aspects of an  
20 affidavit, but you could analyze Judge Hood's opinion  
21 and the sixth circuit opinion.  
22 MR. MUISE: Objection, argumentative.  
23 A. And you're mischaracterizing what I said. This is my  
24 opinion of what happened.  
25 BY MR. HILDEBRANDT:

1 Q. So your opinion was that Judge Hood was correct  
2 because you won and your opinion was that the sixth  
3 circuit was wrong because you lost.  
4 MR. MUISE: Objection, argumentative,  
5 mischaracterizing the testimony.  
6 BY MR. HILDEBRANDT:  
7 Q. Is that fair to say?  
8 A. No.  
9 Q. Okay. So what is it that is the basis of your opinion  
10 that the sixth circuit was wrong?  
11 A. It's a religious ad, they turned it into a political  
12 ad, and that's wrong, and Judge Hood, she ruled  
13 according to the law and that was correct. Whether  
14 you guys -- whether they run the ad or not, that was  
15 correct in my mind and this is my personal blog and --  
16 Q. Did Judge Hood rule that it was not a political ad?  
17 A. She ruled that it should run. Yeah.  
18 Q. Did she rule that it was not a political ad?  
19 MR. MUISE: Objection insofar as calling for  
20 a legal conclusion.  
21 A. Not a lawyer.  
22 BY MR. HILDEBRANDT:  
23 Q. All right. All right.  
24 MR. GORDON: Let's -- would you mind if we go  
25 off the record and we'll just take a moment.

1 MR. HILDEBRANDT: Okay.  
 2 (Recess taken.)  
 3 MR. HILDEBRANDT: We're back on.  
 4 BY MR. HILDEBRANDT:  
 5 Q. What is Robert Spencer's role at AFDI?  
 6 A. He's the associate director.  
 7 Q. As associate director what is he responsible for at  
 8 AFDI?  
 9 A. A lot of things.  
 10 Q. Can you be more specific?  
 11 A. Well, we're a two-person organization. So financials,  
 12 press releases. It's a small organization.  
 13 Q. Does he have any role in the blog?  
 14 A. What blog?  
 15 Q. Any of AFDI's blogs.  
 16 A. I really update the blogs.  
 17 Q. Okay. Does he take a hand in that at all?  
 18 A. Not really.  
 19 Q. Okay. Does he --  
 20 A. You'll have to ask him.  
 21 Q. Does he review anything you post before you post it?  
 22 A. Where?  
 23 Q. On your blog.  
 24 A. No.  
 25 On what blog?

1 Q. On any of your blogs.  
 2 A. No.  
 3 MR. HILDEBRANDT: I don't have any further  
 4 questions.  
 5 MR. MUISE: Read and sign.  
 6 (Signature having been reserved, the  
 7 deposition was concluded at 2:26 p.m.)  
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1 I have reviewed the above  
 2 transcript and have listed corrections, if any, on the  
 3 attached errata sheet,  
 4  
 5 this \_\_\_\_\_ day of \_\_\_\_\_, 20\_\_\_\_.  
 6  
 7  
 8  
 9  
 10 SIGNATURE OF PAMELA GELLER  
 11  
 12 SUBSCRIBED AND SWORN to before me this \_\_\_\_\_ day of  
 13 \_\_\_\_\_, 20\_\_\_\_.  
 14  
 15  
 16  
 17 NOTARY PUBLIC  
 18 My Commission expires:  
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 25

1 CERTIFICATE OF NOTARY  
 2 STATE OF MICHIGAN )  
 3 ) SS  
 4 COUNTY OF WAYNE )  
 5 I, Anne H. Chilton, Certified Shorthand Reporter, a  
 6 Notary Public in and for the above county and state, do  
 7 hereby certify that the above deposition was taken before me  
 8 at the time and place hereinbefore set forth; that the  
 9 witness was by me first duly sworn to testify to the truth,  
 10 and nothing but the truth, that the foregoing questions  
 11 asked and answers made by the witness were duly recorded by  
 12 me stenographically and reduced to computer transcription;  
 13 that this is a true, full and correct transcript of my  
 14 stenographic notes so taken; and that I am not related to,  
 15 nor of counsel to either party, nor interested in the event  
 16 of this cause.  
 17  
 18  
 19    
 20 Anne H. Chilton, CSR, RPR, RMR  
 21 Notary Public,  
 22 Wayne County, Michigan  
 23 My Commission expires: August 09, 2013  
 24  
 25