

Allie Faden:

A Rhetorical Comparison of Daniel Defoe's *The Shortest Way with the Dissenters* and the Twenty-First Century War on Christianity

Abstract

The rhetoric used by those who claim to believe the modern day War on Christianity exists is strikingly similar to that used by Daniel Defoe in *The Shortest Way with the Dissenters* as an exposition of the harsh treatment Dissenters received from Tories in eighteenth-century England, and warrants further examination. The use of antirrhesis, chorographia, and parody are so similar, it begs the question as to whether reporters on the War on Christianity actually believe this is occurring or claiming this war exists to gain economic and political traction. Examining their use may shed light on economic considerations and voting tendencies of Evangelical Christians in the United States, in the same way Defoe's use highlights the absence of threat to Anglicans by Dissenters. This essay examines myriad sources on the financial status of celebrities from popular political commentary shows, Donald Trump, and Fox News with respect to their specific targeting of Evangelical Christians, who feel disenfranchised and marginalized by the increasingly progressive sentiments in contemporary political discourse and legal statutes, just as Anglicans in Defoe's day felt legal rights afforded to Dissenters marginalized them socially and legally. In doing so, the reader is able to observe evidence that the so-called War on Christianity, rather than seeking to bind Christians together to fight for a return to an idealized American past, as Defoe highlighted the need for Christian unity across sects, may simply have become a new form of profiteering by preying on the fears of those who feel they have lost their supremacy in the US.

Keywords: War on Christianity, Daniel Defoe, Donald Trump

The Toleration Act 1689 ushered in an era of increased freedom for English Dissenters. With this Act, Protestant non-Conformists were able to live their religious lives openly and without fear of governmental reprisal, including the ability to have their own churches and schools. While this Act did not negate the political restrictions created for Dissenters by the Test Act 1678, it did mitigate many of the concerns held by non-Conformists. Queen Anne, upon her succession in 1702, failed to keep her promise to maintain the Toleration Act, and almost immediately Parliament got to work on drafting bills to renew restrictions on Dissenters.

Similarly, twenty-first century American progressiveness has met with tremendous backlash from the New GOP: Evangelical Republican office holders have relentlessly attempted to pass controversial bills, such as restrictions to abortion access, revocation of the Affordable Care Act, mandatory drug testing for recipients of social safety net programs, and so called “bathroom bills,” to combat the effects of the bills passed that allow for increased freedoms to LGBTQ people, atheists, women, the poor, and other marginalized people. As part of this effort from the religious right to reclaim the America that gave them exclusive advantages, Evangelical Christian leaders have constructed and mythologized the so-called War on Christianity. Complaints about the manner in which Christians have lost their privilege include the loss of mandated prayer in schools, the ongoing existence of abortion clinics, and the Supreme Court ruling that same-sex couples may now legally marry throughout the nation.

As has happened in response to the American War on Christianity, copious quantities of satirical literature was produced in England in opposition to a bill against

occasional conformity. Through his use of parodic satire (Highet 13) and other rhetorical tropes, Daniel Defoe wrote *The Shortest Way with the Dissenters* (1702) as an exposition of the harsh treatment Dissenters received from Tories in eighteenth-century England. Although satirical, the rhetoric used by those who claim to believe the modern-day War on Christianity exists, is strikingly similar to that used by Defoe, and warrants further examination. The use of these tropes is so similar, it begs the question as to whether those who report on the War on Christianity actually believe this to be occurring, or are speaking and writing in the same parodic manner as Defoe in order to illustrate the ridiculousness of any possibility that such a war could exist in a nation where 70.6% of the population identifies as some form of Christian (“America's Changing Religious Landscape”). Alternatively, are those official sources that claim this war exists gaining economic traction by doing so, without believing it to be true? Or might they, as Ashley Marshall suggests Defoe was attempting, produce this vitriol “to warn like-minded readers” (Marshall 234)? The answers to these questions cannot be solved within the scope of this essay, but it is still important to examine such possibilities. This essay seeks to illustrate another mode of examining some of the relevant data with respect to these larger questions.

Daniel Defoe utilizes antirrhesis multiple times throughout *The Shortest Way with the Dissenters*. Some of the more interesting examples of Defoe's use of this trope indicate that Observers were “huff'd and bully'd with your Act of Toleration” (Defoe 282), demonstrating that England erroneously forced Anglicans to tolerate Dissenter's, leading to great harm to the monarchy and citizens alike. Moreover, “ 'Twas too much mercy shewn to them” (283), which “was the ruin of his posterity, and the ruins of the nation's

peace” (*ibid.*). This error in judgement, Defoe's speaker claims, led to great wickedness being committed by those for whom the Act of Toleration should have allowed to be functional members of a primarily Anglican society. Defoe's use of this trope allows the reader to believe the pamphlet both supported [un-]Christian intolerance, while potentially supporting the claim that to be tolerant toward Dissenters allowed them to take advantage of this law to the detriment of England on the whole.

Likewise, political commentator Bill O'Reilly remarks that, “some far-left people aided by a sympathetic media are now smearing Americans who oppose things like abortion and gay marriage. No question it is open season on Christians” (O'Reilly), illustrating that Christian tolerance to heretical “far-left” people and media not only opens the door to victimization for Christians, but tolerance encourages it. He quotes Newt Gingrich as saying that the leftist “lynch mob underway” normalizes abuse against Christians and forces them to acquiesce to immorality as the norm within Christian America (*ibid.*). O'Reilly claims this continues solely because of “the lack of push back by American religious leaders. It is very rare to see any high ranking Catholic cleric defending the faithful publicly. Protestants are a little bit better but organized efforts to defend the Christian faith are rare. Therefore, the anti-religion people have a free fire zone to attack at will” (*ibid.*). Tolerance to Dissenters, again, provides the framework through which the fabric of Christian American society is placed at (sometimes violent) risk. Instead, Christians should loudly and publicly renounce the wickedness of those who lack faith, as well as the actions the faithless undertake to destroy America and American values on the whole. It is simply not enough for political commentators to support American values, the American way of life, and Christian dominance in

American society. Of paramount importance is the wholesale rejection of the rhetoric and actions of Dissenters by modern religious leaders. However, the New Testament mandates the tolerance O'Reilly, and Defoe's speaker, claim is instrumental in the systematic dismantling of Christian America and Anglican England.

According to a 2012 Vanity Fair article, Bill O'Reilly earned \$15 million per year hosting *The O'Reilly Factor* (Miller). His program attracts viewers in excess of 3 million people for some episodes (slightly above 300,000 is his typical nightly viewership), and earns Fox News upwards of \$100 million in advertising per year from O'Reilly's show (Peters, LaFauci). An enormous amount of money each year is made by O'Reilly, Fox News, and its advertisers to continue to report in a fashion that caters to its largely white, middle-class demographic whose mean age is 72 (LaFauci). While it is likely O'Reilly does believe his own rhetoric, it also seems evident that even in the absence of true belief, he would continue to comment on America's political climate in like fashion simply to protect his own financial successes. Moreover, due to the extraordinary advertising funding he brings in, Fox News will continue to support this type of rhetoric in order to further its own corporate goals.

Chorographia makes an interesting appearance both in Defoe's essay and in commentator expositions of the War on Christianity. Within the framework of a legally Anglican nation, chorographia is sensibly used, but when applied to a nation that purportedly practices mandated separation of church and state, its use has no place outside that of utilizing pathos to seek agreement from its highly religious readership and viewership. Daniel Defoe's speaker reminds us that England has a "*Church establish'd by law*" (Defoe 282, emphasis in original), thereby describing his nation as being Christian,

and specifically Anglican, by definition. The speaker reminds us that this is an irrevocable facet of England's law and culture, tied directly to the monarchical system, when he states, “Had King James sent all the Puritans in England away... we had been a national unmix'd church; the Church of England had been kept undivided and entire” (283).

The Church of England is the official religion of England, and its citizens' religious practices are herein defined exclusively. Tolerance violates this definitional stance on the importance of the Anglican Church by allowing choice in belief structure. Tolerance, according to Defoe, results in “a civil war” (*ibid.*) and a loss of civility amongst the English people. It is essential “the Government will find effectual methods for the rooting the contagion from the face of this land” (286) in order to maintain the Anglican state of the nation. Moreover, to allow diversity in religious belief and tolerance of such, “our Government shall be devolv'd upon foreigners, and our monarchy dwindled into a republic” (289). Defoe is clear here that the supremacy of the Church of England is a defining characteristic of the nation, and to remove its supremacy implies a change of the very governmental structure, rather than a colloquial change in culture with its governmental structure maintained.

The United States of America, in contrast, in theory, is the very type of democratic republic against which Defoe satirically cautions. Situated within its founding documents is the admonishment that “Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof” (US Const. amend. I). Yet, for there to be a War on Christianity in the manner of which conservative media describe, the very precepts of the nation's founding must first have been violated in order

to grant legal supremacy to Christians, and later to strip Christians of the same. Whether or not this is the case is debatable and the subject of some scholarly scrutiny, as evidenced by the Princeton study that concludes the United States now functions as an oligarchy rather than as a representative democracy. The authors of the study state the “average citizens’ influence on policy making... is near zero” (Gilens and Page 576). Rather, we see the majority of policy making occurring within the framework of that advocated by the “economically elite” and “business interest groups” (575).

Within the context of the War on Christianity, who are these interest groups? Primarily, Fox News serves as the largest profiteer from the War on Christianity. In 2014, Fox News “attracted \$2 billion in advertising and license fees from cable operators last year... [and] earned \$1.2 billion” of profit in contrast to CNN and MSNBC's combined earnings of \$533 million (“Has Prime Time Faded for Cable TV News?”). These profits, fueled by perceived persecution, are predicated on the belief that the United States is defined as a Christian nation, and moreover, one that is under attack by non-Christians. According to the FBI's 2013 Hate Crime Statistics, however, hate crimes committed against Christians comprised 9.9% of the 16.9% of hate crimes based on religion (“Hate Crime Report, 2013”). This culminates, for Protestants, in a total hate crime victim rate of .0051% (“War On Christianity? FBI Hate Crime Statistics Utterly Destroy Fox News Lies”). Beyond Fox News' own profits, conservative radio political commentators Rush Limbaugh, Sean Hannity, and Glenn Beck earned, in 2014, \$79 million, \$29 million, and \$90 million, respectively (“World's Highest Paid Celebrities,” “Rush Limbaugh, Glenn Beck, Sean Hannity Hit Forbes ‘most Powerful’ List”). In examining even these few profiteers, it is clear that the War on Christianity is big business and is likely to remain

such, so long as “Christian” remains a central point of the description of the type of nation America is.

Parody is a notable feature both of Defoe's essay and of leading Republican presidential candidate Donald Trump. Trump's bombastic speech patterns and attachment to the most ridiculous facets of GOP narratives function as a mode of illustrating what would be, if it were not *actually* believed by many, a highly comical presentation of the effects on the War on Christianity amongst conservative Americans. Likewise, Defoe brilliantly used parody to replicate the modes of thought held by Observers. According to Maximillian Novak, “Obviously many were fooled, and surely part of Defoe's intention was precisely that” (Novak 403). Defoe's exceptional ability to use parody to expose the Observers for their hypocrisy when faced with options to be either merciful, in Christ-like fashion, or to be punitive, in monarchical fashion, still resonates with readers today, and is still both shocking and impressive in its exceptional command of both rhetoric and understanding of one's audience.

Defoe writes, “...the time of mercy is past, your *day of grace is over*; you should have practised peace, and moderation, and charity, if you expected any your selves” (Defoe 282, emphasis in original). In this statement, Defoe effectively informs, parodically to the Dissenters that the time for tolerance toward them has passed, as this tolerance has encroached too far into the supremacy of the Anglicans. He continues to write in the fashion of Charles Leslie and Henry Sacheverell, except as a “literal plan for the extermination of the Dissenters, and he did it in such a way that a large part of his audience believed the speaker was serious” (Novak 404). Similarly, Donald Trump speaks so virulently, and so in like fashion to those Evangelical Christians, that it appears

he is serious rather than creating a parody of his potential constituency. Perhaps Trump *is* serious. Perhaps Art Buchwald was correct that “You can't make up anything anymore. The world itself is a satire. All [we're] doing is recording it” (Buchwald, qtd. in Meyer 308).

Donald Trump's rhetoric leaves the reader or viewer with great confusion as to whether he is performing some of the most impressive parody since Defoe's writing, or whether he intends to be taken seriously. Recently, Trump has proposed a national registry for Muslims, in the same fashion seen in Nazi Germany, as well as many other Eastern bloc nations, prior to the onset of the Holocaust (“Donald Trump's Call for Muslim Registry Denounced by Democrats”), and has advocated for the construction of larger walls to protect Americans from the steady stream of undocumented Mexican immigrants who are “doing the raping” of Mexican and American women (“Trump Asks ‘Who Is Doing The Raping?’”). Surprisingly, however, he went on record as saying, regarding the Supreme Court ruling on marriage equality, “Some people have hopes of passing amendments, but it's not going to happen. Congress can't pass simple things, let alone that. So anybody that's making that an issue is doing it for political reasons. The Supreme Court ruled on it,” despite clear and long-standing opposition to marriage equality (“What Donald Trump Just Announced About Gay Marriage Will Create SERIOUS Buzz”). He has, in effect, played into the biases held by a seemingly large percentage of the voters he hopes to reach. For his efforts, he has earned, as of 16 October 2015, nearly \$6 million in campaign contributions in the four months between official declaration of candidacy and the date of this report (“Donald Trump (R)”). Although his rhetoric is extreme, it clearly appeals to some portion of GOP voters.

Almost assuredly, some portion of this funding has been donated in response to Trump's statement that "The media wants to make this issue about Obama. The bigger issue is that Obama is waging a war against Christians in this country. They need support and their religious liberty is at stake" ("Trump Doesn't Correct Rally Attendee Who Says Obama Is Muslim and 'not Even an American'").

In 1998, during an interview with Larry King, Donald Trump said, "I'm a registered Republican. I'm a pretty conservative guy. I'm somewhat liberal on social issues, especially health care, et cetera.... The Democrats are too far left. The Republicans are too far right. And I don't think anybody's hitting the chord, not the chord that I want to hear, and not the chord that other people want to hear, and I've seen it" ("Transcript: Donald Trump Announces Plans to Form Presidential Exploratory Committee.").

In 1999, Trump affirms, in an NBC interview with Stone Phillips, that he is pro-choice and a proponent of universal health care ("The Voter's Self-Defense System"). While it is impossible to know at this time if Trump is profiting through the parody of right-wing conservatives or has become genuine in his current sentiments, it is clear that he understands these statements are funneling money into his campaign, as evidenced by his demand to be paid \$5 million to participate in the next Republican debate ("Donald Trump Demands \$5 Million from CNN to Participate in next Republican Debate"). What we do know, however, is that Trump reported \$1.75 million in earnings received from speaking engagements and has a net worth of approximately \$4.5 billion ("Donald Trump's Income and Wealth Are Shown in Filing but Are Hard to Pinpoint," "#72 Donald Trump").

In Defoe's time, "The nineties were a period of toleration" (Novak 405), much like that of the late 2000s and early 2010s in modern-day America. Inevitably, tolerance and a cultural proclivity toward inclusivity and increased equality results in a tremendous backlash from those who feel equality has marginalized them that "can never be call'd persecution, but justice. But justice is always violence to the party offending, for every man is innocent in his own eyes" (Defoe 283). Dissenters in Defoe's era enjoyed relatively high levels of tolerance and equality until the onset of the reign of Queen Anne. "In 1702, the first year of Queen Anne's reign, occasional conformity became the focus of widespread political debate when newly confident High Church Tories sponsored the Bill for Preventing Occasional Conformity" (DeLuna 320). This expected pendulum swing against equality for Dissenters resulted in Defoe's decision to write *The Shortest Way with the Dissenters* as an ironic parody of the rhetoric of those who had reclaimed political supremacy under the new monarch.

Correspondingly, the past few years have shown overwhelming victories in America's legislative, executive, and judicial equality-based policy making, despite the few set-backs, such as the Supreme Court's Hobby Lobby decision, that have interspersed these victories. Homosexuals now enjoy the same right to marry that heterosexuals previously claimed as an exclusive privilege. States increasingly vote to decriminalize marijuana use, either medicinally or in sum. Non-discrimination employment acts have been passed in a number of states, and a federal version comes up for vote annually. The Affordable Care Act was passed, and despite over sixty attempts to repeal it, still serves to provide less affluent citizens the opportunity to purchase health care insurance. Immigration reform is a highly sought-after solution for reconciling America's

tremendous number of undocumented immigrants with the nation's need for their labor. Laws have been passed to restrict the government's ability to grant bailout funds; refinancing opportunities for homeowners became available to correct predatory lending practices. Ohio has prohibited employers from asking applicants if they have been convicted of a felony. And most importantly, the 2013-2016 tax seasons see a 4.6% hike in marginal tax rates for the upper echelon of American taxpayers ("Federal Tax Brackets"). Interestingly, the population that self-identifies as Christian has declined 8% in the last seven years ("America's Changing Religious Landscape").

According to Richard Rorty, "when history is in upheaval and traditional institutions and patterns of behavior are collapsing, we want something which stands beyond history and institutions" (Rorty 189). This is seen in Defoe's time with the rejection of tolerance and its resultant rejection of Dissenters. Interestingly, "Defoe's enemies complained that the 'rabble' protected him, drank to his health, and even threw flowers and garlands rather than the usual stones and rotten fruit. He left the pillory a hero" (Backscheider 274) in the same rousing manner as Kim Davis' infamous stage-performance release from jail after being incarcerated for refusing to issue marriage licenses to homosexual couples ("How a community rallied around Kim Davis and religious freedom"). The same criticism applied to Defoe, and more, was applied to Davis and her supporters. As part of the effort to discredit Davis, background checks revealed four marriages and a case of adultery (Schneider). The release of Davis' matrimonial background did not result in her condemnation by conservatives, but rather appeared to showcase her personal and ongoing development as a Christian woman.

Kim Davis' actions, however, did not net her any increased wealth. Although a crowd funding campaign was started on her behalf, GoFundMe, the website this campaign was hosted through, refused to allow the campaign to continue on grounds that it was based in bigotry (“No GoFundMe for Kim Davis: Crowdfunding Puts the Brakes on the Disturbing Bigots-get-rich-quick Trend”). If the War on Christianity is a parody of real life Christian beliefs, the lower- and middle-class hero-victims like Kim Davis are the “proof” that support its continuation and lend it credence. Historically, profit based on belief systems has been a prominent feature of global religious politics, and certainly is one that will continue. It is definitely possible that high-level conservatives who are profiting off this War on Christianity are true believers as well, although based on the above evidence this seems unlikely. If, in fact, this purported war *is* parody, it is parody that has earned just the five people and one entity upwards of \$2.5 billion in the last year. And that, like Defoe’s *The Shortest Way with the Dissenters*, would be irony at its finest.

Works Cited

- Adkins, Andrew and Rachel Adkins. "How a Community Rallied around Kim Davis and Religious Freedom." *The Independent Online*. The Independent Online, 10 Oct. 2015. Web. 30 Nov. 2015.
- "America's Changing Religious Landscape." *Pew Research Centers Religion Public Life Project RSS*. Pew Research Center, 11 May 2015. Web. 23 Nov. 2015.
- Backscheider, Paula R. "No Defense: Defoe in 1703." *PMLA* 103.3 (1988): 274. Web. 1 December 2015.
- Chumley, Cheryl K. "Rush Limbaugh, Glenn Beck, Sean Hannity Hit Forbes 'most Powerful' List." *Washington Times*. The Washington Times, 1 July 2014. Web. 24 Nov. 2015.
- Defoe, Daniel. "The Shortest Way with the Dissenters." *Robinson Crusoe, and Other Writings*. Ed. James Sutherland. New York: New York UP, 1977. 281-93. Print.
- Deluna, D. N. "Ironic Monologue and 'Scandalous "Ambo-Dexter" Conformity' in Defoe's 'The Shortest Way with the Dissenters'" *Huntington Library Quarterly* 57.4 (1994): 319-35. *JSTOR*. Web. 29 Nov. 2015.
- "Donald Trump (R)." *Opensecrets RSS*. The Center for Responsible Politics, 16 Oct. 2015. Web. 30 Nov. 2015.
- Eder, Steve, Michael Barbaro, and Kitty Bennett. "Donald Trump's Income and Wealth Are Shown in Filing but Are Hard to Pinpoint." *The New York Times*. The New York Times, 22 July 2015. Web. 26 Nov. 2015.
- Farhi, Paul. "Has Prime Time Faded for Cable TV News?" *Washington Post*. The Washington Post, 6 May 2015. Web. 24 Nov. 2015.

- “Federal Tax Brackets.” *Tax Brackets (Federal Income Tax Rates) 2000 through 2015 and 2016*. Moneychimp, n.d. Web. 30 Nov. 2015.
- Gilens, Martin, and Benjamin I. Page. “Testing Theories of American Politics: Elites, Interest Groups, and Average Citizens.” *Perspect. Polit. Perspectives on Politics* 12.03 (2014): 564-81. Web. 24 Nov. 2015.
- Haberman, Maggie. “Donald Trump’s Call for Muslim Registry Denounced by Democrats.” *The New York Times*. The New York Times, 20 Nov. 2015. Web. 25 Nov. 2015.
- “Hate Crime Report, 2013.” *FBI*. FBI, 18 Nov. 2014. Web. 24 Nov. 2015.
- Highet, Gilbert. *The Anatomy of Satire*. Princeton, NJ: Princeton UP, 1962. Print.
- Johnson, Jenna. “Trump Doesn’t Correct Rally Attendee Who Says Obama Is Muslim and ‘Not Even an American’.” *Washington Post*. The Washington Post, 17 Sept. 2015. Web. 26 Nov. 2015.
- LaFauci, Trevor. “Old News: The Impact of the Aging Viewership on Bill O’Reilly and Fox News.” *PoliticusUSA*. PoliticusUSA.com, 31 May 2014. Web. 30 Nov. 2015.
- Marshall, Ashley. “The Generic Context of Defoe’s *The Shortest-Way* with the Dissenters and the Problem of Irony.” *The Review of English Studies* 61.249 (2009): 234-58. *Academic Search Complete*. Web. 20 Nov. 2015.
- Meyer, Karl Ernest. *Pundits, Poets, and Wits: An Omnibus of American Newspaper Columns*. New York: Oxford UP, 1990. Print.
- Miller, Julie. “The Five Most Shocking Salary Revelations About 2012’s Top-Earning TV Stars.” *Vanity Fair*. Condé Nast, 8 Aug. 2012. Web. 23 Nov. 2015.

- Morris, Randa. "War On Christianity? FBI Hate Crime Statistics Utterly Destroy Fox News Lies." *Addicting Info*. N.p., 20 Feb. 2015. Web. 24 Nov. 2015.
- Morton, Victor. "Donald Trump Demands \$5 Million from CNN to Participate in Next Republican Debate." *Washington Times*. The Washington Times, 01 Dec. 2015. Web. 01 Dec. 2015.
- Novak, M. E. "Defoe's Shortest Way With the Dissenters Hoax, Parody, Paradox, Fiction, Irony, and Satire." *Modern Language Quarterly* 27.4 (1966): 402-17. *Academic Search Complete*. Web. 25 Nov. 2015.
- O'Reilly, Bill. "Bill O'Reilly: The War on Christianity Getting Even Worse." *Fox News*. FOX News Network, 03 Apr. 2015. Web. 20 Nov. 2015.
- Peters, Justin. "Why Bill O'Reilly Won't Share Glenn Beck's Fate." *Slate*. The Slate Group, 26 Feb. 2015. Web. 23 Nov. 2015.
- Rorty, Richard. *Contingency, Irony, and Solidarity*. Cambridge: Cambridge UP, 1989. Print.
- Rose, Norvell. "What Donald Trump Just Announced About Gay Marriage Will Create SERIOUS Buzz." *Western Journalism*. Lifiable Media, Inc., 20 Aug. 2015. Web. 26 Nov. 2015.
- Schneider, Richard, Jr. "Political Machinery." *The Gay & Lesbian Review Worldwide* 22.6 (2015): 8. *Literature Resource Center [Gale]*. Web. 30 Nov. 2015.
- Scott, Eugene. "Trump Asks 'Who Is Doing the Raping?' - CNNPolitics.com." *CNN*. Cable News Network, 1 July 2015. Web. 25 Nov. 2015.
- "#72 Donald Trump." *Forbes*. Forbes Magazine, 30 Nov. 2015. Web. 30 Nov. 2015.

“Transcript: Donald Trump Announces Plans to Form Presidential Exploratory Committee.”*CNN*. Cable News Network, 8 Oct. 1999. Web. 01 Dec. 2015.

Trump, Donald. “The Voter's Self Defense System.”*Project Vote Smart*. One Common Ground, 1999. Web. 01 Dec. 2015.

United States of America. “The Bill of Rights.” 1791. MS. Philadelphia. The Charters of Freedom. Web. 24 Nov. 2015.

Williams, Mary Elizabeth. “No GoFundMe for Kim Davis: Crowdfunding Puts the Brakes on the Disturbing Bigots-get-rich-quick Trend.”*Salon.com RSS*. Salon Media Corp., 4 Sept. 2015. Web. 30 Nov. 2015.

“The World's Highest Paid Celebrities.”*Forbes*. Forbes LLC, 2015. Web. 24 Nov. 2015.