

Documenting fake history against the Catholic Church

Bearing False Witness: Debunking centuries of anti-Catholic history

Rodney Stark

Templeton Press, West Conshohocken, PA, 2016

Michael J. Oard

Rewriting history is not just a twentieth-century phenomenon. Myths created by the culture with an agenda have inadvertently been accepted as fact by our general culture. Much of this myth making has been directed toward the Catholic Church, but the lies also cast a dark light on all Christians.

Dr Rodney Stark exposes the myths in *Bearing False Witness*. Stark is a distinguished professor of social sciences and co-director of the Institute for Studies of Religion at Baylor University and honorary professor of sociology at Peking University in Beijing. For 32 years he was a Professor of Sociology and Comparative Religion at the University of Washington, my alma mater. Stark has published numerous books and research articles, including such notable books, correcting history, as *How the West Won*,¹ *For the Glory of God*,² *The Victory of Reason*,³ and *God's Battalions*.⁴ Before doing his research, Dr Stark had also believed most of the myths. Although Stark is not a Catholic (and neither am I, nor is CMI), his love for truth compelled him to gather facts from original sources and authors that studied them. What he found surprised and saddened him, as it will the reader.

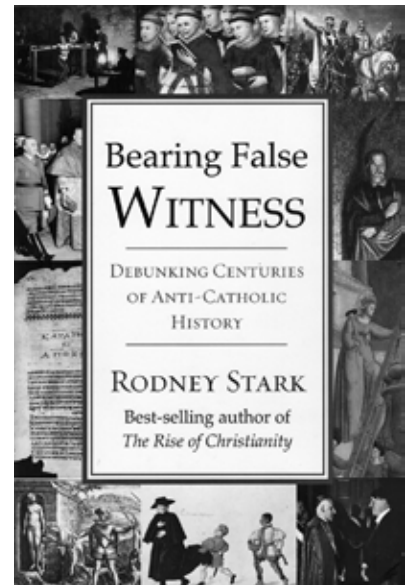
The flat earth

Stark begins his introduction by exposing probably the most egregious distortion of history that continues to be widely taught in the culture. The myth accuses the Catholic hierarchy of trying to persuade Columbus not to make his historic voyage because the earth was flat. Stark does not mince words when he says this lie was invented to make Catholics look bad (and was then often thrown at Protestants as well). The truth is, at the time of Columbus, no-one in recorded history had believed the earth was flat, and all theologians and scholars who had commented on the issue had affirmed that Earth was a globe. Rather, the scholars contended with Columbus because they (rightly!) believed the distance to Japan was much greater than Columbus had claimed. At that time they had a reasonable estimate of the circumference of the earth. They were correct about the distance Columbus's crew had to sail to reach Japan, but they did not know the discovery of the Americas would save them from starvation.

The flat earth myth was invented and propagated by anti-Christians in the 1800s, especially by Washington Irving in his 1828 biography of Columbus. The story has been eagerly endorsed by historians until recently. The myth was especially exposed by the work of distinguished medieval historian Jeffrey Burton Russell.⁵ The flat earth myth is still used by anti-Christians today to cast aspersions on creationists (figure 1).

Anti-Semitism and Hitler's pope

Stark next turns to the charge that the Catholic Church originated anti-Semitism and that Pope Pius XII was



Hitler's pope. The Catholic Church is blamed for anti-Semitism because before the Crusades there was said to have been a general peace between Jews and the culture. At the start of the Crusades in AD 1096, a small number of renegade crusaders attacked and killed Jews in Europe, especially in the Rhineland. The crusaders were highly motivated by religious fervour, but ignorant. They believed they were fighting the infidels who killed Christ when they killed the Jews. Ever since then, ignorant people, including professing Christians, have taken words in the New Testament⁶ out of context as justification for anti-Semitism.

The truth, as Stark shows, is that anti-Semitism has existed since before the time of Christ—the Old Testament is not the only place where this is documented. It is more a product of culture than religion. Most of the early persecution of the Jews occurred in the Rhineland. Throughout history this area has been difficult to govern. History also shows that Jews have persecuted Christians.

Another myth Stark debunks is the portrayal of the Muslims of Spain as a shining example of tolerance of the Jews. The historical record proves numerous Church clergy went out of their way to protect the Jews (against

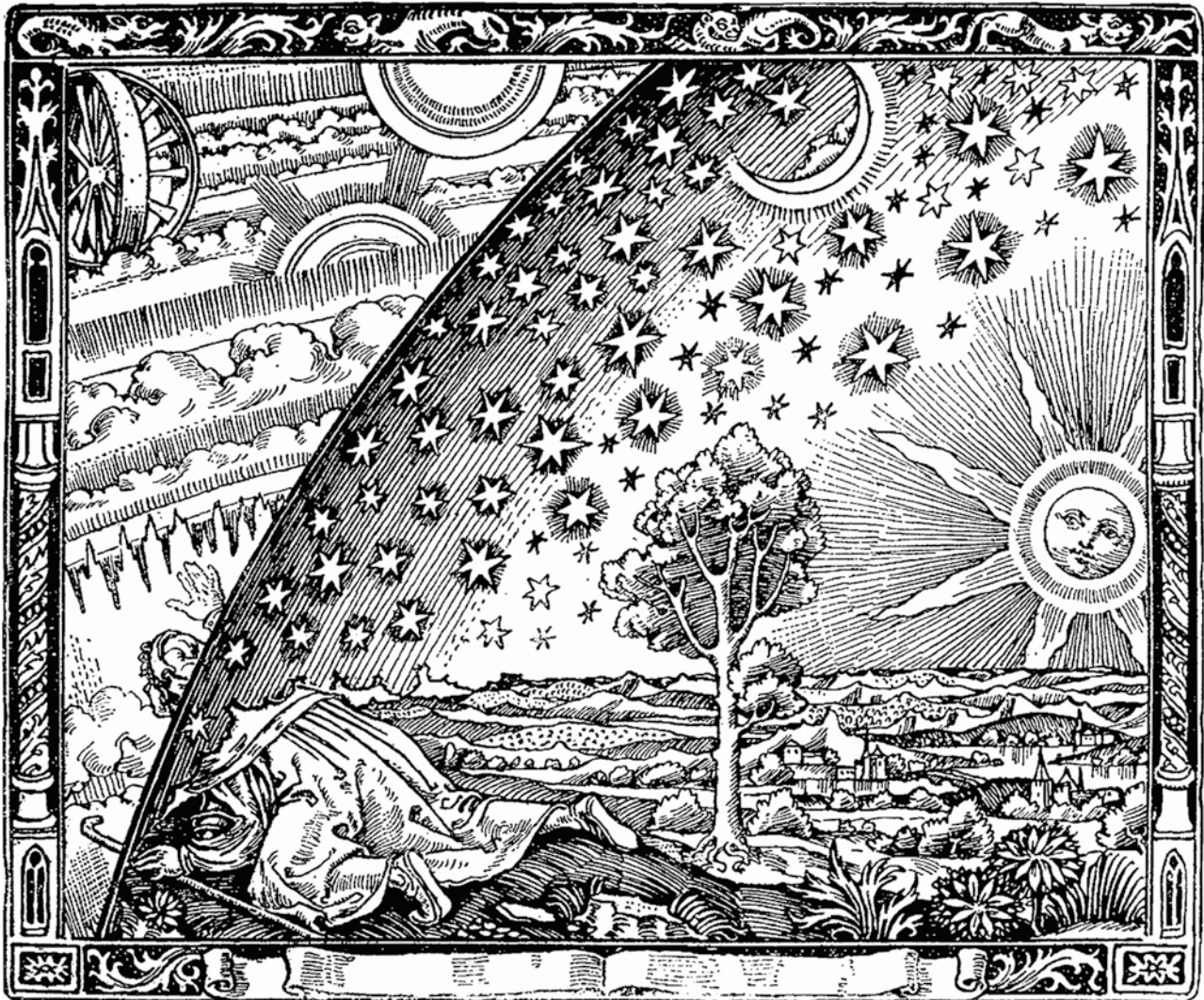


Figure 1. The Flammarion engraving (1888) depicts a traveller who arrives at the edge of a flat earth and sticks his head through the firmament.

the Spanish Muslims), even during the time of the Crusades. The 12th-century papal bull *Sicut Judaeis* (Latin: ‘As the Jews’) forbade, with a penalty of excommunication, any murder, bullying, robbing, or forced conversion of Jews. This bull was repeatedly reaffirmed by medieval popes. The example of Bernard of Clairvaux is especially inspiring.

A more modern false claim by Church critics is that Pope Pius XII was Hitler’s pope during World War II. This is a total fabrication, which is countered by Jewish authors’ interviews of survivors protected by the pope, and the wide admiration by

the founders of Israel. The moniker ‘Hitler’s pope’ was invented by the Soviet Union to neutralize the Vatican’s influence in post-war affairs.

The lie was mostly put to rest after the war but was revived in modern times by John Cornwell’s popular book *Hitler’s Pope: The Secret History of Pius XII*, published in 1999. His book was an attempt to push the church towards liberal theology. It is amazing how many liberals believed it, without checking the facts. But a host of historians have shown how fictitious Cornwell’s charges are. Pope Pius XII vigorously spoke out against Hitler and racism during the 1930s, and he

and other clergy, whom he influenced, hid thousands of Jews during World War II. The pope and his influence probably saved hundreds of thousands of Jews.⁷

Suppressing the ‘truth’ about Jesus

Another false charge is that the Catholic Church suppressed other gospels and kept only the ones they wanted, the ones in the New Testament, for propaganda purposes. These ‘gospels’ that have recently been unearthed include *The Secret Gospel of Thomas*, *The Gospel of Mary*, *The*

Secret Book of John, and *The Gospel of Judas*. The influence of these books produced *The Da Vinci Code*, a supposedly “bitter indictment of a Roman Catholic conspiracy to suppress the truth about Jesus” (p. 51).

It is amazing how easily people can be deceived, including university professors. The late Robert Funk, founder of the famous Jesus Seminar in which the participants actually ‘voted’ on the ‘true’ words of Jesus stated that these new gospels make it “no longer credible to think of Jesus as divine ... [that belief] is sub-rational and sub-ethical ... Jesus did not rise from the dead except perhaps in some metaphorical sense” (p. 38).

These ‘gospels’ were not lost but were well known to the early Church Fathers,⁸ especially by Irenaeus (115–c. 202), bishop of Lyon, who wrote *Against Heresies*. He refuted the heresies in these alternate gospels. They were written by the gnostics in the first few centuries after Christ. The gnostics believed they had secret knowledge that was only for certain elites. These gospels were not so much suppressed but unmasked as obvious forgeries, being written well after the time of Jesus and the Apostles, and completely inconsistent with Hebrew Scripture and all of the writings of Paul and the eye witness of Jesus. It goes to show that many people will believe what they want to believe with little or no regard for the truth.

Persecuting the tolerant pagans

It is typical that regimes that rise to power often suppress those who disagree with them. So, it is widely claimed that when Constantine (317–337) became a Christian and the Catholic Church became dominant they persecuted those who believed in the Greek and Roman gods, in other words the ‘pagans’, who were ‘tolerant’. This myth was invented by the so-called Enlightenment to

spread lies about the Catholic Church, especially by Edward Gibbon and Voltaire, both virulent anti-Christians.

In reality, history records pagans persecuted the Christians. The last pagan emperor, Julian the Apostate (361–363), tried to restore paganism and persecuted Christians. Moreover, pagans persisted in good health within the Roman culture. Even Constantine, and later Roman Emperors, who claimed to be Christians, regularly hired pagans as Consuls and Prefects (see table on page 58). Constantine’s writings indicate that he supported peaceful coexistence and pluralism. For a long time after Constantine, the Church was more interested in stopping heresies than in persecuting pagans. History shows that the influence of paganism did wane, partly because the Catholic Church assimilated certain aspects of paganism, such as Christianizing pagan holidays. Stark summarizes:

“Nevertheless, the Church did not exploit its official standing to quickly stamp out paganism, nor did the emperors accomplish this on behalf of the new faith. Instead,

paganism survived relatively unmolested for centuries after the conversion of Constantine, only slowly sinking into obscurity, meanwhile managing to create niches for some of its traditions within Christianity” (p. 71).

The church is responsible for the ‘Dark Ages’

Another myth that is widely believed by the culture, as well as Christians, is that once Constantine became a Christian, around 300, the Dark Ages descended upon the world (figure 2). Daniel Boorstin (1914–2004), onetime professor of the University of Chicago, declared: “The leaders of orthodox Christendom built a grand barrier against the progress of knowledge” (p. 73). Bertrand Russell (1872–1970) lent his considerable cultural authority by railing: “As the central authority of Rome decayed, the lands of the Western Empire began to sink into an era of barbarism during which Europe suffered a general cultural decline” (p. 74).



Figure 2. The ‘Dark Ages’ remind some people of the 1562 painting by Pieter Bruegel the Elder called *The Triumph of Death* (Museo del Prado), which shows a panorama of an army of skeletons wreaking destruction across a scorched, barren earth.

According to this myth, the Dark Ages supposedly began around 300 to 500 and ended in the 1500s with the ‘Renaissance’, which then led to the ‘Enlightenment’ in the 1700s. The ‘Renaissance’, meaning ‘rebirth’, was claimed to be the ‘rediscovery’ of the ‘long forgotten’ classical learning of Greece and Rome, which brought light against the prevailing intellectual darkness of the Christian worldview. Thus, according to the story, the ‘Age of Reason’ took over and continues brightly to this day.

History shows a completely different picture. The so-called barbarians that sacked Rome in 410 were Goths, who were not barbarians. Their commander, Alaric, was an ex-Roman commander, and the majority of his troops were ex-Roman soldiers. Rome was not the capital at the time and Romans lived all across the empire. They did not suddenly become dark in 410, or in 300 for that matter. There were no dark ages. Technology, especially in the areas of agriculture and engineering, greatly improved the way of life for Europeans during the so-called Dark Ages. Stark states:

“In part, the notion that Europe fell into the ‘Dark Ages’ was a hoax perpetrated by very antireligious intellectuals such as Voltaire and Gibbon, who were determined to claim that theirs was the era of ‘Enlightenment’” (p. 76).

Actually, a strong case can be made that once the authority of Rome, which was anti-development, weakened, progress blossomed. There was also remarkable moral progress in that slavery, which was common during the Roman era, was extinguished by the Christianized culture during the ‘Dark Ages’, as Stark elegantly states:

“All classical societies were slave societies. In fact, all known societies above the very primitive level have been slave societies—even many of the northwest [USA] Indian tribes had slaves long before Columbus’s voyage. Amid this universal slavery, only

one civilization ever rejected human bondage: Christendom. And it did it twice!” (p. 81)

Progress was also made in ‘high culture’ with enormous advances in music, art, literature, architecture, education, and science.¹ Moreover, the so-called classics of Greece and Rome were not lost, but had been studied, and challenged, for centuries at universities that, incidentally, were started by Christians. The first university was established in 1088 in Bologna, northern Italy. Later, in 1150, the University of Paris was established and many others after that.

The myths of the ‘Renaissance’, the ‘Enlightenment’, and the ‘Age of Reason’

So, the ‘Renaissance’ itself is a myth—there was progress before, during, and after that period. The ‘Enlightenment’ and the ‘Age of Reason’ are also myths, propagated by very anti-religious literary scholars, as Stark explains:

“What the proponents of the Enlightenment actually initiated was the tradition of angry secular attacks on religion in the name of science—attacks like those of their modern counterparts such as Carl Sagan, Daniel Dennett, and Richard Dawkins. Presented as the latest word in sophistication, rationalism, and reason, these assaults are remarkably naïve—both then and now. In truth, the rise of science was inseparable from Christian theology, for the latter gave direction and confidence to the former” (pp. 87–88).

Stark makes a point that these early purveyors of Enlightenment contributed very little to the advancement of knowledge. If the French revolution which started in 1789, is a guide, they fomented a rebellion that resulted in terrible brutality. Stark concludes:

“When one examines the conventional outline of Western history, one encounters some truly fabulous

inventions. These were not invented by the Church but by secular intellectuals, who coined the Dark Ages, the Renaissance, the Enlightenment, and the Age of Reason. These were great historical eras that never really happened” (p. 91).

The Crusade myths

The Crusades began in 1096 with the first Crusade and ended about two centuries later. Although they were brutal and chaotic, much of what is taught in our culture about the Crusades is mostly mythological.⁴ It is claimed that the Crusades were motivated by greed—a quest for land, loot, and converts—and left an enlightened, tolerant, and peaceful Islam in ruins. The Western condemnations of the Crusades originated with the so-called Enlightenment—of course. Voltaire wrote that the Crusades were an

“... epidemic of fury which lasted for two hundred years and which was always marked by every cruelty, every perfidy, every debauchery, and every folly of which human nature is capable” (p. 95).

The venom continues today, but the truth of this unfortunate era has been lost in the polemics.

The Muslims had been aggressively conquering portions of Europe, the Middle East, northern Africa, and Spain for four hundred years before the Crusades began. The march on Europe was stopped in what is now France by Charles Martel in 732, at the Battle of Tours (Poitiers). The Crusades were primarily defensive. The First Crusade was a response to centuries of brutality, where Muslim armies ravaged most of the centres of early Christianity and forced conversion to Islam.

The rallying point came when pilgrims to the Holy Land reported murder and crime against them by the Muslims. This, coupled with a cry for help by Alexius Comnenus, emperor of Byzantium, to Pope Urban II moved him to action. The Crusades

cost the lives and fortunes of many who answered his call. The goal was to liberate the Holy Land from Muslim control. The First Crusade was successful in recapturing Jerusalem in 1099 at a very high cost and against all odds. It is claimed that the Crusades initiated a great massacre of the inhabitants of Jerusalem, which may or may not be true. But we are judging the time from our own cultural perspective. Both sides in a war tended to massacre those captured for revenge and to prevent further uprisings. Very little is written on the Muslim massacres, which were many, including those perpetrated by the Muslim ‘hero’, Saladin. In fact, the single greatest massacre during the Crusade was by Baybars, sultan of Egypt, when he recaptured the city of Antioch.

Once the Holy Land had been recaptured, two knightly orders of the Catholic Church were formed to secure it against constant Muslim attacks. These orders initially had ideal purposes but became corrupted over time. The Knights Hospitaller were initially founded to care for sick Christian pilgrims travelling to the Holy Land, and the Knights Templar originated as a military order to protect pilgrims. The Crusaders and Knights made no attempt to convert Muslims, as widely charged by the culture.

Although the Catholic Church had fairly honourable goals during the First Crusade, the subsequent Crusades were less honourable and more political. They descended into chaos with many Crusader defeats. The popes used plenary indulgences, forgiveness of all sins, and promises of an automatic trip to heaven, to induce people to go on the Crusades. The Church hoped to serve a dual purpose with the Crusades and that was to unify the contentious knights of Europe into one ‘holy’ cause. I will let Stark summarize:

“The Crusades were not unprovoked. They were not the first round of European colonialism. They were not conducted for land, loot, or converts.

The Crusaders were not barbarians who victimized the cultivated Muslims” (p. 115).

The Inquisition exaggerations

Surely, the Inquisition shows the true colours of Christianity. However, this is another cultural myth. The Inquisition, especially the Spanish Inquisition, generally brings up images of torture, death, and suffering inflicted on millions of innocent people by the Catholic Church. It is universally condemned by the culture. Popular historian Will Durant (1885–1981) was typical when he said: “we must rank the Inquisition ... among the darkest blots on the record of mankind, revealing a ferocity unknown in any beast” (p. 118). However, history shows a different picture, especially thanks to secret archives of many of the Inquisition proceedings made available to historians. Almost all of what is popularly believed is untrue. Stark calls the standard account of the Spanish Inquisition as mostly a ‘pack of lies’:

“But there is no such excuse for the irresponsible contemporary ‘scholars’ who continue to support such claims while ignoring the remarkable research on the Inquisition that has been accomplished in the past generation. Astonishing as it may seem, the new historians of the Inquisition have revealed that, in contrast with the secular courts all across Europe, the Spanish Inquisition was a consistent force for justice, restraint, due process, and enlightenment” (p. 119).

The Spanish Inquisition was started during the so-called Renaissance by the ‘Catholic Monarchs’ (the husband-and-wife team) Ferdinand II of Aragon and Isabella I of Castille in 1478. It was actually a moderating force against the excesses of the countries of Europe commonly ruled by brutal dictators that severely punished those of different Christian denominations.

The Spanish Inquisition was originally founded to determine whether Jewish and Muslim converts to Christianity were sincere or not. The Inquisition later focused on rooting out heresy. It also commonly found people innocent, tortured very few people, and the total amount of executions over the few hundred years of the Inquisition in all of Europe was less than 3,000! This number was actually much smaller than that of those killed and tortured by King Henry VIII of England.

The Inquisition was also a moderating influence to the witch craze and witch hunts that were descending upon a hysterical Europe during this time.² They even executed some witch burners. Actually, the witch hunts reached a climax during the early years of the ‘Enlightenment’, with some notable ‘Enlightenment’ thinkers, such as Thomas Hobbes (1599–1679), supporting it. The Middle Ages, despite much popular mythology, was not a time of witch hunts, because the church at that time denied that witches even existed.

The Inquisition has also been charged with ‘book burning’. However, the records show the books burned were few and generally were heretical or pornographic. Stark concludes by criticizing many recent histories because of their political correctness:

“Great historical myths die hard, even when there is no vested resistance to new evidence. But in this case, many recent writers continue to spread the traditional myths about this ‘holy terror’ even though they are fully aware of the new findings. They do so because they are determined to show that religion, and especially Christianity, is a dreadful curse upon humanity” (p. 133).

Scientific heresies

It is widely claimed that the Catholic Church and Christianity opposed science and persecuted scientists, and that the church tried to resist the

findings of Copernicus and jailed Galileo. In fact, many compromising scholars within the church bring up the ‘Galileo affair’ as an example of how the church has always resisted modern scientific findings, and that we should go along with the discoveries of uniformitarianism, deep time, and evolution. Of course, these philosophies are not the result of scientific observations but are *interpretations* of observations from the worldview of naturalism. Like so many other claims, this so-called history is full of falsehoods.

The most glaring falsehood claims that a ‘scientific revolution’ from the prescientific, superstitious ‘Dark Ages’ began with Copernicus (1473–1543), who dared defy the Catholic Church. The so-called scientific revolution actually began in the universities by professors, called ‘scholastics’, well before the time of Copernicus. A series of discoveries, including that the earth is round and circles the sun, were developed well before Copernicus, who just put the finishing touches on the heliocentric theory by mathematically describing it. However, most of what he wrote in his famous book *On the Revolutions of the Heavenly Spheres* was wrong.

Stark backs up his claim that there was a gradual development of science since the founding of the universities, by analyzing 52 great scientists from 1543 to 1680.¹ He adds:

“It should be noted, too, that the scholars involved in this long process [of scientific advancement] were not rebel secularists. Not only were they devout Christians, they all were priests or monks, and four of them were bishops and one a cardinal” (p. 152).

He found that all but one, Edmund Halley, were believers, and even his being one example of an atheist is questionable. He was accused of atheism by the very devout John Flamsteed, but

Halley denied this, and even invoked God in some of his arguments.⁹

But leaving Halley aside, about half of the rest were Catholics and the other half Protestants; and over a quarter of them were from England. Stark classed 31 of the 52 as ‘devout’ when there was “clear evidence of very deep religious involvement”. Moreover, most of the leading figures of the early ‘Enlightenment’ were not even scientists and played no part in a ‘scientific revolution’.

A hidden truth is that science actually got its beginning from the Christian worldview. There is a great amount of evidence for this. Stark summarizes:

“Moreover, the great scientific achievements of the seventeenth and eighteenth century were not made despite the Church; they were the culmination of normal scientific progress that took place through the centuries in the universities founded, controlled, and staffed by the Church. Indeed, the leading figures of this ‘scientific revolution’ were unusually devout and about half of them were Catholics, many of them clergy” (pp. 135–136).

Another falsehood is the ‘Galileo affair’.¹ Voltaire is typical of intellectuals then and now when he wrote:

“The great Galileo, at the age of fourscore, groaned away his days in the dungeons of the Inquisition, because he had demonstrated by irrefutable proofs the motion of the earth” (p. 163).

It is true that Galileo (1564–1642) was brought before the Roman Inquisition, charged with heretical teaching, and forced to recant. However, he was neither imprisoned nor tortured but was sentenced to a comfortable house arrest. What Galileo did was betray a trust with his one-time friend Pope Urban VIII and was only asked not to be so dogmatic about the heliocentric theory, since the evidence *at that time* was not so

clear. The heliocentric theory had been favoured by Catholic scholars for a long time before Galileo. Galileo was an unsavoury character in some ways but still remained a devout Catholic.

Catholics responsible for slavery

The Catholic Church has even been blamed for slavery. John Maxwell claimed in his well-received book *Slavery and the Catholic Church*, published in 1975: “Since the sixth century and right up until the twentieth century it has been common Catholic teaching that ... slavery is morally legitimate” (p. 169). However, the historical record shows just the opposite. The Church eliminated slavery more than 1,000 years ago, until it was re-established by the culture of the New World, in which case the popes vigorously and repeatedly opposed it.² Unfortunately, the popes and clergy had little influence, so they developed codes of conduct for the more humane treatment of slaves. These codes were commonly ignored or even made to say the opposite, but they did have a modest effect. Regardless through the influence of Christians, slavery was again abolished in Europe and in the Americas.

Slavery and racism has been a curse of mankind since the dawn of time. It was widely practised by many cultures before and after Christ. A theology against slavery was developed by the famous Catholic theologian Thomas Aquinas (1225–1274) and has been followed by the Catholic Church ever since. Modern historians seem to ignore the Catholic Church’s opposition to slavery: “Indeed, why were the many papal attacks on slavery not mentioned in even the most respected histories?” (p. 174). Stark summarizes: “Nevertheless, claims that the Church failed to oppose slavery and that slave codes merely served the masters simply aren’t true” (p. 185).

Miscellaneous other false claims

It appears the culture wants to blame the Catholic Church and other Christians for a wide range of atrocities that were perpetrated by various secular cultures and individuals. For instance, it is claimed that the Catholic Church has favoured tyrannical governments, mainly because they have opposed ‘liberation’ and other leftist groups. This conclusion is drawn because the church opposed the French revolution and the Spanish Civil War (1936–1939). However, these two revolutions strongly persecuted the Church and killed thousands of clergy as well as untold thousands of other people. The historical record shows that because the Catholic clergy often opposed dictators they were sometimes forced to support tyrants as the lesser of two evils. Of course, the Western press ignores the 20 million Russians executed for their religion by the Russian revolution. Stark concludes: “It simply isn’t true that the Church opposes freedom and democracy. Rather, it tends to oppose tyrants, especially those who attempt to destroy the Church” (p. 207).

It is also a myth that the Protestant Reformation produced religious freedom and a revival, gave birth to the work ethic, and spawned capitalism. Ironically, the most significant effect of the Reformation was to produce the Counter Reformation by the Catholic Church to correct most of the abuses that resulted from the ‘Church of Power’ and allowed the ‘Church of Piety’ to gain supremacy. The Church of Power developed from the time of Constantine when church offices could simply be bought and were often filled by non-Christians, a practice called ‘simony’. History also shows that capitalism actually started well before the Reformation by monks³ and that capitalism encouraged the development of the work ethic: “In fact, capitalism was a very Catholic invention: it first appeared in the great

Catholic monastic estates, way back in the ninth century” (p. 213).

Discussion

This book should give all of us pause to reflect. We must constantly be on guard for the myths of the past and present-day myths, and be aware that we likely have imbibed many myths. It always helps to check original sources.

One wonders why secular scholars continue to propagate so many myths about the Catholic Church, and Christianity, ignoring obvious historical evidence. It was during this ‘Enlightenment’ that the false history seems to have started. It was also during this time when Noah’s Flood was tossed out,¹⁰ millions of years were claimed, and eventually evolution was invented. How deep does fake history go?

It is shocking that so many common beliefs in our culture are false, but the history shows this to be the case, thanks to Stark and others. These myths are, in part, responsible for the encouragement of aggressive and violent atheists.

Protestants might note that this year is the 500th anniversary of the Reformation. A book like this should help us focus on the real problems with the Catholic Church, the theological ones, especially since the Counter-Reformation—denials of *Sola Scriptura* and *Sola Fide*—without being distracted by false charges. Note that while the Catholic Church now denies the *sufficiency* of Scripture, it has historically affirmed the *inerrancy* of Scripture, including all 66 books of the correct Protestant canon. The power of God’s Word in those 66 books is so strong that it is bound to produce great advances in science, art, and culture. So, Protestants should not be surprised that the Catholics’ use of those books would bring greater benefit than it is given credit for. Just as CMI has a page “Arguments creationists should NOT use”, this book could be called

“Arguments Protestants should not use”.

Christians have always been slandered by the culture, for instance in Acts 28 Paul invites the local Jews of Rome to hear him and they respond: “with regard to this sect we know that everywhere it is spoken against” (Acts 28:22b). But if a person wants to find out the truth, it can be found. Jesus says that if you want to find spiritual truth, you need to actively seek it: “seek, and you will find ...” (Matthew 7:7). Without searching out the truth, it is easy to believe the cultural myths that sometimes can be very persuasive.

References

1. Stark, R., *How the West Won: The neglected story of the triumph of modernity*, ISI Books, Wilmington, DL, 2014; see review, Kulikovskiy, A., *J. Creation* 29(1):45–50, 2015.
2. Stark, R., *For the Glory of God: How monotheism led to reformations, science, witch-hunts, and the end of slavery*, Princeton University Press, Princeton, NJ, 2003; see review, Williams, A., *J. Creation* 18(2):49–52, 2004.
3. Stark, R., *The Victory of Reason: How Christianity led to freedom, capitalism, and western success*, Random House Paperback edn, New York, 2005; see review, Weinberger, L., *J. Creation* 20(3): 26–28, 2006.
4. Stark, R., *God’s Battalions: The case for the crusades*, Harper One, New York, 2009.
5. Russell, J.B., *Inventing the Flat Earth: Columbus and modern historians*, Praeger, Westport, CT, 1997.
6. Many passages in the Old Testament can also be taken to support anti-Semitism, but it would be imbecilic to accuse the OT of being an anti-Semitic book. But the NT was also written by Jews about a Jewish Messiah.
7. See also Rabbi Dalin, D.G., *The Myth of Hitler’s Pope: Pope Pius XII And his secret war against Nazi Germany*, Regnery, Washington, D.C., 2005.
8. The Catholic Church gets blamed for all the criticism by the early Church Fathers since the Catholic Church was the only one present at the time, which is not the same as the Catholic Church of Luther’s day or the Council of Trent.
9. Fara, P., Edmond Halley’s last portrait, *Notes and Records of the Royal Society* 60:199–201, 2006 | doi:10.1098/rsnr.2006.0143.
10. Oard, M.J. and Reed, J.K., *How Noah’s Flood Shaped Our Earth*, CBP, Powder Springs, GA, 2017.