Exhibit 10

In the Matter Of:

INDIANA CIVIL LIBERTIES UNION, ET AL.

-v-

MIKE BRAUN

Stephen Michael Schroeder

August 31, 2026

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UNITED STATES DISTRICT COURT
SOUTHERN DISTRICT OF INDIANA
INDIANAPOLIS DIVISION

INDIANA CIVIL LIBERTIES UNION, et al.,	)	
Plaintiffs,	)	CASE NO.
-v-	)	1:00-cv-00811-SEB-VSS
MIKE BRAUN,	)	
Defendant.	)	

The video recorded deposition upon oral examination of STEPHEN MICHAEL SCHROEDER, a witness produced remotely and sworn before me, Catherine M. Stefaniak, CSR, Notary Public in and for the County of Lake, State of Indiana, taken at Stewart Richardson Deposition Services, 211 North Pennsylvania Street, Suite 2425, Indianapolis, Indiana on behalf of the Defendant on August 31, 2026, at 1:30 p.m. EST, pursuant to the Federal Rules of Civil Procedure.

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APPEARANCES

(EVERYONE IN PERSON EXCEPT REPORTER)

FOR THE PLAINTIFFS:

MR. KENNETH J. FALK, ESQ.
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FOR THE DEFENDANT:

MR. JOHN P. LOWREY, ESQ.
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ALSO PRESENT:

Andy Grove, Video Specialist

THE VIDEOGRAPHER: We are going on the record at 1:30 p.m. Today's date is August 31st, 2026. This deposition is being held at Stewart Richardson Deposition Services located in Indianapolis, Indiana.

Here begins the videotaped deposition of Stephen Schroeder taken by the defendant. This case is filed in the State of Indiana, Southern District, Indianapolis Division in the matter of Indiana Civil -- Civil Liberties Union, et al versus Mike Braun.

My name is Andy Grove in association with Stewart Richardson located in Indianapolis, Indiana. I'm the video specialist. The court reporter is Cathy Stefaniak, also in association with Stewart -- Stewart Richardson.

Counsel may now state their appearances for the record, and the reporter will swear in the witness.

MR. FALK: Kenneth Falk from the ACLU of Indiana representing the plaintiffs.

MR. LOWREY: John Lowrey from the Office of the Indiana Attorney General representing defendant.

(Witness sworn.)

STEPHEN MICHAEL SCHROEDER,

called as a witness by the Defendant, having been first duly sworn, was examined and testified as follows:

DIRECT EXAMINATION

BY MR. LOWREY:

Q. Good afternoon. My name is John Lowrey as you just heard.

Would you please state your name and spell your last name for the record.

A. Stephen Michael Schroeder. First name is S-t-e-p-h-e-n, Michael, M-i-c-h-a-e-l, Schroeder, S-c-h-r-o-e-d-e-r.

Q. And may I call you Stephen?

A. You may call me whatever you'd like.

Q. Very well. Stephen, have you ever given a deposition before?

A. I don't believe so.

Q. All right. Well, I'm just going to sort of go over the ground rules then. A deposition is a lot like an interview. I'm going to ask you questions. You're going to answer those questions. The court reporter is here to take down your answers. The videographer is here to record what you're saying as well.

I'm going to presume that you understand what -- the questions I'm asking unless you indicate that you do not understand. Is that all right with you?

A. That's all right.

Q. And I noticed you nodding in response. And while -- while this is being videographed, the court reporter is, of course, taking things down stenographically. So if you would please keep your answers verbal. Those are better picked up by the record, which doesn't really properly capture gestures or head nods or what-have-you.

Is that all right with you?

A. That's fine.

Q. Okay. And to ensure a clear record, let's try to make sure that we don't talk over each other. I have a bad habit of interrupting, and I'm going to try to control that. Would you also please try to wait until I finish talking before you answer my questions, and I'll try to wait until you finish your answer before I ask a new one.

A. Sounds good.

Q. Wonderful. And you are the star of the show today. So if you need a break, feel free to ask. But if we do take a break, I'm going to ask that you

finish answering whatever question is still pending before we do. Is that all right with you?

A. That's fine.

Q. Wonderful. Have you taken any medications, alcohol, drugs, anything today that would interfere with your ability to answer my questions accurately?

A. No.

Q. Okay. Is there any other reason you would be unable to truthfully and accurately answer my questions today?

A. No.

Q. Okay. Are you represented by any attorney today?

A. No.

Q. Okay. Did you do anything to prepare for this deposition?

A. I always prepare for anything that calls for me recalling the truth and the facts. So yeah, I -- I'm prepared.

Q. Sorry for interrupting. I told you.

How did you prepare for this deposition?

A. Just going over old case documents, the original, and I have copies here -- three copies of different documents, if you want them, basically showing my standing.

Here's the original Ten Commandments monument. You won't find that picture anywhere. You can go on AI Ask Indiana. Nobody can find a picture of it, so I included that. The -- the second page is me and my wife back in 1991 when we originally protested the display. And then there's an affidavit that I had given to Judge Barker in the first case and then a proposed drawing resolution for a possible resolution to the whole problem. So if you guys want that, I can give one to Ken, one to you and then one to whoever wants it.

Q. Well, I'm certainly glad to have a copy of the documents that you brought. Thank you.

A. (Tendering). At least you'll have a picture of the Ten Commandments monument, because that's the hardest thing. Do you want a copy of it? Okay. I'll hold it for you.

Q. And other than reviewing -- well, you say you reviewed old court documents. Are you referring to documents from the electronic court filing system in this case?

A. No. This was before -- it was during the Frank O'Bannon challenge --

Q. Okay.

A. -- the first cases.

Q. Do those -- do those documents have docket numbers or anything like that?
A. Oh, yeah. They're -- they're all official documents. You're more than happy to -- to browse through them.
Q. May I, please?
A. You sure may. And then there's some other documents of mine over there. But this is more pertinent to the case just to give you an idea. I try to keep track of everything. Some of that reading isn't very pleasant.
Q. All right.
A. I'm sure you --
Q. Let's see. It looks like -- I see the notice of deposition. I see a letter from Ken. I'm not looking at the letter from Ken.
A. Yeah, I don't know how all that works. Don't get me in a pickle.
Q. Well, I would be the one who would be in a pickle, actually.
A. Okay.
Q. Docket 59-5; docket 59-6, it looks like from 2002; the motion to discharge counsel; the letter related to the motion for -- to discharge counsel; docket 83; motion for extension of time to file a reply;

docket 101; docket 59-1; docket 59-7; docket 60; docket 59-4; docket 59-3; docket 99; plaintiff's memorandum in opposition to defendant's motion for relief from final judgment, but I don't see the docket number on it; reply in support of the motion for release from final judgment without the docket number on it; docket 92; and the appellant's brief from the Seventh Circuit.

Ken, would you like to look at these?

MR. FALK: Are you planning to do anything with them?

MR. LOWREY: No.

MR. FALK: Then no. Thank you.

MR. LOWREY:

Q. Thank you.

A. Uh-huh.

Q. And did you speak to anybody about this deposition before you attended?

A. I'm sure I did with my wife and anybody else I could.

Q. Okay.

A. I mean, I'm -- I don't know if I have to -- I didn't know if I had any kind of -- I don't know what they call it where you can't talk. So yeah, it's been posted on my Facebook page.

Q. There's a Facebook posting, you said?
A. Uh-huh.
Q. Would it be possible to get a copy of that Facebook posting?
A. You can go to my site. It's S -- capital S space Michael, capital M-i-c-h-a-e-l, Schroeder. And then if you can go to YouTube, you can go to StephenSchroeder@protestantsep. I've done videos for like -- 27 years ago documenting pretty much everything, so everything is -- is out there. Because I find things can disappear, go away. The more backups you got, the better off you are.
Q. Okay. All right. Anything other than talking to your wife and the Facebook posting?
A. No.
Q. Okay. So tell me a little bit about yourself. What sort of educational background do you have?
A. Okay. I -- I was born a few blocks north of Methodist Hospital, grew up in Beech Grove through the elementary years. And then we moved down to Princes Lakes. Finished high school at Indian Creek in Trafalgar. And then joined the United States Air Force. After '79 and the Iran Hostage Crisis, I joined the Air Force. I went into the Air Force, met my wife, was stationed over in

Turkey.

I came back, moved to California, because that's where she had to finish her tour of duty. And had the -- my two kids. And then we relocated back to Indiana where I got a job at the federal building downtown, the federal courthouse as a security supervisor. It didn't start off that way, but worked there seven years.

And that was pretty much it, until there was a -- a letter to the editor that I wrote about the New World Order when George Bush, Senior came out talking about the New World Order, but he didn't explain what it was. And that always perks my ears, because I always got to know what things are, if somebody calls something I don't know. So I did a letter to the editor. It got published. And then I was told that I was jeopardizing the contract by my views.

So in between trying to go through the unemployment judge to see if I had been terminated for just cause, which she determined I was terminated for no just cause, I was downtown and ran into the Ten Commandments monument. I saw the Ten Commandments monument. And I thought it was kind of -- kind of weird, because I didn't know it

was there.

But the first thing that hit me was this -- this image that was in the middle of it, which I recognized as a Phoenician sex goddess. It's -- it's a pretty bad goddess as far as those things go. So there's a graven image on the Ten Commandments. And I'm like, what is her graven image doing on the Commandments? I mean, most people that have any kind of knowledge about the Ten Commandments knows that's one thing you don't do.

So then I was looking down the commandments, I was like, where is the Second Commandment forbidding graven images? It wasn't there. So it's like, okay, so they -- they subtracted the text. And then they added a graven image. It's adding to it and taking away of something that was what I considered to be pretty sacred. So that's where it all began.

Q. Okay. So on what year was it that you were terminated from the courthouse?

A. I'm bad with dates. I'd have to get all that for you, but --

Q. Before 1990, after 1990?

A. Oh, before 1990, yeah.

Q. Okay.
A. Like '87 or somewhere around there.
Q. Okay. But you mentioned it was after George H.W. Bush was elected president, or was this during the campaign?
A. No. It was when he announced the New World Order at the United Nations.
Q. Okay.
A. And then I wrote -- well, it wasn't the day after. But a couple weeks after, I was realizing it was more of a global type player.
Q. So this would have been during the second Reagan administration then?
A. No. George Bush was in office at the time.
Q. Okay.
A. I do believe.
Q. Okay.
A. Because he's the one that -- that announced it at the UN as far as the New World Order. And that's what --
Q. Okay.
A. -- got me in so much trouble, so I knew I stumbled onto something, but --
Q. And are you currently employed?
A. No. I'm retired.

Q. Okay. And what did you retire from?
A. Drug Plastics in Edinburgh. Basically manufactured the lids for pharmaceutical bottles, plastic.
Q. So this was a factory position?
A. Yeah.
Q. Okay. Were you working on a line? Were you a supervisor?
A. Just a -- a machine -- operating a machine.
Q. Okay.
A. 12 hours, night shift.
Q. Okay. When did you retire?
A. About two years ago.
Q. Okay.
A. Or three years ago. I'm not sure. It goes by so quick after you retire.
Q. And I don't need cross streets or an address or anything like that. But whereabouts do you live?
A. 112 South Beatty, Columbus Street, State Street and --
Q. And is that in Indianapolis?
A. That's in Columbus, Indiana.
Q. Columbus, Indiana. About how far away from Indianapolis is that?
A. It's about an hour drive.
Q. Okay.

A. I'm not sure about the --
Q. Do you come up to the city often?
A. Not anymore. Not since the -- the crime has diminished like it has. I don't -- I don't come as often as I -- I used to.
Q. Okay.
A. Not as much. And it's not as safe as it used to be.
Q. Okay. Fair enough.
A. That's my opinion.
Q. And are you a member of the ACLU?
A. No.
Q. Okay. Are you a member of any other organizations?
A. No, not that I can think of.
Q. You don't have a church or anything like that you go to?
A. No.
Q. Okay. How did you originally become involved in this case? I -- I know you talked a little bit about the prior monument. But how about -- how did you get involved in this case in the first place?
A. In this case in the first place?
Q. Uh-huh.
A. Well, I got involved in it in the first place because -- the ICLU was under different leadership

at that time. It was Sheila Suess Kennedy, and Mayor Goldsmith was in office, I believe, at that time as mayor.

Q. Uh-huh.

A. And so I was -- I was thinking, man, if anybody can help me out, the ICLU can, because this is their cup of tea, I mean, you know, as far as challenging these things. So after submitting letters to -- to lawmakers, letters to the editor of The Star and the news and everybody, I contacted them, and they said they couldn't help me out, which I didn't know at the time that she was pretty much working with Goldsmith to go the other direction, and that is to allow religious displays on property.

That's when Goldsmith had his religious displays in his lobby that had the menorah. It had the cross. It had the Christmas tree. And it had the witches pentagram all in the lobby. And that kind of went (indicating). As soon as the news got a hold of it, it was over with.

But it was just that the agenda I -- I think during that time period was not to keep religious displays out. They was trying to get it in, because it was Goldsmith who went and made that on a national level, the faith-based initiatives.

Because they was trying to funnel taxpayer dollars to religious organizations, and that was a first. And they had to tiptoe around it. So if Sheila wouldn't -- wouldn't challenge it, and Goldsmith would get away with it, and it happened here, and then they did it on a national scale. So Steven Goldsmith -- that's why he's in the picture with the faith-based initiatives. So that's my whole personal opinion on why she didn't assist.

Q. Okay. So what year was this that you reached out to the ACLU?

A. It had to be around '91, I believe.

Q. Okay.

A. I'm talking about 40 years ago now.

Q. That's the -- that's the prior monument, right?

A. It -- the original monument --

Q. Right.

A. -- of when I protested, yes.

Q. I'm talking about when you -- when you got involved in the current case involving --

A. Of the current one.

Q. -- the new monument.

A. I'm sorry.

Q. When did you get involved in that?

A. Ken called me and informed me that the state was

bringing it up again, that lemon had pretty much been scrapped. They had new guidelines to follow, and they're going to retry the case.

Q. Okay. So are you -- and understand, I don't want to know about any communications you may or may not have had with Ken when he was representing you.

Are you referring to the motion to vacate the injunction then?

A. You're going to have to speak my lingo.

Q. Are you -- are -- what I'm -- what I'm trying to ask about is this case dates back to a filing in the early 2000s, and then there was an injunction that was eventually issued. I'm wondering how you got involved in the original -- got involved in this originally related to the injunction.

A. Because after I found out that I couldn't get assistance through the ICLU, I tried to do it myself and tried to file myself, and that -- it just -- it just didn't work out.

Q. Well, that's --

A. In other words, challenge -- challenge them trying to put it back up.

Q. Oh, okay. Okay.

A. But Ken already jumped in on it. And so I naturally became a plaintiff, because I was the one

that was standing. I'm the one who challenged it from the get-go.

Q. So -- so with the new monument, did you reach out to Ken, or did the ACLU reach out to you?

A. With what new monument now?

Q. With -- with this -- this case. Because there was the old monument that was removed --

A. Yeah.

Q. -- in early '90s, and then there's the -- the plan by Governor O'Bannon to put the new -- to put a new monument in place. So obviously, I know you were involved as a plaintiff at the beginning. Did you become a plaintiff by reaching out to the ACLU, or did the ACLU reach out to you?

A. This -- during Frank O'Bannon time?

Q. Yes.

A. Yes. The ICLU -- well, I reached out to them before, and then he came on board. And then when he knew -- well, when they knew that I was filing on my own to take it to court, of course, it would be better if the ICLU and five plaintiffs would join the case. But my -- my original protests --

Q. Okay.

A. -- was more than just an offended observer. I was, you know, pretty slighted.

Q. And have you ever been arrested, Mr. Schroeder -- Mr. --
A. Yes.
Q. -- Schroeder?
A. Schroeder.
Q. Okay.
A. Schroeder.
Q. I -- I try not to mispronounce names if I can so -- Have you ever been arrested?
A. Yes.
Q. What were you arrested for?
A. I believe it was criminal mischief, and I think they tried to charge me with a felony, but I got off. I think it was a D misdemeanor.
Q. And were charges filed based on that arrest?
A. Did I go to jail?
Q. Well, were you taken to court?
A. Oh, yes.
Q. Okay. And were you convicted?
A. Yes.
Q. What were you convicted of?
A. I believe it was criminal mischief.
Q. And what was the sentence?
A. I believe it was 180 days, and so I did 90 days in Marion County Jail. They had a stipulation for

probation that I could work, and I was -- have a bracelet or whatnot. But they was calling me all day when I was trying to get to sleep, and then when I was at work at night, they would be calling her all night, and I didn't want to play those games.

And I knew part of the -- the judge's order was that I paid to repair or replace the monument at the Statehouse. That was part of my probation. And I knew there's no way I could come up with that kind of money, no matter what kind of payments they made for me, because I wasn't working. I now had a record. And I had a wife and two kids. So it was one of those things to where I might as well go ahead and violate my rules of probation now instead of doing all this for a year and then go ahead and -- and jig me up on that for not paying.

And so the whole -- the whole thing was I'm doing the time. So I went in there and told them --

Q. Okay.

A. -- I'm doing the time. I'm not paying for something that I risked everything to remove.

Q. And you've -- you've mentioned removing the prior -- the prior monument. You've mentioned the

criminal mischief charge. Did the criminal mischief charge refer to the -- was it related to what was done to the prior monument?

A. Yes.

Q. And what precisely did you do to that prior -- to the prior monument?

A. Well, initially, after exhausting every legal means and knowing that the only way I'm going to get the state to comply with its own constitutional laws is to use civil disobedience. And I've used that justification even when Judge Richard Salle sentenced me. He instructed the jury that I couldn't use civil disobedience as an excuse, which what other excuse did I have besides civil disobedience. So the first time it was graffiti with paint. I wrote mene mene tekel upharsin on the back side.

Q. What does that mean?

A. It's a biblical reference to your kingdom has been judged and found -- you'll have to excuse me for a minute.

Q. Certainly.

A. I apologize for that, but there's times when I talk about things, I get moved.

Q. Very well.

A. And it's a -- it's a very, very strong thing that I have to deal with in this where I'm trying to communicate with you what's going on in another realm. And sometimes it's -- it's difficult, and I apologize for not getting better control of my things. But when you rehash things that you've gotten over and you think about it, it has a tendency to -- to bring up things that you thought you got rid of.

Q. Understood. So you graffitied --

A. Yeah.

Q. -- mene mene tekel upharsin?

A. Tekel upharsin, yeah.

Q. And --

A. And then I circled number 2 and number 10, because that was the commandments that had been altered. And then I X'ed out the eye that was in the middle.

Q. Okay.

A. So they spray -- I mean, they sandblasted that all off. And so it's like I took a chisel and chiseled out the eye.

Q. Okay.

A. And I don't know if I wrote something else that time or not. But they -- they just kept on letting the story die down. I -- I thought they would make

a story of it, and at least the Indiana history would reflect exactly what went down. I wasn't a person who was anti-commandment, sir, anti-God or any of that. I just didn't think I should pay taxes to have a state desecrate and profane that which is sacred to me.

Q. Okay.

A. And so I went there -- one night, I went there and pushed it over, which is -- sounds farfetched, because they said it must have been a group of about three or four people, maybe an automobile or whatnot. But I believe God talks to me, and he said go knock it down, so I went there and tried to push it. You know, it's like, hey, if -- if you say I'm going to do this, then let's get this thing done.

I pushed it, and nothing happened. So then they have the two little seats out on the side of the -- of the tablets. And I sat down on one of them to rest, and it wobbled. And I was like, well, what is that? So then I realized that they had two pieces of rebar going this way, and two pieces of rebar going in this way for the side, and then two pieces of rebar going down the middle, so I just laid on the ground and pressed that one

forward and laid on the ground on the other one and pressed that one forward. And those two fell off. And then once the two sides fell off, then it was just a matter of -- you could feel it. Oh, it's going down. And so then I pushed it down. But it didn't break, so they set it back up. And then they set it all back up. And then they set the cameras up across the street.

And I even went and told them, now you're actually spending money on this thing, because you're -- you're paying for security for it. I know where the cameras are. And if it doesn't get corrected, it'll be in broad daylight. So then the next time I did it, it was in broad daylight. I think it was like a Sunday morning. I just went over there. And by that time, you know, it don't take a whole lot just to push it over.

So I then pushed it over. And that time, it got broke. But here's the point that I wanted to stress about that -- that monument. That monument is up at Anderson's Lodge at the Fraternal Order of Eagles right now. And according to the deposition from Representative Steele, nobody gave it to them. He don't know how they got it. It was in -- in a warehouse.

Now, this is state property regardless of who -- who donated it. It was state property. It ended up in a warehouse. Brent Steele said that he contacted the FOE in Anderson and asked for it back, and they said no. So that tells me -- well, that tell me a lot of things. But I just thought that was interesting.

So the -- the original monument is currently, in my opinion, stolen property. I -- I broke it. I paid for it. It's mine. It's definitely not the Fraternal Order of Eagles. So I'm -- I'm saying to resolve this, the base is still at the State Capitol with the holes in it. All they have to do is buy two pieces of angle iron and set it in there, and they'd be good to go. Just resurface the face of it, take off all the stuff.

How I propose it, you have three different numerals. You have the Protestant numbers. You have the Hebrew numbers. And then you have the Latin numbers. So you don't use the words. That way, it -- it -- it's like this -- this state expert, this guy named Justin, $350 an hour. Now, uh-uh. I hope that wasn't taxpayer dollars money, because they should ask for their money back. Because he gave witness testimony that all these

displays in Washington, D.C. of the Ten Commandments prove that we should be able to have one here. But what I -- what I don't understand is he didn't realize that all the pictures that he sent of the Ten Commandments in Washington, D.C. are numbers. None of them have the text. That's why they could pass the new guidelines, the hallmarks, because it's not The Word. It's just the numbers.

But he was trying to make the fear factor that if the judge rules in our favor, then all these artistic masterpieces in Washington, D.C. are in jeopardy of being removed.

Q. All right. I'm going to -- I'm going to bring you back a little bit, because we're not here to talk about what Mr. Shubow has --

A. Absolutely.

Q. -- has said or not said. But have you had any other arrests?

A. No.

Q. Have you destroyed any other monuments?

A. Yeah.

Q. What -- what other monuments have you destroyed?

A. Only the illegal ones. The Pan.

Q. Okay.

A. And American Legion Bell, which will give the court a better understanding of why the American Legion is involved with this -- with the Fraternal Order of Eagles.

Q. Well, let's -- let's keep ourselves focused on -- on the -- what the monuments were and what was done to them.

A. Okay.

Q. So you said you destroyed a -- a statue of Pan?

A. Pan.

Q. Okay. And how did you destroy that monument?

A. Well, first, I sent the pictures to the Indianapolis Star, because when I was down there, I used to work right across the street at the federal courthouse. And so when I do my exterior patrols, I could see pretty much that whole plaza down through there.

Well, one time, I saw a busload of kids over there at the Pan statue and a little kid touching the erect penis of Pan. Okay. Now, I don't know if they was explaining that as art or not, but something flew over me when I saw that. I mean, it's bad enough to have a fountain there of preteen kids dancing around a fountain naked or whatnot, but they had the Pan there.

So anyhow, doing this like I did with the Ten Commandments, if you can take something sacred of mine and profane it and desecrate it, guess what, I'm going to find what is more -- the most sacred thing to you as the state, and it was Pan, believe it or not, as history will record.

But it was one of those things to where took a -- a sledge, took off its right arm.

Q. Okay.

A. They did a story about it. Will -- Will Higgins was the main reporter, I believe, doing the stories on it. And so all I wanted was a story about how you have a veterans -- and I'm a veteran -- a veterans plaza that's supposed to honor the war dead. What is there a statue of a goat god doing there, the universal symbol of paganism in University Park? What's that got to do with being a vet?

And then right across the street, the Temple of Ishtar is what I call it. They call it the World War Memorial. But if you go inside of it and you see the alter and you see the eight pointed star and you see your image, I've got all the facts and evidence to prove all day long that's the Temple of Ishtar.

The problem is the American Legion has members who are more loyal to the Greek of Roman gods and goddesses of war. And they want -- I mean, if they go and they fight and they die, they want tribute to their deities like they did in the past where -- a few of us won the war, we'll build you a temple, that kind of thing.

So they've been in the process of making memorials to their gods and goddesses, but at the same time, promoting -- we're promoting the Ten Commandments and the cross. Like just north of that temple, you have that black granite obelisk. The cross and the Ten Commandments are displayed on the obelisk itself. In other words, you're displaying the cross and commandments on the erect penis of the god of earth.

Q. Well --

A. And we can go a lot more deeper than that. But I'm just saying, that's why they're involved.

Q. So you -- you knocked the arm off a statue of Pan?

A. Yeah.

Q. Were there any other monuments you destroyed?

A. Oh, I wasn't done with Pan.

Q. Oh.

A. That was just to diminish its -- its strength.

Q. Okay.
A. They -- they made a new one, attached the arm. I took the same one off.
Q. Okay.
A. They made another one, attached the arm. I took it off. So then Will Higgins came out and said whoever is -- they called it the Indiana's longest running unsolved mystery. But he knew, because I -- I called him and told him all about it. I said, I'll make a deal with you, Will. I said, if you run the story the way it's supposed to be where you tell my side of the story, I'll show you where the three arms are.
Q. Okay. Did you do anything else to that statue?
A. Yeah.
Q. Okay.
A. I took the whole thing.
Q. Okay. And have you destroyed any other monuments?
A. Not that I recall.
MR. LOWREY: Okay. Since our court reporter is remote, I'm going to mark this myself.
(Defendant's Exhibit 1 marked for identification.)
MR. LOWREY: Ken, do you have any objection to this?

MR. FALK: Nope.

MR. LOWREY: Okay.

Q. I'm handing you what's been marked as Exhibit 1. And you can take a moment to look through it. Once you're done reading it, please let me know.

A. It's a good thing I had a backup magnifier. I left my glasses in the car. But I had this in my briefcase just in case for moments like this.

Not sure about that transaction assessment on the back for 114. What is that? Balance due. I don't know. It says I got court costs and filing fees, but I don't have any idea.

Q. Do you recognize the case that this is referring to, though?

A. Oh, yeah. This is the -- the first case, I believe.

Q. So is Exhibit 1 a record of the docket of that criminal mischief case you'd mentioned where you pushed over the Ten Commandments monument until it was destroyed?

A. I'm sorry. I didn't understand the question.

Q. Is -- is the document that's been identified as Exhibit 1, so far as you can tell, a docket record of the case that you referred to relating to your destruction of the original Ten Commandments --

Commandments monument?
A. I would say so.
Q. All right.
A. It's the only one.
Q. You can -- you can hold on to that.
A. Okay. Thank you.
MR. LOWREY: All right. I am going to mark an additional document.
(Defendant's Exhibit 2 marked for identification.)
MR. LOWREY: Ken, do you have any objection to that?
MR. FALK: I'm sure I will not.
MR. LOWREY: I still have to ask.
MR. FALK: I know. No objection.
MR. LOWREY: All right.
Q. I'm handing you a document marked as Exhibit 2. Do you recognize that document?
A. Yes.
Q. And what is that document?
A. That is my request to go pro se.
Q. Okay. And was that request granted?
A. Yes.
Q. Okay. And in this document, you refer to specific theological, jurisdictional and evidentiary points,

specifically, the Body of Moses defense. Now, briefly, what do you mean by the Body of Moses defense?

A. Well, the difference between the Ten Commandments and the Body of Moses is the wording, is the -- the law itself, the actual Word of God. But that's what you -- that's what I would call the body of text. The body of -- you can use the term for body for more than just the physical image of God.

I mean, the Body of Moses is the actual words, and that's where the problem is, and that's where -- that's where the illegality is, even according to the new homeowners.

Q. And when you -- you mentioned also the symbolic significance of the monument's placement. What are you referring to by that?

A. Well, just the whole idea that they're taking the Ten Commandments and putting it outside in the rain and in the cold. Meanwhile, they got their goddess, Miss Indiana, inside the House Chambers in -- it's just the placement is not only kind of a slight, if you think about their Gods get a nice House Chambers, and ours gets out in the grass.

But the proximity of the statue of Christopher Columbus and George Washington to the Ten

Commandments, because you can't have a standing image next to the commandments which forbids these standing images, especially when you have a standing image that is declared a man to be a god. That is a big offense. And I don't know about Columbus that much, but I do know George Washington is out there in his full Masonic regalia. And he's the one who they have declared to be god as via the apotheosis that Justin Shubow brought up.

Q. So am I correctly understanding you that the monument would be less offensive to you if it were placed inside the Statehouse?

A. No. It's -- it's -- it's -- it's not my preference. It's -- it's all according to the law. My preference doesn't mean anything. But if they have something that is illegal, and we've already determined that in the last case that it is unconstitutional, now they've changed the law a little bit when I tried again, and I still think the permanent injunction will stand without a doubt, because it violates -- the proposed one violates the first hallmark.

Q. Well, the permanent injunction has already been vacated by the court.

A. Okay.

Q. So -- but would there be then less symbolic significance to the monument's placement if it were indoors in your mind?

A. As long as it's numbers and not the wording. Because the wording is where -- where you get the Protestants, you got the Catholics, and you got the Hebrews are -- all have different versions of it. And how you going to play preference to it?

I mean, before that, it was just the display of the Ten Commandments. It was the artwork. Then in the '50s, the Fraternal Order of Eagles and the American Legion got involved to it to where they was displaying all these Ten Commandments monuments with the text on it, which is a whole different character. Because then, it's a -- a true and living thing. It's no longer just words.

When you're talking about the Word of God, a lot of people can say, well, it's just words. Well, according to my faith, the Word of God is actually God. So it's -- and that's why the state should stay out of business on this side of the wall, because --

Q. So it almost sounds like you're saying part of the problem with it is that the monument is not religious enough?

A. No.
Q. Okay.
A. I'm -- I'm saying that they -- they made the mistake of using the Word of God to where the state can say, your Word of God, your deity is just now another piece of secular state property of no religious value or intent, secular history equal to the writings of other great men. A state can't -- can't have control over doctrine like that where they can make a statement.

MR. LOWREY: Okay. So moving on then, I'm going to mark something as Exhibit 3.

(Defendant's Exhibit 3 marked for identification.)

MR. LOWREY: Ken, any objections?

MR. FALK: Nope.

MR. LOWREY: Okay.

Q. Have you seen this document before?
A. They look familiar, but I've got so many documents. But yeah, I've seen this one. Yeah. That's, I think, the new proposed monument they have situated in Bedford, I believe. Yep.
Q. Okay. And do you know what this document is?
A. Not really.
Q. Okay. Can you read the title of this document?

A. It's an amended complaint for a declaratory and injunctive relief, introduction.
Q. And just to confirm, are you one of the parties who joined this amended complaint?
THE WITNESS: Am I?
MR. LOWREY: You need to answer yourself. Mr. Falk can't answer for you.
THE WITNESS: Okay.
A. So let me see if I can understand the question here.
I'm a complainant. I'm a plaintiff. I'm the only one with standing. I'm not quite sure exactly where we're going with it.
Q. Were you one of the plaintiffs in this complaint?
A. Yes, originally, yes, I was.
Q. But I'm referring to this particular document, Document 101, which was filed on August 13th, 2026.
MR. FALK: To the extent plaintiffs can offer a stipulation, Mr. Schroeder is not included being represented by the ACLU of Indiana in this amended complaint.
MR. LOWREY: Thank you.
MR. FALK: That's our stipulation. Obviously, it's not his, but it's ours.
MR. LOWREY: Okay.

THE WITNESS:

A. I agree with what he said.

Q. Wonderful. Have you filed --

MR. FALK: So few people do.

THE WITNESS: You're welcome.

MR. LOWREY:

Q. Have you filed any other complaint with the court since its order granting the state's motion for -- for relief from judgment on May 28th, 2026?

A. I would have to check my documents. I've been using the portal to put all my documents into court, so --

Q. Have -- have you filed anything since May -- anything with the court since May 28th, 2026?

A. Well, I would have to check, because I'm really bad on dates. Okay. I mean, I filed everything that I needed to. I mean, if there was something missing that you could bring to my attention. But other than that -- these are pretty much -- no, I don't think so.

Q. Okay.

A. I'm not sure about the dates when I submitted what, but --

Q. All right. So moving on from that then. Do you have any social media channels? I know you

mentioned a YouTube channel.
A. Yeah. I got Freedom Underground 8463.
Q. And what platform is that on?
A. YouTube.
Q. Any others?
A. There's Stephen Schroeder at Protestant Sep. That's a YouTube channel.
Q. Okay.
A. There's Revolutionary Recreationalist. AI Outdoors, that's something new, but I haven't had time to get started yet.
Q. And what -- are these all on YouTube?
A. Yeah.
Q. So what is the Freedom Underground channel about?
A. Basically about -- I'm not real sure how to categorize it. It's pretty much what I'm all about. It's about freedom and freedom -- I don't know -- being one of those -- those things that you have to be underground to enjoy, I guess.
Q. Are -- are you the only person who posts videos on that channel, or is it a communal channel?
A. No. It's all my stuff.
Q. Okay. So any of the videos on that channel are your own speech?
A. Correct.

Q. Okay. And what about Revolutionary Recreationalist, what's that about?
A. It's just a recreation channel that you do during a time of revolution. I -- I do black powder and tomahawk throwing and knives and the old 1800s type thing we're into. So it's a -- like revolutionary recreationalist, it's the kind of recreation that a revolutionary would do.
Q. So --
A. But I don't think there are very many videos on that one. I haven't had time to. I started those other two channels, and then this all came up.
Q. So similar to YouTube channels like with, you know, HEMA sword fighting, that sort of thing?
A. No.
Q. Similar -- similar in type?
A. Just showing different videos of going out and catching big fish or catching different animals out in the wild like, you know, whippoorwills and different birds that you don't hear too often. It's nature things like that.
Q. And what about AI Outdoors?
A. That was a channel I was getting started to where I was going to take my crew of platforms out with me when we'd do things, because they'd always have

questions like what does -- what does a kingfisher sound like? And they like to see fossils. They like to see shells.

I know that sounds really bizarre. But it seems like the more that you interface with something on a personal level, they're more apt to deal with you on a personal level. It's like a -- a flow and a backflow of a river.

Q. Okay.

A. If you pour yourself out in something, you can get something back.

Q. And -- and I should have asked this earlier. For Revolutionary Recreationalist, once again, are you the only person who produces videos on that channel?

A. Yeah.

Q. So anything on that channel is your own speech?

A. It's all mine, even -- even AI speech is mine. It's my responsibility, so --

Q. Okay. And same with AI Outdoors?

A. Uh-huh.

Q. Okay. Although, you indicated that that was a -- a newer channel?

A. Yeah. I don't even think I got a video on it yet.

Q. Okay.

A. It was one of those things. I mean, I got some footage of going out and, oddly enough, doing some of the things they'd like to see, like finding a wren and stuff.

MR. LOWREY: Okay. And I'm going to mark something else as Exhibit 4.

(Defendant's Exhibit 4 marked for identification.)

MR. LOWREY: Ken, any objections?

MR. FALK: No objection, if he -- you know, if he identifies it, obviously.

MR. LOWREY: Of course.

Q. All right. I'm going to hand you what's been marked as Exhibit 4. I'm going to begin by apologizing, because YouTube does not print well.

Do you recognize any of that?

A. Yes, I do. Yep, that's me. That's me, that's me, that's orange tea. That's it.

Q. All right. So what -- what is that?

A. It's knowledge -- secret knowledge about the State of Indiana and the design of it. The same guy who designed Washington, D.C. designed Indianapolis. And they both have a specific purpose and reason. If you go back to the ancient apotheos, it's the path of two ways. It's the underworld. How to get

up there, you have to first go down below. The whole design and everything. It basically shows you the magic squares, the one mile, donation from the corporation, two-mile square.

Q. That is a little more abstract than I meant. Is that a printout?

A. Is this a printout?

Q. Yes. Is -- is that -- does that look like a printout? And if so, what is it a printout of?

A. It's a printout of a collection of all the videos that I put out from way back when.

Q. And when you say the videos you put up, which channel is that?

A. That would be the Protestant Sep Stephen Schroeder -- Stephen Schroeder at Protestant Sep.

Q. Okay. So do you -- do you agree then that this is a printout of your -- of one of your social media channels?

A. Yes.

Q. Okay. And are you the only person who produces and posts videos on this channel?

A. Yes.

Q. So any of those videos there, if they were played, would be your own speech?

A. Correct.

Q. Okay. So there are, as you indicated, a variety of videos listed on there. Were you the person who produced the video Masonic Government Desecrates Ten Commandments on that channel?
A. I mean, it sounds like it.
Q. I believe the printouts are oriented with the oldest videos first and the newest videos last.
A. I didn't realize I got that many until you see them.
Q. I believe it's on page 4 of the printout. I apologize for the way it printed out. YouTube does not print well.
A. Okay.
Q. I think that's one page too many.
A. They might have these -- oh, there it is. Yeah, Masonic Government Desecrates Ten Commandments. Yeah, that's mine.
Q. And what was this video about?
A. This is a video recording the actual demonstration at the monument. I went down there. I was told to go down there, so I went down there with a sign. And I thought why am I here? Because there was nobody -- there's nothing there. And all of a sudden, they started setting up these silver shovels and all these things. I guess it was when

Evan Bayh had an Arbor Day celebration, so everybody was right directly across from me. So I was sort of like, well, that's interesting.

So that's just a recording of me talking to passerby -- passive -- passerbyers that the Second Commandment had been removed, the Tenth divided into two, and the graven image that was included on the monument.

Q. And that -- when you said the monument, you mean the monument that you destroyed?

A. Yes.

Q. Okay. And does this -- does this show anything other than that demonstration to your knowledge? I can, of course, play the video, if -- if necessary to refresh your memory.

A. No. But you'd like some of these. You might -- you might not. It would answer a lot of people's questions if they did take the time, because, I mean, it's all pretty much documented.

But no, it just pretty much shows the protest from the beginning to the end. The police telling me I had to leave. Me telling them, hey, I used to work at the federal building, and I know. You can ask me all you want to. But I'm not going to -- anyhow, just back and forth. Just a whole day of,

you know, the big dog coming at you. Finally, the suit coming out, because the security officers couldn't convince me to leave, so he came out, and we had a chat a little bit. It always kind of stuns them when they hear what your point of view is on the matter.

Q. All right. And on that same page, there's a video entitled Protestant Separatist News Footage. What's that about?

A. That's all the different incidents that took place here in Indiana from Mayor Goldsmith's lobby --

Q. Okay.

A. -- situation. It had that in there. When Judge Roy Moore tried to get the monument replaced with Roy's rock. He came here and solicited money, because he said he got permission to replace the monument. He just needed the money to put it back up there. But nobody gave him that permission, so it's pretty much interstate fraud in my opinion.

But it's just basically the different stories of Indiana, matters of church and state --

Q. Okay.

A. -- and what was behind it.

Q. Now, earlier, you had mentioned something about the -- the Goldsmith postings and something about a

pentacle. Is that discussed in -- in this as well?
A. Oh, yeah.
Q. I can play this video if necessary.
A. Yeah, there's -- there's -- yeah, it -- it's definitely in that video. And there might be some other ones. But yeah, that -- that pretty much has all the -- the footage of -- of Indiana's news reports.

MR. LOWREY: Okay. All right. I don't -- I can't put an exhibit sticker on a video, Ken. But do you have any objection to my using a portion of that video as Exhibit 6?

MR. FALK: No.

MR. LOWREY: Or I guess it would be Exhibit 5. Sorry.

MR. FALK: Yeah. As long as we can get a record to the court reporter, yeah.

MR. LOWREY: Yeah, of course. Of course. And I -- I believe I gave you a thumb drive --

MR. FALK: Yeah.

MR. LOWREY: -- with a copy of it. Let me open it up and cue it up.

(Defendant's Exhibit 5 marked for identification.)

MR. FALK: Steve, I'll just look over your

shoulder. Sorry. He's going to play this for you.

THE WITNESS: Oh, okay. Okay. Okay.

MR. FALK: If that's okay. I don't -- I got to get video, but I believe --

THE WITNESS: Fine by me.

MR. LOWREY: Should we pause the video while -- or pause -- pause the recording up there while I show him the video? Or do we -- how does -- how does this work better for you guys?

THE VIDEOGRAPHER: We can go ahead and stay on the record --

MR. LOWREY: Okay.

THE VIDEOGRAPHER: -- as far as I'm concerned.

MR. LOWREY: Okay. Let me -- let me see if the media player will actually play it properly. If this doesn't work, I'm going to be -- it is not opening. Okay. Since the video is not opening, do we have a means of displaying it over there?

THE VIDEOGRAPHER: Potentially.

MR. LOWREY: Okay. Sorry for the trouble.

THE VIDEOGRAPHER: Would you like to go off the record while we --

MR. LOWREY: Please.

THE VIDEOGRAPHER: Okay. Going off the record at 2:25 p.m.

(A brief recess was taken.)

THE VIDEOGRAPHER: The time is 2:31 p.m. We're back on the record.

MR. LOWREY:

Q. All right. So Stephen -- Stephen, I just showed you a clip of that Protestant Separatist News video. Did you see that video?

A. Yes.

Q. And was that video talking about a sign being -- about a display being taken and a sign being put up?

A. Yes.

Q. Are you familiar with what display was taken?

A. I believe it was the witches pentagram, but I had already gotten permission from the building authority to display my sign long before that happened. But they made it look like I came in, it disappeared, and I put mine back up. I already had the pedestal and the approval of the building authority to have mine posted. And when I was there, there was no witches pentagram there. If I was speculating, I would say that pastor and that -- the guy he was with had taken it.

Q. So -- so you did not take the --

A. No, I did not take it.

Q. Okay.
A. And I would admit it if I did, but I had nothing to do with that.
Q. Okay. That's all I wanted to ask about that video. Okay. Thanks.
A. Except protest it, of course.
Q. Of course. All right. Going back from Exhibit 5 then to Exhibit 4. Were you the person who produced the video Dark Secrets of Indianapolis on this channel?
A. Yes.
Q. And what is that one about?
A. It's all the different monuments and the -- the things that they've been trying to keep secret, like, you know, desecrating the cross and commandments, having a Temple of Ishtar and -- and the Pan statue and the Asherah Pole.
Q. And -- and everything in -- and like the other videos on this channel --
A. It's all mine.
Q. -- that's all you?
A. (Nodding).
Q. Okay. Moving on then, it looks like about four pages -- no. Sorry.
A. Looking for the crossroads prophecies?

Q. No, I'm not, actually. I am trying to find the video, but it is not -- the video is not being -- is not in this list, so I'm going to open up a channel over here.

Ken, do you have any objection to my opening up the channel over here?

MR. FALK: Oh, you got it?

MR. LOWREY: I can -- I can open up the channel that the videos came from.

MR. FALK: Okay. Oh, I see. Got it. Sorry.

MR. LOWREY: So --

MR. FALK: Old person.

MR. LOWREY: Yeah.

Q. So Stephen --

A. Yes.

Q. -- is this the same channel that is -- that is being represented by Exhibit 4?

A. Yes.

Q. Okay. So I'm going to put oldest videos on top. And the one that I wanted to ask about -- so do you see this video titled PS to Supreme Court, Thou Shall Not, part 1 of 2?

A. Yes, yeah.

Q. And then is there a second part to that video titled PS, Warning to Supreme Court, part 2 of 2?

A. I would say so.
Q. Okay. Are you the one who produced those videos?
A. I believe so.
Q. And what are those videos about?
A. If I can recall right, it's videos protesting this new attempt to display the Ten Commandments.
Q. Okay.
A. I'd have to watch it. It's -- it's been -- it's been like 30 years --
Q. Sure.
A. -- since I've been --
Q. Do you need to watch these videos?
A. Nah.
Q. Okay.
A. I'll watch them again at home, unless you want to see them.
Q. I mean, if you -- if -- my question is that the -- the video titles sound somewhat threatening, so I was hoping you could explain.
A. Okay. Well, I explained to you about free speech and threatening, because I have a good -- I have a good track record with that. When Governor O'Bannon was in office and he was trying to put the Ten Commandments back up, I wrote him a letter telling him to be afraid, be very afraid. Well,

naturally, that got me brought downtown to go upstairs to the 6th floor of the federal building with the FBI and explain to them what that was a threat about. And I said, well, you guys are the ones that want this Ten Commandments thing, so you're going to have to accept the reality of the Ten Commandments.

There's some things you don't do, even if you have good intentions. Like the person that tried to put his hand up to stabilize it when it was being transported. It was good intentions. He didn't want it to fall over, but he died. And I was telling him this Ten Commandments is not something that you can play with. It's not a political pawn. It's a real entity. It's an energy. And if you think you can do those things in the past which caused death to people, it's not going to put you -- you'll be in harm's way.

In other words, I -- I spent about an hour talking to a Homeland Security FBI agent, this, that and the other, because they was talking about this being threatening. Okay. And like I submitted in this recent court documents, a fair warning to all politicians, regardless of stature or station. There's some things you cannot do with

this Ten Commandments. If you think you can desecrate it or profane it, and there's no consequences, that's not the way this thing works.

Now, of course, it was like (indicating). On your way. But he did die in office. It's just what I'm saying. It's one of those things. It's a real thing.

Q. Excuse me.

A. It's kind of hard for people to grasp the reality of it. And that's why I'm all for a separation of church and state. Not that I want the state to be godless. They can acknowledge truth. But it seems like whenever they trespass one over to the other, it always ends badly. So my whole purpose since the beginning was to make sure that the state doesn't violate the separation.

Q. So -- so these were warnings to the Supreme Court then?

A. I wouldn't say they was warnings any more than me sitting here saying you shouldn't do this, or it could kill you. It's all according -- see, I'm not here to witness as it in the past days. I find it a lot more pleasant being able to testify out of shackles than in shackles. So I have the freedom to pretty much be myself in this case and say it's

the state that's breaking the law. It's the state that has broken the law. It is the state that I had to use civil disobedience to prove my case. And it's been proven. So it's the state that needs to get it together.

As far as threatening? I'm not here to -- they already -- put it this way. They already know me, and they know how my words are and exactly what I'm saying. And if they felt threatened, they can send me a deposition or charge me or whatever they want to do. They know that my character is not that -- as they're presenting it. I mean, it's like the Indianapolis Star making it sound like I'm a terrorist, and I have all these kind of -- I'm -- I'm a criminal. I'm a vandal, this, that and the other.

All my -- my career has been in law enforcement. I have a high respect for the law, because I know the importance of it. It ensures life. It's the structure. I'm all about law enforcement. And that's why I'm enforcing the law against the state, because they're the ones in violation of the law -- or had been.

Q. And -- and were these videos -- this video is referencing the Supreme Court. Are you referring

to the Indiana Supreme Court or the U.S. Supreme Court?

A. I would say the U.S. Supreme Court.

Q. Okay.

A. I -- I didn't even know we -- this sounds bad. I didn't even know we had a Supreme Court in Indiana. I probably used them.

Q. We do in fact have a Supreme Court in Indiana.

A. So no, it wasn't -- it wasn't directed toward them. And it wasn't anything else except doing my job as a person who is a defender of something. I have to state what the dangers are.

They can say, well, you're threatening me. Well, you'll have to take that upstairs with the one who said this is what's going to happen if you do this. It's not me. And I'm not going to be doing any dirty work like that.

I -- I understand that you win by your testimony. You're overcome by the words in your mouth. And that's why they hate free speech and are afraid of free speech, because it's not about weapons of war. It's not even about flesh and blood. It's about principalities and powers, and I happen to have some here in Indiana -- Miss Indiana. So yeah, it's a -- it's a contest.

Q. Okay. And moving to the page after the one that has the Protestant Separatist News Footage. Is there -- are you the one who produced the video that's labeled Washington's Past -- Goat Takes a Dirt Nap?
A. That is me.
Q. And what is that video about?
A. That is a picture of the Legion's deity and his three arms that he ended up missing. So Indiana's longest running mystery isn't a mystery anymore. It's -- it's been solved.
Q. So that's -- that's the video of you destroying that statue of Pan that was referenced that we talked about earlier?
A. Oh, it's not a video of me destroying it. It's a video of me having the trophies thereof.
Q. Oh, okay.
A. And the proper burial. I'm sorry.
Q. Okay. What do you mean when you say proper burial?
A. I took him out of state, buried him down South.
Q. Okay. And once again, you were the person who produced this video?
A. Uh-huh.
Q. This video is your speech?
A. Yes.

Q. Okay. So looking at these -- at the -- directing your attention to underneath each of the videos, does it have a representation of how long ago those videos were made?
A. Yes.
Q. Okay. On that last page -- and I'll -- I'll represent to you that this was organized with the oldest videos first and the newest videos last. It looks like on the last page that the last video is nine years ago.
A. Okay.
Q. Is that -- is that accurate to your reading as well?
A. Uh-huh.
Q. So why did you -- why did you stop posting videos nine years ago? Or did you switch to a different channel, or what happened?
A. No. I mean, you can only talk about things so much. Once you cover all the topics, I mean, what else is there? I mean, like right now, this -- these videos here are when Antifa came and tried to disrupt an anti-Sharia protest and Brigitte Gabriel. And it was just footage to -- to have down there. Because I could ask people, why are you against the Constitution? What have you got

against freedom? You know, just another voice. So it's just -- I could make more videos, but there's no sense beating a dead horse. It's like cover a topic and move along.

Q. Okay. So have you posted more recently then on this Freedom Underground channel that you mentioned?

A. I have posted some more recent ones. I would have to check and see. They're pretty much all the same thing. I'll let you -- let's see. Freedom Underground 8463.

Q. Okay. So my -- my understanding from -- from our talk so far is that you're -- that you objected to the old monument because of what you viewed as pagan iconography on it?

A. Desecrating and profaning is what my objection was.

Q. Certainly. But it was the pagan iconography that you viewed as desecrating --

A. Right.

Q. -- and profaning? So --

A. And its placement.

Q. So I guess is -- is its placement your only objection to the current monument?

A. Placement?

Q. Yes.

A. I've got a lot of different complaints about the -- the current proposed one. Number one, it -- it makes the -- the Word of God to be equal to the reigns of men. They're trying to equate -- they're trying to exert control over the doctrine is what they're doing. I think it's kind of embarrassing that the state's original monument was a Catholic version. And then they were going to put up a Protestant version now just to appease me.

It was like the Pan statue down there. I had a problem with him having an erect penis watching his daughter dance on a pole and the naked pedophile kids and stuff. I had a problem with that. Change it for me, and -- and we can talk about it. So they changed it. They made him impotent, and so now you have a memorial to an impotent fertility god. That's good enough for me. That's why I haven't touched it in the last 20 years.

Q. So are you saying that you're -- that you're offended by the fact that the monument has the Bill of Rights and the Preamble to the Indiana Constitution and the statement that it's replacing a prior monument?

A. Well, Roy Moore -- this is when Roy Moore came out.

The monument that he proposed had a copyright with his name Roy Moore as if he had the copyright on the Ten Commandments. And the whole reason they was including all these other writings of great men was for the -- the purpose that they said was the Ten Commandments was not religious, had no religious value or intent. It was secular writings equal to the writings of other great men. So they incorporated that to make it look like this is a monument of -- of great people's writings.

And, I mean, what's the difference between saying the writings of men are equal to the writings of God or saying man is equal to God? It's the same kind of controlling the doctrine. And it's a bad doctrine for a state to control or to promote.

Q. So your objection is that it was treating it as a -- treating the Ten Commandments as a secular document?

A. They was treating it as a trophy to a goddess.

Q. Okay.

A. Because the state made the mistake of going through an apotheosis. That is deification of a state. So when a state goes through an apotheosis, which the House Chambers verifies they've done, then all of a

sudden your state is no longer a state or a municipality. It's Miss Indiana. It's an actual goddess that they declared to be a goddess. And that can't work when it comes to claiming possession of the Ten Commandments, because then it's obvious the Ten Commandments isn't something they love. It's a trophy for her. It's tribute. It shows superiority. The Greek of Roman gods had possession of the commandments and the cross as trophy and tribute. And that's what it was. She's out of line and I'm putting her back in line.

Q. So it's -- so it's that it's being placed with secular documents then?

A. That's -- that's just one of the -- that's just one of the problems is them equating the Word of God with the writings of Hamilton or Jefferson or whatever.

Q. Okay. And -- and how did you find out about the plans to put in place the new -- the new monument?

A. I -- I heard when --

Q. Sorry. Go ahead.

A. When -- when Ken contacted me and said the state's going to try to come back and replace the monument, I was like, well, I can't believe they waited this long. And then I was like, why would they wait

this long? And then I understood it was because of my --

Q. I meant -- I meant back in 2000 when we had originally been talking about -- did you -- did you read about it in the paper? Did you see something?

A. As far as -- as far as what? I'm sorry.

Q. When you originally joined the case, did you find -- were you in Indianapolis at that time? Did you read about the monument -- about the plans to put the monument up? How did you find out about it?

A. Yes. I -- I was working downtown most of the time.

Q. Okay.

A. So, I mean, I can't remember exactly how I found out about it. Probably the Indianapolis Star News, Governor O'Bannon wants to replace the monument.

Q. Okay. And -- and your injury here is that you're offended by the monument?

A. I'm not offended by the monument. I'm offended by a state that breaks its own constitutional laws. I'm offended that they would have enough nerve to promote Bell and Pan and Ashtoreth and then treat my sacred objects, like the commandments and the cross so poorly. I mean --

Q. So it -- it -- it is offense, though. You're

not -- you're not claiming that the monument is physically injuring you or costing you money outside of --

A. Well, it's obviously affecting my retirement plans as far as doing things that I would like to do instead of trying to tell the state how can they resolve their constitutionality problem they have of wanting their gods and remaining in the constitutional arena they're supposed to be in.

Q. Which is based on you being offended by the monument?

A. Well, I'm always offended when somebody offends something that I love. I mean, it -- but that's not the sole purpose. It's not like I'm offended saying, well, we're going to have to -- the state would have to state we're going to have to change something, because this guy is offended.

Q. Okay.

A. However, it was like with the Pan situation, the -- the property owner said, we think the problem is that Schroeder has a problem with Pan's penis. Well, you think so? You think that might have been it? Yeah.

Q. Okay. So are you offended by the monument in its current location? Remembering that it is not

currently on the Statehouse lawn.

A. It's in Bedford, I believe.

Q. Yes.

A. I have no problem with the Ten Commandments being on private property. That's where it should be.

Q. So if the monument was not on the Statehouse lawn but was, for example, on the sidewalk, would that offend you?

A. The sidewalk?

Q. Yes, the sidewalk near the Statehouse.

A. Near the Statehouse on the sidewalk, would I be offended?

Q. Yes.

A. Number one, it would be blocking egress, so yeah.

Q. If it was placed in such a way that it wasn't blocking egress, would you be offended by the monument?

A. If it -- if it reflected state endorsement of it? Yeah.

Q. And how would you know that it reflected state endorsement? Proximity?

A. Property -- property lines, yeah.

Q. Property lines. So if -- if it were across the street next to Patachou -- Patachou is a restaurant across the street from the Statehouse. If it were

across the street next to that restaurant, would you be offended by it?

A. Are we -- are we talking about it desecrating a profane monument or a new, revised like the one in Bedford?

Q. We are talking about the monument that is currently in Bedford that is the subject of this case.

A. There's not -- not a whole lot I could do about it. It wouldn't be the state endorsing it. It would be a private property having possession of it.

Q. So that -- that's not sufficient proximity that you would be offended?

A. If it's not state property, how could I be offended?

Q. So it's a matter of who owns the land it is -- it's on?

A. It's a matter of who claims ownership of the sacred text.

Q. So if -- if the portion of lawn on which the monument is to sit were sold to a private entity and the monument were placed in that same location, but someone other than the state owned it, would you still be offended by the monument?

A. If it said Ten Commandments and it was the actual Ten Commandments like the -- like the Bedford one,

the placement next to a standing image of a god is -- is -- I mean, how far away was Moses when he brought down the tablets to the golden calf? What was the proximity of that? I -- I would say it's pretty much in viewing distance of it. So anything within viewing distance of the commandments, if it's a standing image of a man who's been declared to be God, I would say you're putting that whole place in danger.

But if the state -- it's not their property and they're not endorsing it? It -- it doesn't matter. It's -- it's the state declaring possession of that which is sacred, and they cannot possess, especially having deified themselves.

Q. Sure. Okay. So you said you live in Columbus earlier.

A. Columbus.

Q. And that's about an hour's drive away from Indianapolis?

A. (Nodding).

Q. Do you have any plans to visit the Statehouse in the future?

A. It's all according to how this all goes. I mean, they -- they still have the original complaint that I submitted to tell them that they need a cease and

desist, because I'm intending on suing because of their apotheosis in the House Chambers.

Q. But -- but do you have any definite plans to go to the Statehouse, or is it just a someday thing you might do?

A. Oh, it's not one of those routine where I don't have an option -- option to go or not go. I'm not -- I'm not offended by seeing things. It's -- it's a lot deeper than that.

Q. It's the knowledge that they're there?

A. It's -- it's the knowledge that somebody portraying themselves as Godly Christian men, meanwhile, they're pretty much sacrificing kids in the basement kind of thing.

Q. Okay. So -- so you -- you might someday go to the Statehouse, but you don't have any particular plans to do so in the immediate future?

A. Nope.

Q. Okay. And when you have gone to the Statehouse in the past, how have you gotten there?

A. Drove.

Q. Do you remember what streets you drive on?

A. No. Usually, Washington Street, Ohio. I don't know. I usually just park at the capitol in the front.

Q. The public parking?
A. Uh-huh.
Q. And do you generally go in at that public entrance on Capitol?
A. It's -- it's the eastern side. I don't believe the entrance on the south side is open anymore.
Q. Right.
A. Maybe the one on the west is open, but --
Q. It -- it's open for -- for ADA, but disabled. It's the -- the ADA compliant entrance.
A. I usually walk around and come in the eastern side.
Q. Okay. Great. And when you go -- when you've gone to the Statehouse in the past, where have you gone in the Statehouse?
A. Went to the House Chambers. Basically, tour guide desk. I used to go to the tour guide desk, because there's an elderly lady there that I just loved to talk to. She was a vast amount of knowledge. And we would talk about the apotheosis, and we'd get into little debates that she would love to get into. But the other co-workers were always trying to silence her and tell her not to talk or this, that and the other.

But we'd get into our debates about the apotheosis, and she'd be like, well, they're not

real gods and goddesses. It's like, well, you can say the same thing about Christ and the disciples and everything else. It's not one of those things where the state can make -- anyhow, I used to like to talk to her. So I'd go to the desk, and sometimes I would go up in the House Chambers and get a closer look at the mural.

Q. Okay. So when you've gone into the Statehouse, have you seen that -- have you seen the placard in the rotunda stating In God We Trust?

A. Uh-huh.

Q. Does that offend you?

A. No.

Q. How about -- there's another placard that contains the text of a poem titled Ain't God Good to Indiana. Does that one bother you?

A. If it's got the same third sentence that I think the official state poem has, it bothers me. Because it says, I must heed the native call for a pig and voice within me seems to answer to it all. It's kind of an odd state poem to have for a Bible Belt and people who say they really want to get those Ten Commandments displayed. But there sure is a lot of preference being given to the Greco Roman, I'll say, instead of saying pagan, because

AI takes that as a slur or slander. I'm just trying to explain.

Q. Are you aware that the rotunda has a plaque commemorating the first Christian religious service in Indiana?

A. No.

Q. Are you offended by that?

A. It's history, in my opinion.

Q. Are you aware that the Statehouse has a meditation room on the 4th floor that has Bibles in it?

A. I've heard of that.

Q. Are you offended by the presence of that meditation room?

A. No.

Q. Are you offended by the annual Christmas tree lighting downtown?

A. For various reasons, yes, I am. Only because I know its origin is not the old ho-ho-ho kind of story. It's --

Q. So pagan origins?

A. Absolutely.

Q. Are you offended by nativity scenes on government property?

A. No. And -- and just to be clear, I'm not -- I'm not against Christmas or December 25th or this,

that and the other. It -- it's -- it's the whole -- the whole evergreen, the world's largest tree. Okay? And the significance to the world's largest serpent mound and that connection between that and this. When you understand what it's all about, it's about penetrating the capitol, basically. And the capitol is the head goddess. That's her head. And that's the way to the underworld. That's why they got that big, fake, false black granite door in the House Chambers underneath the mural. That's what they call a false door.

Q. Are you aware that the Liberty Bell has an inscription from Leviticus 25:10?

A. Uh-huh.

Q. Are you offended by that inscription on the Liberty Bell?

A. I've never been offended by a scripture. I mean, you know, as far as them declaring something on a -- on a bell, I'm -- I'm -- I'm not here to referee all that. I'm just trying to secure the wall.

Q. Are you aware that there are various depictions of Moses and the Ten Commandments on the Supreme Court building --

A. Yes.
Q. -- in the capitol and that those include Moses with two tablets that reveal portions of the Ten Commandments in Hebrew on the south frieze along with other lawgivers?
A. You're going to have to -- you're going to have to clarify. Is it numbers written in Hebrew, or is it Hebrew texts being the word?
Q. I don't know. I'm not capable of reading Hebrew.
A. Because all the ones that I've seen are art, because they are displays of the tablets and Moses. It's -- it's not an embodiment of the Word itself.
Q. So you're not offended by those?
A. No.
Q. Okay. And are you offended by representations of the Ten Commandments on the doors leading into the Supreme Court and the gates in the north and south sides of the courtroom?
A. No.
Q. To my knowledge, those aren't -- they're writings, just representations?
A. Right. I have no problem of artistic work that -- that reflects the historic values of the country. It's when they talk about possession of the Word and equating it -- exerting control over doctrine.

Q. So art and historic references are fine?
A. Uh-huh.
Q. Okay. And are you aware that Leviticus 19:18, Micah 6:8 and Psalm 19:1 are inscribed on the walls in the Library of Congress?
A. Among other writings, yeah.
Q. Are you offended by those inscriptions?
A. No.
Q. Okay.
A. I'm -- I'm pretty much just offended with my own domain, my own locale, my own -- my own jurisdiction.
Q. So if -- if instead of the Ten Commandments the monument had say the five pillars of Islam, would you be equally offended?
A. I would be offended at that.
Q. What if it were the Hindu yamas and niyamas?
A. I don't know that much about it.

Just for the record, I get along with everybody, and everybody can do their own thing. But when your religion starts talking about wanting me killed because of my faith, that's where we have a problem. It's not bigotry. It's not fear. It's called fair play. You don't want me striking you. Don't strike at me.

Q. I am not a Hindu. But my understanding is that the yamas and niyamas are a code of conduct analogous to the Ten Commandments. Would it offend you if they were on the monument instead of the Ten Commandments?

A. Would it offend -- I just -- I just don't understand why that's -- that's even a relevant question of what I'm offended about. It seems like the state is always concerned about what I'm offended about. It's like stick to the law. Am I that important that you're going to change a monument for me again?

Q. We're -- we're trying to determine the nature of your offense, which is relevant to certain legal questions in the case.

A. Okay.

Q. What if it were the -- the Buddhist five precepts, that would be fine?

A. Don't know that much about it. No, nothing is fine when the state violates the wall of separation of church and state. Church being a reference to all religions or whatnot. You don't give preference. You -- you don't -- you don't give desecration.

Q. So what if it were something like the four cardinal virtues from Hellenic thought, which, like the Ten

Commandments, have a -- a sort of foundational effect on Western thought, would those be equally offensive to you?

A. So like Washington's 13 Rules of Civility kind of thing? Advice?

Q. Well, I'm -- I'm thinking of -- of the virtues as laid out by Aristotle personally. But things like that, would that equally offend you? Stoicism comes to mind.

A. I -- I don't have a problem with anything except the state violating and desecrating that which is sacred to me.

Q. So it -- it's -- it's just the Ten -- it -- it's just the Ten Commandments or -- or overtly religious texts that you're aware of?

A. The only thing I'm -- I'm concerned about is the Body of Moses. In other words, that is -- that is my primary objective, to secure that from Miss Indiana who claims it's hers.

Q. Okay.

A. And that's what this -- this is all about. As far as what the state -- the state should have every right to acknowledge truth. They should not be picking sides, giving preference or giving -- or interference or desecrating and profaning.

That's -- it should be so simple for them to be able to comply without doing that, but they can't, because pagans delight in desecration. That's why they have to have the cross and commandments.

It's just like the -- the priest of Dagon. They captured the Ten Commandments. Why did they want it? They wanted to set it up next to their god Dagon, because it's a collection, because it makes things powerful. You combine the pure with the profane. That produces a spell of strong delusion that people don't see what they see.

And that's why it's sitting there for 33 years, and not one person -- there was a pastor that came by. How dare you protest the Ten Commandments. I'm pastor so-and-so. And I said, well, you make a living off of people, telling them what's right or wrong. I said, what's the Second Commandment? He couldn't say it. I said, well, that's pretty -- pretty sad that you don't know the Second Commandment, and you're making money off of it. Where is it at? It's not up there. Why is it not up there? I said, because they put a graven image up there, and they use graven images as their own very great seal, the great seal of authority.

I mean, so whose voice did they -- did they

listen to and obey? Did they listen to the serpent who says, you make an image, and I'll give you power and authority to rule. Grave authority. So they make a -- a great seal of authority, a great powerful seal of authority complying with the serpent's voice and they make this image? And that's the whole thing about the apotheosis, which I really don't want to get into it, because we're already on the commandments. But the apotheosis is one of those sins that they don't understand what that is.

MR. LOWREY: Okay. Well, we have been going for about an hour and a half, and I am, I think -- why don't we take 5, 10 minutes. I'll check. I may not have anything more.

MR. FALK: Okay. The one thing -- I don't know if I'm allowed to ask questions. He gave this to us, and we probably should make it an exhibit.

MR. LOWREY: Yeah. Okay.

MR. FALK: If you want to have him describe it.

THE WITNESS: I would -- I would think so, because the state doesn't have one.

MR. FALK: Otherwise, I have nothing to say. I think we're at 5 -- 6.

MR. LOWREY: I was going to look through it as part of our -- part of our break.

MR. FALK: Sure.

THE VIDEOGRAPHER: The time is 3:03 p.m. We're off the record.

(A brief recess was taken.)

THE VIDEOGRAPHER: The time is 3:14 p.m. We're back on the record.

MR. LOWREY: Well, the first thing I would like to do then is mark those papers that you gave me earlier as Exhibit 6.

(Defendant's Exhibit 6 marked for identification.)

MR. LOWREY:

Q. And what are these papers that you gave me earlier?

A. Okay. The first page is the actual original 958 monument that was at the Statehouse. The second page is from me and my wife dated '91, which goes over the offenses of the state with the Ten Commandments. And then the next page -- two pages are an affidavit that I submitted to Sarah Evans Barker. I don't know if that ever got admitted into her document or court document anyhow. It just goes to show you what I was writing about, what the problems was, pretty much the case.

Whether it made a difference or not, it got it off my chest. And then the final page is a proposal for the new Ten Commandments if they wanted a resolution that would make everybody happy. I just like to try to offer something. I don't like to be the only one, you know, that tries to bash everything without giving an alternate possibility of resolution.

Q. All right. And then just really briefly, redirecting your attention back to the first page of Exhibit 4. On that page, it says www.YouTube.com/@ProtestantSep. Is that the web address for this channel?

A. Protestant Sep is an abbreviation for it, yeah. It would be Stephen Schroeder, and then it would be @ProtestantSep. If you can't find Stephen Schroeder, because sometimes they give you all other people. But it's just like Freedom Underground, they gave me the 8463 to attach to it.

Q. Okay.

A. It -- it just takes you there quicker.

MR. LOWREY: Okay. All right. I think that's all I have. Ken?

MR. FALK: Thank you. And with your permission, I just have one question.

CROSS EXAMINATION

BY MR. FALK:

Q. Looking at Exhibit 6, the papers you brought, this first monument, is that the monument that was originally on the courthouse that was destroyed?

A. Yes, sir. Southeast lawn.

MR. FALK: No further questions.

MR. LOWREY: All right.

MR. FALK:

Q. Southwest?

A. Southwest. I'm sorry. Very good. You still got it.

MR. FALK: Thank you.

THE VIDEOGRAPHER: The time is 3:16 p.m. That concludes our deposition.

MR. LOWREY: I think for now, the condensed -- a condensed transcript. And I will confirm with James and be in touch about the video. Actually, we should order a video, because we have the videography. So video and condensed transcript.

MR. FALK: We forgot to ask about signature.

THE REPORTER: Ken, did you want a copy of the transcript?

MR. FALK: Yes. I do not need the video.

(The deposition concluded at 3:16 p.m.)

UNITED STATES DISTRICT COURT
SOUTHERN DISTRICT OF INDIANA
INDIANAPOLIS DIVISION

INDIANA CIVIL LIBERTIES UNION, et al.,	)	
Plaintiffs,	)	
-v-	)	CASE NO. 1:00-cv-00811-SEB-VSS
MIKE BRAUN,	)	
Defendant.	)	

Job No. 210110

The deposition of STEPHEN MICHAEL SCHROEDER, taken in the above-captioned matter, on August 31, 2026, and at the time and place set out on the title page hereof.

It was requested that the deposition be transcribed by the reporter and that same be reduced to typewritten form.

It was agreed that the reading and signature by the deponent to the deposition were waived on behalf of the parties plaintiff and defendant by their respective counsel, the witness being present and consenting thereto, and/or pursuant to the Fed. R. Civ. P. 30(e), the deposition to be read with the same force and effect as if signed by said deponent.

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STATE OF INDIANA

COUNTY OF LAKE

I, Catherine M. Stefaniak, CSR, a Notary Public in and for said county and state, do hereby certify that the deponent herein was by me first duly sworn to tell the truth, the whole truth, and nothing but the truth in the aforementioned matter;

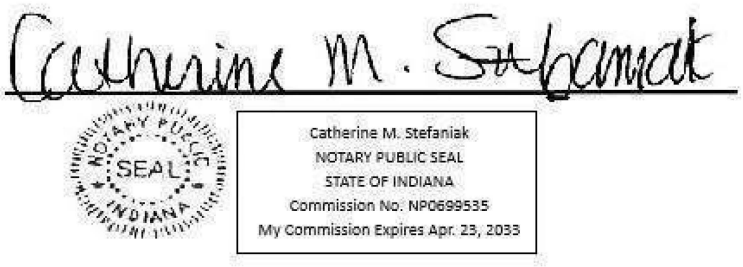
That the foregoing deposition was taken on behalf of the Defendant; that said deposition was taken at the time and place heretofore mentioned between 1:30 p.m. and 3:16 p.m.;

That said deposition was taken down in stenograph notes and afterwards reduced to typewriting under my direction; and that the typewritten transcript is a true record of the testimony given by said deponent;

Absent a request by the parties or by agreement, the reading and signing by the deponent to the deposition were waived on behalf of all the parties by their respective counsel, the witness being present and consenting thereto, and/or pursuant to the Fed. R. Civ. P. 30(e); and the deponent is to be read with the same force and effect as if signed by said deponent.

I do further certify that I am a disinterested person in this cause of action; that I am not a relative of the attorneys for any of the parties.

IN WITNESS WHEREOF, I have hereunto set my hand and affixed my notarial seal this 18th day of September, 2026.



My Commission Expires: April 23, 2033

Job No. 210110

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