

How a KKK Supreme Court judge and the ADL ushered in the 'New Age'

Part 2 of a series, by Scott Thompson

Ever since Justice Hugo L. Black delivered the majority opinion in the 1947 U.S. Supreme Court landmark case *Everson v. Board of Education*, a leading "friend of his court" has been the Anti-Defamation League of B'nai B'rith (ADL). Filing dozens of *amicus curiae* (friend of the court) briefs based upon Black's *Everson* decision that erected a Chinese "wall of separation between church and state," attorneys for the ADL, otherwise known as the "American Dope Lobby," have helped march the Judeo-Christian tradition out of the schools and the public domain, where its place has been taken by proponents of the "New Age" rock-drug-sex counterculture inspired by the satanist, Aleister Crowley.

This article will show that all the amoral Supreme Court decisions since *Everson*—including the elimination of biblically based values in schools, of non-denominational prayer to a monotheistic God, of voluntary and silent prayer, of any kind of aid to parochial schools, of granting equal rights to prayer groups for use of school facilities as any other extracurricular activity, and, more recently, the genocidal decisions granting abortion to all upon demand and the "right to die" through a living will—can be traced by hereditary principle back to Justice Black's Chinese "wall of separation" premise in *Everson*. This article will show that this premise, which has led to ever more evil rulings by the courts, is a judicial hoax against the original intent of the Founding Fathers that was perpetrated by a Ku Klux Klan-linked U.S. Supreme Court Justice, Hugo L. Black, with support of the ADL.

The truth is that the evil intent of Justice Black's Chinese wall, which the ADL and others have built case by case, was to separate the state from that concept of natural law which is expressed in the basic values of the Judeo-Christian outlook, including, notably, belief in the sacredness of the individual who is created *in imago viva Dei* (in the image of the living God). Despite Justice Black's enshrinement of a contrary principle, each of the drafters of the Constitution knew that this natural law conception must inform the ongoing application of the Constitution if a true republic were to survive.

A check against paganism

No sooner had American GIs returned from winning a just war against the evil of fascism in World War II, than

Supreme Court Justice Hugo L. Black delivered the majority opinion in the 1947 *Everson* case, which began a process to degrade the moral education of their children. The *Everson* case involved a challenge of a New Jersey state law that provided public transportation for students at public schools, rather "than run the risk of traffic and other hazards." Justice Black agreed that public transportation for parochial school students was legal as well.

What Justice Black granted in the small, however, he took away in the large. The crucial feature of *Everson* that makes it a landmark case, was that in the midst of elaborating upon the meaning of the "establishment clause" on church-state relations in the First Amendment of the Bill of Rights to the Constitution, Justice Black enshrined as law Thomas Jefferson's sentiment that there ought to be "a wall of separation between church and state." This Chinese wall decision has since not only been used to take away public aid to parochial schools, but to remove Judeo-Christian values from the public domain.

As Paul A. Fisher, author of the book *Behind the Lodge Door*, has documented, Justice Black's "New Age" view is hostile to the original intent of the Founding Fathers. The Founding Fathers were deeply religious, and whatever problems may have existed in that regard, they believed that each individual had been created with a divine spark, which is expressed in the principle that "all men are created equal under God."

The 'establishment clause'

That Justice Black's Chinese wall doctrine is a fraud can be shown by examining the evolution of the "establishment clause" from the draft amendments put forward by the Founding Founders in Congress and in state constitutional conventions. The first amendment offered by Representative James Madison of Virginia in the House chamber on June 8, 1789, for example, said: "The civil rights of none shall be abridged on account of religious belief or worship, nor shall any national religion be established, nor shall the full and equal rights of conscience be in any manner, or on any pretext infringed." Chief among their concerns, as exemplified by Madison's phrase "nor shall any national religion be estab-

lished” and by that amendment to the New York State Constitution “that no religious sect or society ought to be favored or established by law in preference of others,” was the Founding Fathers’ attempt to place a constitutional check upon certain historic evils. While many American settlers had suffered religious persecution in England, the foremost historic example of what the “establishment clause” had been intended to check was any repetition of the evil relationship that existed between various pagan cults and their imperial sponsors who ran the Roman Empire, when they combined forces to persecute the Apostles for proselytizing on behalf of the new dispensation of Christianity.

The “establishment clause” was the Founders’ check against some pagan theocracy emerging that would crush the Judeo-Christian value placed upon of the sacredness of each individual, which is the cornerstone of republicanism.

Justice Black: KKKer and Freemason

Why did Justice Black deliberately overturn this principle, which had been upheld by the U.S. Supreme Court for over 100 years, to argue instead, like some Roman emperor, that a “wall” ought to keep all Judeo-Christian values out of the institutions of the republic? As Justice Black’s son said of him, he was a man who “could not whip himself up to a belief in God or the divinity of Christ, life after death, or Heaven or Hell.” Author Fisher explains that Justice Black was a Freemason imbued with a sense of Voltairean liberalism, and was a lifetime member of the Ku Klux Klan at a time when both were at war against the Catholic Church because it was tenaciously upholding the belief that humanity was imbued with the divine spark.

As a U.S. Senator, public condemnation compelled Justice Black on July 9, 1925, to “retire” from the Robert E. Lee Klan No. 1, but he closed his letter to the Kligrapp [Secretary], “Yours In the Sacred Unbreakable Bond.” Black’s written words captured the truth of the matter, as was shown on Sept. 2, 1926, when investigative reporter Ray Sprigle witnessed Black being welcomed back to the Klan with a “grand passport” of life membership at the Birmingham, Alabama state Klan meeting. Ironically, although Sprigle’s truthful articles were carried in all the major papers, it was the two flagship journals of American liberalism, *The Nation* and *The New Republic*, that chose to believe Justice Black’s denials after Sprigle had caught him.

President Franklin D. Roosevelt appointed this secret KKKer and practicing Freemason to the Supreme Court bench in 1937. As author Fisher documents from the Scottish Rite Freemason’s *New Age* journal, at the time of the *Everson* decision, seven out of the nine Supreme Court Justices were Freemasons: mainly from the Southern Jurisdiction of the Charleston Lodge, which had helped foment the Civil War to uphold the power of the slavocracy.

What might this mean?

The full import of Justice Black’s Freemasonic member-

ship is beyond the scope of this article. But, by way of example, author Fisher cites a letter that 33rd degree Mason and Grand Prior of the Supreme Council, Scottish Rite, McIllyar H. Lichliter, wrote to Justice Harold Burton in 1949, two years after *Everson*. The letter described Lichliter’s pilgrimage to the tomb of Jacques DeMolay, who had been Grandmaster of the Knights Templar. DeMolay was condemned as a heretic after Pope Clement V and the French king Philippe le Bel ordered an investigation, which discovered that at their initiation into this crusading, chivalric order, members were required to spit upon an image of Christ’s face, which is a practice of the Middle Eastern Baphomet cult.

The ‘Degree of Revenge’

After Jacques DeMolay was executed in 1314, former Scottish Rite Grand Philosopher and Grand Commander Gen. Albert Pike states in his book *Morals and Dogma*, renegade Templars traveling to Scotland helped King Bruce found a precursor of the Scottish Rite, which to this day maintains a Templar Knight degree that is also known as the “Degree of Revenge” against church and state. The Founding Fathers well knew the seditious nature of the Scottish Rite, which President George Washington, in a letter to Minister G.W. Snyder, denounced for its “diabolical tenets” for having unleashed “the pernicious principles” of the Jacobin mob during the French Revolution. Those Jacobin mobs that Lord Pitt whipped up by way of the Philippe Duc d’Orleans’s Scottish Rite agents who stormed the Bastille and killed the French king, also the guillotine the republican allies of America’s Founding Fathers: all for revenge of Jacques DeMolay.

Anyone who objects that Justice Hugo Black was a “fine liberal” and could not possibly have been a Ku Klux Klansman would do well to study that arch liberal, Voltaire, who with Diderot and the Encyclopedists laid the fuse for the Jacobin mobs through Voltaire’s membership in various secret cults, including the Scottish Rite. Abbe Augustin de Barruel quotes Voltaire in his four-volume history of Jacobinism (1798) as saying: “I am weary of hearing people repeat that twelve men have been sufficient to establish Christianity, and I will prove that one man may suffice to overthrow it.” This is the liberal tradition of Southern Jurisdiction Scottish Rite member Justice Hugo Black. Scottish Rite Freemasonry is a syncretic, pagan religion, worshipping every cult from the Egyptian Isis-Osiris onward. It is a farce to say that Justice Black really wanted a separation of church and state. Like Voltaire, he wanted to drive out Judeo-Christian values, and to supplant them with such Freemasonic “New Age” cults as had already gained secret, majority control of the Supreme Court.

The ADL: friends of Black’s court

Ever since Justice Black’s 1947 *Everson* decision, the ADL has been one of the biggest friends of his doctrine. In

dozens of *amicus curiae* briefs filed since then, the ADL has helped build his wall between church and state. The ADL's role in furthering Justice Black's cause is documented in its own 1984 pamphlet "Friend of the Court 1947-1982," where authors Jill Donnie Snyder and Eric K. Goodman state: "Since 1948, ADL has filed *amicus* briefs in practically every major church-state case, consistently arguing for a strict interpretation of the establishment clause." Among those cases are:

Parochial Aid. After *Everson* in 1947, there was a flood of cases which whittled away at government assistance for parochial schools; they predominated from the late 1940s to 1950s, and have reemerged in the 1980s. The ADL has not only fought public busing for students at parochial schools, which *Everson* granted, but it has used Justice Black's "wall" premise to argue against government subsidies for the textbooks and teachers needed to fulfill state-mandated courses, and so forth. However, when the Internal Revenue Service wanted to lift the tax exemption from Bob Jones University over the objections of President Ronald Reagan, the ADL argued for this measure which even *Everson* would have outlawed.

Prayer in Schools. The next set of church-state cases involving the ADL was the prayer disputes starting in the early-1960s. After *Torasco v. Watkins* in 1961, which challenged oaths by civil servants attesting to their belief in God, the landmark school prayer case *Engel v. Vitale* challenged the constitutionality of non-denominational prayer. The ADL agreed with the Supreme Court on the basis of *Everson* that the following prayer authorized by the New York State Board of Regents was unconstitutional: "Almighty God, we acknowledge our dependence upon Thee, and we beg Thy blessings upon us, our parents, our teacher and our country."

In 1963, efforts began in Congress to amend the Constitution to permit the voluntary recitation of prayers in public schools. However, religious leaders objected to taking this route, partly because it would only weaken the original intent of the Founding Fathers for the "establishment clause." Since then, the ADL has not only opposed non-denominational prayer, but also voluntary school prayer and silent prayer, arguing that their "divisiveness" breached Justice Black's "wall."

Perhaps the most ironic case, given ADL's claims to represent Jewish interests, was its stand in the 1980 Ten Commandments case, *Ring v. Grand Forks School District*, where plaintiffs challenged a North Dakota statute which required the posting of the Ten Commandments in each school classroom. The ADL ended up fighting a small print statement after the last Commandment which read: "The secular application of the Ten Commandments is clearly seen in its adoption as the fundamental legal code of Western Civilization." In November 1980, the ADL agreed with the Supreme Court's decision that this was unconstitutional be-

cause it might have the effect of inducing children "to read, meditate upon, perhaps to venerate and obey, the Commandments."

Christmas Observances. In a series of cases, starting with its intervention with the American Civil Liberties Union in *Florey v. Sioux Falls School District 49-5* in 1979, the ADL has fought any activity sponsored by local governments or schools that involves "adoration of the Christ child." While it has not challenged Santa Claus, reindeer, and Christmas trees, the ADL has joined court battles against the singing of Christmas carols, the performance of religious plays, and the display of nativity scenes.

Abortion. As the Catholic newspaper *The Wanderer* and *EIR* have reported (see *EIR*, May 30, 1990, "Special Dossier: ADL—Tax Exempt Treachery"), the ADL has most recently become involved in filing "pro-choice" abortion briefs, arguing that abortion ought to be available for all upon demand. The ADL's hereditary argument from Justice Black's *Everson* decision is that any attempt to limit abortion imposes Judeo-Christian values (e.g., the biblical injunction of the Book of Genesis to be fruitful and multiply) upon non-believers. This was the "pro-choice" argument of ADL honorary national chairman Kenneth Bialkin in a Supreme Court *amicus* brief in case Nos. 88-790, 88-805, 88-1125, and 88-1309.

The devil's advocate

As *EIR* has shown in its May 30 dossier, even though the ADL has argued against the application of First Amendment rights to the Judeo-Christian tradition, as in recent cases upholding the Equal Access Act that gives prayer groups the same rights to use of school facilities as any other extracurricular activity, last year the ADL fought against a bill introduced by Texas state legislators, following the discovery of mass murders by satanists in Matamoros, Mexico, which would have criminalized certain satanic ritualistic practices. The ADL said this bill violated the equal right of satanists for "religious freedom."

Kenneth Bialkin, who wrote the ADL's latest "pro-choice" abortion brief, has himself been found in court to have assisted Robert Vesco in looting Investors Overseas Services of tens of millions of dollars, which the fugitive financier used to set up a base in Havana, Cuba, where he deals with the Medellín Cartel that is peddling "crack cocaine" to America's youth.

The ADL also gave its annual Torch of Liberty award to the *Playboy* pornographer Hugh Hefner and to Moe Dalitz, who, operating today in Hollywood and Las Vegas, is an old associate of organized crime drug-money launderer Meyer Lansky.

What the American Dope Lobby evidently wants to hold up as an example for "impressionable children," instead of Judeo-Christian values, are satanic mass-murderers, pornographers, and drug traffickers.