

No. 19-1263

ORIGINAL

Supreme Court, U.S.
FILED

SEP 27 2019

OFFICE OF THE CLERK

IN THE
SUPREME COURT OF THE UNITED STATES

William A White — PETITIONER
(Your Name)

vs.

Todd Sloop & William True — RESPONDENT(S)

ON PETITION FOR A WRIT OF CERTIORARI TO

Seventh Circuit Court of Appeals
(NAME OF COURT THAT LAST RULED ON MERITS OF YOUR CASE)

PETITION FOR WRIT OF CERTIORARI

William A White #13888-084
(Your Name)

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(Address)

Marion, IL 62959
(City, State, Zip Code)

n/a
(Phone Number)

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SUPREME COURT, U.S.

QUESTION(S) PRESENTED

- 1) In ruling that the statement that Judaism is a "doctrine of hate", with nothing more, is so equivalent to "violence and murder" that literature making such a statement may be banned from a federal prison pursuant to US Const Amend I, did the Seventh Circuit err in siding with the Fifth and Sixth Circuits against the Second, Third, Eighth, and, Ninth, and, did the Seventh Circuit so far depart from the accepted and usual course of judicial proceedings in its interpretation of US Const Amend I to call for an exercise of this Court's supervisory power?

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LIST OF PARTIES

- All parties appear in the caption of the case on the cover page.
- All parties **do not** appear in the caption of the case on the cover page. A list of all parties to the proceeding in the court whose judgment is the subject of this petition is as follows:

IN THE
SUPREME COURT OF THE UNITED STATES
PETITION FOR WRIT OF CERTIORARI

Petitioner respectfully prays that a writ of certiorari issue to review the judgment below.

OPINIONS BELOW

For cases from **federal courts**:

The opinion of the United States court of appeals appears at Appendix B to the petition and is

reported at 2019 US App LEXIS 18541 and Fed Appx, or,
[] has been designated for publication but is not yet reported; or,
[] is unpublished.

The opinion of the United States district court appears at Appendix C to the petition and is

reported at 2018 US Dist LEXIS 211183; or,
[] has been designated for publication but is not yet reported; or,
[] is unpublished.

For cases from **state courts**:

The opinion of the highest state court to review the merits appears at Appendix _____ to the petition and is

[] reported at _____; or,
[] has been designated for publication but is not yet reported; or,
[] is unpublished.

The opinion of the _____ court appears at Appendix _____ to the petition and is

[] reported at _____; or,
[] has been designated for publication but is not yet reported; or,
[] is unpublished.

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JURISDICTION

For cases from **federal courts**:

The date on which the United States Court of Appeals decided my case was June 20, 2019.

- No petition for rehearing was timely filed in my case.
- A timely petition for rehearing was denied by the United States Court of Appeals on the following date: July 24, 2019, and a copy of the order denying rehearing appears at Appendix A.
- An extension of time to file the petition for a writ of certiorari was granted to and including _____ (date) on _____ (date) in Application No. A.

The jurisdiction of this Court is invoked under 28 U. S. C. § 1254(1).

For cases from **state courts**:

The date on which the highest state court decided my case was _____. A copy of that decision appears at Appendix _____.

- A timely petition for rehearing was thereafter denied on the following date: _____, and a copy of the order denying rehearing appears at Appendix _____.
- An extension of time to file the petition for a writ of certiorari was granted to and including _____ (date) on _____ (date) in Application No. A.

The jurisdiction of this Court is invoked under 28 U. S. C. § 1257(a).

CONSTITUTIONAL AND STATUTORY PROVISIONS INVOLVED

United States Constitutional Amendment I:

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceable to assemble, and to petition the Government for redress of grievances.

STATEMENT OF THE CASE

Procedural Background

- 1) I initiated this action by filing the Complaint in the United States District Court for the Southern District of Illinois on September 27, 2017. White v Sloop SD Ill Case No 17-cv-1059 ("civ") Doc 1. On the first page, I checked a box stating that I was bringing a "Civil Rights Complaint pursuant to 28 USC §1331"; the word "Bivens" never appears in the Complaint. civ Doc 1. The Complaint brought a claim against Mark Inch, then Director of the Bureau of Prisons, in his official capacity for declaratory and injunctive relief, and, the two instant defendants, William True, then Warden of USP-Marion, and, Todd Sloop, at the relevant time acting Warden of USP-Marion, for declaratory and injunctive relief in their official capacity and monetary relief in their individual capacities. civ Doc 1.
- 2) The District Court screened the Complaint November 28, 2017. civ Doc 8. The Court construed eight claims, two of which are relevant to this petition:
"Count 4: First Amendment claim against True for withholding the Talmud Unmasked book from Plaintiff on April 20, 2017, where the rejection was not reasonably related to legitimate penological interests; ..."
"Count 6: Claim against Inch in his official capacity for maintaining policies that resulted in a publication being withheld from Plaintiff;"
civ Doc 8 p 5.
- 3) Though I did not bring a claim pursuant to Bivens v Six Unknown Named Agents Of The Fed Bureau Of Narcotics 403 US 388 (1971), against Inch, but, asked for general declaratory and injunctive relief against him in his official capacity pursuant to Marbury v Madison 5 US 137 (1803),

the District Court dismissed Count 6, stating that "The claims against Inch fail at the outset because a plaintiff cannot sue a defendant in his or her official capacity in the context of a Bivens action." civ Doc 8 p 10. Count 4 was allowed to proceed. civ Doc 8 p 6-9.

- 4) On December 8, 2017, I moved the Court to reconsider its dismissal of Count 6. civ Doc 12.
- 5) On January 30, 2018, the United States moved to dismiss Count 4 on the ground that, after Ziglar v Abbasi 137 S Ct 1843 (2017), Bivens claims for violations of US Const Amend I no longer exist. civ Doc 20.
- 6) On February 14, 2018, the District Court denied my motion to reconsider of para 4, supra, stating:

"The Court dismissed [Count 6] with prejudice because a defendant cannot be sued in his/her official capacity in the context of a Bivens action ..."

"Further, while the Court liberally construes pleadings submitted by pro se plaintiffs, the Court is not required to re-write a pleading, and, insert claims that a plaintiff clearly did not intend to bring ..."

"Based on the disposition of Plaintiff's various claims, however, it does not appear necessary for Inch to be included as a Defendant. If Plaintiff were to prevail on his First Amendment claim in Count 1, 3, or, 4, Warden True (or, as necessary, his successor) would be the appropriate party to implement any injunctive relief that may be ordered with respect to Plaintiff's receipt of incoming publications or books."

civ Doc 24 p 2-3.
- 7) On August 31, 2018, the Magistrate Judge entered a Report and Recommendation erroneously stating that injunctive and declaratory relief

was no longer available, and, declining to extend Bivens to a US Const Amend I context because 31 USC §3723-3724 provides an adequate alternate remedy. civ Doc 28 p 3-6, and, p 6 n 2.

- 8) On September 12, 2018, I timely objected; the defendant did not object. civ Doc 30. The defendants then essentially refiled their Motion to Dimiss as a "response" to my objections. civ Doc 31. I replied. civ Doc 32.
- 9) On December 14, 2018, the District Court entered an order dismissing the case, ignoring the claims for injunctive and declaratory relief, and finding, contra the Magistrate's Report and Recommendation, that the Bureau of Prisons administrative remedy program is an adequate remedy to a Bivens claim. civ Doc 32-34.
- 10) I timely appealed December 21, 2018. civ Doc 35.
- 11) I filed my opening brief January 7, 2019, arguing, as relevant here, that "The District Court erred by dismissing my claims for injunctive and declaratory relief both at screening, and, on the government's motion to dismiss."
- 12) On April 19, 2019, for the first time on appeal, the defendants argued that the dismissal should be held because I failed to plead a cognizable violation of US Const Amend I.
- 13) On June 20, 2019, the Seventh Circuit upheld the dismissal of Counts 4 and 6 on the alternative ground that I failed to plead a cognizable violation of US Const Amend I. White v Sloop ____ Fed Appx ____ (7th Cir 2019).
- 14) On July 1, 2019, I timely moved for reconsideration, and/or, rehearing en banc; this was denied July 24, 2019. White v Sloop 2019 US Dist LEXIS 22117 (7th Cir 2019).

Factual Background

- 15) As regards Counts 4 and 6, I pled that, on April 20, 2017, defendant William True denied me the book The Talmud Unmasked, which had been sent to me unsolicited, on the pretextual basis that the book "advocat[es] violence and murder." civ Doc 1 para 21. I pled that The Talmud Unmasked does not advocate violence and murder, but, is a Christian polemic opposed to the Talmud's advocacy of the violent murder of gentiles by practitioners of Judaism, and, its slanders against Jesus Christ. civ Doc 12 para 21.
- 16) I attached to the complaint the following description of The Talmud Unmasked:

"CPA-0014. The Talmud Unmasked: by Rev. I.B. Pranaitis. The Talmud is the Satanic Verses of the Jews. In it is some of the most hateful literature imaginable. This work tears away the cloak of secrecy that surrounds Judaism, and, exposes it for the doctrine of hate that it really is. After reading this, you will conclude that Judaism isn't really a religion, but, rather, a dark conspiracy. 111 pages ... \$7.50."
- 17) The Seventh Circuit allows a plaintiff appealing a Fed.R.Civ.P. 12 (b)(6) dismissal to "elaborate on his factual allegations as long as the new elaborations are consistent with the pleadings." Geinosky v City of Chicago 675 F 3d 743 (7th Cir 2012).
- 18) In response on appeal, for the first time, the defendants stated that I failed to state a claim for a violation of US Const Amend I because the description of Judaism as a "doctrine of hate" was so equivalent to "violence and murder" that literature making such a claim can be barred from a federal correctional facility without further inquiry.
- 19) In reply to the argument of para 18, supra, I made the following additional factual allegations:

- a) Judaism recognizes two Torahs, the Torah She Bichtav, or, written Torah, commonly known as the first five books of the Old Testament, and, the Torah SheBeel Peh, or, oral Torah, which is a secret doctrine given to Moses either by YHWH on top of Mt Sinai [the Talmud], or, in the Zohar, by the demons Azaz [also Ajaz] and Azazel in the fiery darkness underneath Mt Sinai [the Kabbalah]. cp Exodus 20:21; Mishnot Aboth 1.1; Babylonian Talmud ("BT") Gittin 60b.
- b) of the two Torahs, the oral Torah is more important to Judaism; whereas the written Torah is preserved in synagogues on scrolls primarily as an idol to the goddess Shekinah, the oral Torah, is recorded [as Talmud] in two works: the Jerusalem Talmud ["YT"] composed about 179 AD, and, the BT, composed about 579 AD. BT Hagigah 10a (study of written Torah is "trouble");
- c) BT is the more offensive of the two books, as it establishes a Rabbinical tyranny over practitioners of Judaism, and, often calls for the murder or robbery of gentiles. see, eg, BT Berakoth 4b, Baba Bathra 75 (disobedience to, or, ridiculing of, Rabbis punishable by death); BT Sanhedrin 76-78 (murder by snake, lion, or, starvation, generally permissible); BT Sanhedrin 78a (murder of the terminally ill permitted); BT Sanhedrin 58b (striking of a "Jew" punishable by death); BT Sanhedrin 59a (Torah study by a gentile punishable by death); BT Baba Kamma 113a (gentiles may be cheated in court); BT Baba Merzia 24a, Baba Bathra 54b, Baba Kamma 113b (gentile property may be stolen by "Jews"); et cetera, ad infinitum.
- d) further, BT is particularly offensive to Christians and Muslims because of its use of the Toldoth Yeshu, or "Life of Jesus", a mockery of the Gospels which states that Mary was a whore who was thrown out of her home by her husband Joseph, and, raped by a

Roman soldier named Pantera. BT Sanhedrin 107a ("Mary .. played the whore with carpenters.") Raised as a bastard, Jesus is thrown out of his yeshiva for disobedience, and, forced to flee to Alexandria, where he learns Egyptian sorcery, and, began to worship a "brick". BT Sanhedrin 107b ("Jesus stood up a brick to symbolize an idol, and, bowed down to it. Jesus performed magic, and, incited the people of Israel, and, led them astray.") Returning to Palestine, Jesus then misleads the people through sorcery, summoning demons to perform his miracles, until he is arrested by a Rabbinical court (without Roman assistance), condemned for sorcery, put to death, and, sent to boil in Hell forever in a vat of feces. BT Sanhedrin 43a ("On Passover Eve, they hanged Jesus of Nazareth ... because he practiced sorcery."); BT Gittin 57a ("Jesus is in hell boiling in excrement for all eternity.")

- 20) After the Seventh Circuit ruled that the allegations of para 19 weren't enough to describe Judaism as a "doctrine of hate" without inciting "violence and murder", I added the following allegations:
a) in ancient Sumeria, a god called Nanna, later Babylonian Sin, Oe, or, Nabu ("the Prophet"), was worshipped as the "Moon Child"; the 9th c. AD Byzantine Patriarch Photius, citing Helladicus, tells us that this god fell from the sky in an "egg", landing in the Euphrates:

"[Helladicus] recounts the story of a man named Oe who came out of the Red Sea having a fish-like body, but, the head, feet, and, arms, of a man, and, who taught astronomy and letters. Some accounts say that he came out of a great egg. This wise-being, called 'the egg-born' ... exited in a strange suit from some kind of vessel, likened to an egg, that fell into the sea, ... [or,] plunged from the sky into the waters of the Euphrates."

- f) the essential teaching of Judaism is Kabbalah, which one reaches when, while studying the Talmud, one removes the veil of the Shekinah. Zohar 1:32. The Kabbalah is the teaching that was brought to Earth by fallen angels. see, eg, Lazzarelli, Ludovico. Crater Hermetis; Ginsburg, Christian. Kabbalah. Biblically, it is the teaching which Abraham received in the "deep darkness". Genesis 15:12 ("Lo, an horror of great darkness fell upon him."); Zohar 1:81b. It is also the teaching that Moses received in the deep darkness beneath Mount Sinai, where he was instructed by the demons Ajaz and Azazel. Exodus 20:21 ("And, Moses drew near the thick darkness where YHWH was."); Zohar 3:208a, 212a-b. In Islam, this is the teaching of Harut and Marut [the fallen angels of Babylon];
- g) the central image of the Kabbalah is the tree of life, which consists of the ten sephiroth, or, worlds, and, the twenty two paths. These thirty two worlds and paths are then completed by the Da'ath, or, knowledge. see, eg, Proverbs 3:19-20 ("YHWH by Chochmah hath founded the earth; by Binah he has established the heavens; by his Da'ath the depths are broken up.") These eleven Sephiroth are the eleven degrees of York Rite Masonry; with the twenty two paths, they are the thirty three degrees of Scottish Rite Masonry;
- h) that Masonry is Kabbalah is taught in the 4th degree of the Scottish Rite; Masonry, like alchemy (the worship of Thoth), is called the "royal art" not because "ancient kings built the Pyramids" (or, mixed potions), but, because, as Plato tells us in his Politikos, the "royal art" is that of ruling men -- by deception;
- i) the ten Sephiroth are divided into two groups:
- i) the lower Sephiroth are the seven planetary spheres, or, "heavens", the domain of the "72 angels"; from syncretism with Valentinian Gnosticism, they are governed over by Thoth-Judah.

- On the back of the seal of the United States, these seven Sephiroth are represented by the unfinished Pyramid, the Tower of Babel;
- ii) the three upper Sephiroth are the Chokmah ("Wisdom"), Binah ("Understanding"), and, Kether ("Crown"), which are worlds ruled over by three Judaic deities: the Lesser Tetragrammaton / YHWH, the Shekinah, and, the Ain ("Eye") or Ain Soph ("gaping eye"). On the back of the seal of the United States, these appear as the Pyramidion, the light emanating within it, and, the Great Eye, respectively; at Memphis, these three were worshipped as Seth-Ptah, Ma, and, Amun, with Thoth-Judah appearing as Khonsu ("the traveller");
- j) the Ain Soph is the path to unknowable darkness, and, the Shekinah, the indivisible point which formed within the darkness from its gathered light; floating in that abyss is the lesser YHWH, who is the serpent Leviathan. Zohar 1:20a, 3:290. The serpent, the Greek Agathodaemon [Persian Ahura Mazda], is the Judaic Messiah. see, eg, Eliyashu Shlomo Sifra Diztenuta 1 ("The Holy Serpent is the fountainhead, root, and, essence, for all God's sacred revelatory light.")
- k) in the normative tradition, outside of Kabbalah, preserved in sects such as the Paulicians, the lesser YHWH is the Demiurge who created this world in imitation of the true heavens created by the god El ; for YHWH was the greatest of the Elohim, the angelic children of El, and, in his pride, he attempted to repeat El 's act of creation. cp Exodus 20:2-3 ("I am YHWH your Elohim ... You shall have none of the other Elohim before me.") For this act of usurpation, the golden serpent YHWH was cast out of heaven, becoming the fallen red serpent, Satan, "the enemy". cp Ezekiel 28:11-19;
- l) the red serpent is the Greek Kakodaemon [Persian Angra Mainyu].

In Judaism [as in post-539 BC Zoroastrianism], he is an aspect of the serpent-Messiah who, when the lesser YHWH saw his reflection in the mirror of his creation, and, saw his angry rage, separated from YHWH as that rage, and, fell through the seven Sephiroth to this lesser world of Malkuth, where, as Satan, his primary purpose if to protect Judaism by punishing gentiles who revolt against Judaic rule. By offering prayers to Satan, Judaics believe that they can "tikkun olam", heal the rift between the Messiah and his Devil, and, inaugurate the rule of the Satan-Messiah on Earth. see, eg, Higger, Michael. The Jewish Utopia.

- m) the reign of the Judaic Satan-Messiah on Earth will take the form of a global Zionist slave state in which Judaic persons rule, and, all others are cruelly tormented, and, forced to serve Judaism under the Noahide laws;
 - n). the doctrine described (a)-(m), supra, is the "secret teaching" of essentially all modern religion. It was integrated into Catholicism in the 3rd century AD after the conversion of the monks of Serapis; it is alluded to in the writings of the Egyptian Fathers, it is the teaching of Dionysos the Aeropagite, and, through early Christian sources like these, it has been integrated into so-called "Judeo-Christianity". It is also the core teaching of Masonry, alchemy, Hermeticism, and, the other occult religions, all the way through to Scientology. This Judeo-occult religion is Satanism; Thoth-Judah [like YHWH, the Ain, and, the Shekinah] is Satan.
- 21) Having then reasonably alleged the principles of Judaism, I then alleged how one can believe it to be a "doctrine of hate" without "advocating violence and murder":
- a) I do not advocate violence, and, have never been accused by the

suppress Judaism, and, all Judaeo-occult religion;

- g) specifically, I believe that the best way to suppress Judaism is by the wide-spread public teaching of the "secret" Kabbalah, of the technologies of deception embedded in it, and, the debunking of the same, until it is no longer a "secret teaching", and, thereby loses all appeal;
- h) because persecution is a control technology used to instill in "Jews" the false idea that they are a race that must adhere to their community for protection, I oppose persecuting "Jews" as a race; I do, however, support excluding all practitioners of Judaeo-occult religion from public life, and, the culture industries. But, violence against "Jews" as "Jews" encourages the lies of Judaism;
- i) I support National Socialist Germany, but, I do not believe in the imaginary World War II "Holocaust". Judah's backstory is that he was "made gold" in "the furnace" when he escaped "on a ship" from a "burning city/Temple/island" "destroyed by a Volcano", "sunk beneath the sea", and, so on, and, this alchemical myth has been crudely imposed on the actual events of World War II by Judaic persons to say that the "Jewish people" were "made gold" in the "ovens/furnaces", emerging with the entitlement to conquer Palestine. I do not support genocide even though I support the complete elimination of the idea of Judaism;
- j) I equally oppose all "white supremacists" extremist" doctrines derived from Judaism, including Christian Identity (the belief system of the "Aryan Nations", the "Ku Klux Klan", and, so on).

REASONS FOR GRANTING THE PETITION

- 22) In Thornburgh v Abbott 490 US 401 (1989), this Court approved of a regulation, applying the test of Turner v Safley 482 US 78 (1987), that did not allow a federal prison Warden to reject a publication incoming to a federal prisoner "solely because its content is religious, philosophical, political, social, sexual, or, ... unpopular and repugnant." The Circuits have now split on the issue of whether or not this means that a stricter regulation that bars material that "promotes racial or religious hatred" is Constitutional. Here, a prison Warden did not bar material that "promotes religious hatred", but, instead, a Christian religious book that criticizes the Talmud and refers to Judaism as a "doctrine of hate". The question before the Court is whether or not material critical of Judaism can be banned from a federal prison on the theory that all criticism of Judaism promotes "violence and murder". I ask the Court to say no.
- 23) Judaism has rightly been called the "Satanism of fools". Its leaders persuade the "little Jews", the am-ha'aretz, that they are part of a race that must follow the dictates of YHWH, and, while claiming those dictates were recorded by Moses in the Torah SheBichtav, lead the little Jews to instead follow the laws of man, fabricated by the Rabbinical caste, and, recorded in the Torah SheBeil Peh, and, other works which "like a cancer, have never ceased exploding in number and complexity." Hoffman, Michael. Judaism's Strange Gods. Independent History & Research: Coeur d'Alene, ID. 2011 ed. p 128.
- 24) Jesus denounced the Pharisees, the founders of modern Rabbinical

Judaism, as children of the devil, and, their teachings as being a doctrine of hate. Jesus' statements have not yet been banned from federal prison, but, a century ago, one of Jesus' followers, the Reverend I.B. Pranaitis, wrote a book repeating them, The Talmud Unmasked. The only description in the record of The Talmud Unmasked is:

"The Talmud is the Satanic Verses of the Jews. In it lies some of the most hateful literature imaginable. This work tears away the cloak of secrecy that surrounds Judaism, and, exposes it for the doctrine of hate that it really is. After reading this, you will conclude that Judaism isn't really a religion, but, rather a dark conspiracy."

para 16, supra.

- 25) The government argued for the first time on appeal that describing Judaism as a "doctrine of hate" is so akin to advocating "violence and murder" that The Talmud Unmasked could be banned per se from a federal prison without any further concern as to its contents. Nominally, the Seventh Circuit should have rejected this argument, as it has previously found that only literature that advocates violence may be banned from a federal prison in Lindell v Franks 377 F 3d 655 (7th Cir 2004), and, that a regulation that bars prisoners from receiving "racist" literature is overboard, Aikens v Jenkins 534 F 2d 751 (7th Cir 1976). But, in American society, Judaism receives a special protection from criticism denied to all other religions, races, and, "hateful" statements, and, so, the Seventh Circuit, after claiming that the statement "in it lies some of the most hateful literature imaginable" applied to The Talmud Unmasked and not the Talmud, accepted the government's argument and dismissed the case on that alternate basis. White v Sloop ____ F Appx ____ (7th

Cir 2019).

- 26) The Circuits are split on whether or not literature critical of Judaism, or, otherwise "hateful" (meaning opposed to the great love which Lucifer bears his children), may be banned from a prison per se. The Fifth and Sixth Circuits have said yes. In Hayes v Tennessee 424 Fed Appx 546 (6th Cir 2011), the Sixth Circuit found that literature critical of Judaism may be banned from a state prison consistent with US Const Amend I, but, possibly not consistent with the Religious Land Use Institutionalized Persons Act. In Ayers v Peterson 130 Fed Appx 66 (5th Cir 2005), the Fifth Circuit found that all literature "that promotes racial or religious hatred" may be "rightfully excluded" from a prison "as tending to promote violence", though this ruling has not been extended at this time to Jesus' denunciations of Rabbinical Judaism in the New Testament, nor to the Talmud's denunciations of Jesus, and, its calls for the murder of gentiles, detailed para 19, supra. Four Circuits, meanwhile, have found the opposite: Sostre v McGinnis 442 F 2d 178 (2nd Cir 1970) ("inflammatory racist literature" may not be banned); Fraise v Terhune 283 F 3d 506 (3rd Cir 2001) ("racism is not the same as violence"); Griffin v Lombardi 946 F 2d 604 (8th Cir 1991) (total ban on "racist" literature overbroad); Stefanow v McFadden 103 F 3d 1466 (9th Cir 1996) (total ban on "racist" literature overbroad).
- 27) I understand that there are certain judges, like Clarence Thomas, who believe that prisoners have no US Const Amend I rights, that US Const Amend VIII is the only standard to be applied to prisons, and, that whipping is a permissible punishment under US Const Amend VIII. This petition is not addressed to those judges who believe that the post-Civil War system of legalized slavery in the South should be restored, but, to those justices who do not want to further

reduce this country to Third World barbarity.

- 28) This case does not involve the advocacy of "racial supremacism"; the Seventh Circuit, giving truth to the old proverb that "the Jew cries out in pain as he slaps you", described The Talmud Unmasked falsely as "white nationalist literature" to avoid the fact that The Talmud Unmasked is actually critical of the Judaic "racial" supremacism which is at the core of modern Rabbinical Judaism. Thus, the question before the court is not one of whether literature demeaning to other races or religions is permissible in a federal prison, but, whether criticism of Judaism's hatred of and demeaning of gentiles is permissible in a federal prison -- such a position being known in Judaism as "hate". (Following another old maxim -- "An Anti-Semite is not someone who hates Jews, but, someone whom the Jews hate.")
- 29) Hayes is instructive as to how a double standard on Judaic religious hatred has developed in the Courts. In Hayes, the prisoner, who practiced "Christian Israel Identity" wished to receive literature echoing Jesus' words, and, stating that "The Jews ... are the mongrelized descendants of Satan through Cain." Pointing to two other cases banning Christian Identity literature from prisons, Bruton v McGinnis 110 F 3d 63 (6th Cir 1997), and, Erdman v Goss 208 F 3d 213 (6th Cir 2000), the Sixth Circuit found that prisoners' US Const Amend I rights did not extend this far. But, what differentiates Christian Identity from Judaism? The racial teachings of Christian Identity all originate in the Talmud -- the Curse of Ham (the teaching that blacks are descended from Canaan); the Curse of Edom (the teaching that modern "Jews" -- in Judaism, the followers of Jesus -- are descended from the Edomites that converted after John Hyrcanus' conquest of Edom in 104 BC);

even to the most powerful and most dangerous members of unregenerate human society."

Hoffman. Judaism's Strange Gods. p 47-49.

- 31) Because believing Judaism to be a "doctrine of hate" is not necessarily linked to advocacy of "violence and murder", the Seventh Circuit erred in its application of Thornburgh and Turner, and, this Court should reverse and remand for consideration of the Abbasi issues originally raised.

CONCLUSION

The petition for a writ of certiorari should be granted.

Respectfully submitted,



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