

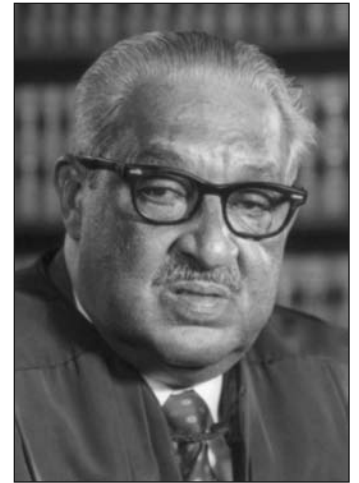
Thurgood Marshall:

An Imposture on the Supreme Court

THURGOOD MARSHALL is hailed as a role model for the Black community. But is he really as great as the establishment would have you think? Is he just another phony Black hero foisted on the colored community like Jesse Jackson and Al Sharpton? Are Blacks being done a disservice by White liberals when they continue to offer up this kind of Black icon when so many other Blacks are worthy of praise—but whose histories are ignored or suppressed? In 2000, Juan Williams, a Black Panamanian-born American journalist and political analyst for Fox News Channel and a writer for half a dozen leading mainstream newspapers, wrote a book called *Thurgood Marshall: American Revolutionary*. Although the book was meant as a tribute to the first Black American to serve on the Supreme Court, a careful reading of the book challenges Marshall's "exemplary" legacy.

By William A. White

Studying the life of Thoroughgood (known as Thurgood) Marshall (1903-92), the supposed legal genius who once helped fill the ranks of the U.S. Supreme Court, one is struck that a hard-drinking, dissolute and ignorant man with a history of anti-White violence and nothing to recommend him but a longstanding affair with Jews and Communists made it into such a high office. But, as Lyndon Johnson cynically said, with Marshall's history of evil living, he was "as good as any man in Washington." And on that basis the racist, anti-White and anti-Southern Southerner president made Marshall the "first Negro Supreme Court justice," although he was in truth a mulatto.



Left, Juan Williams, author of a book on Thurgood Marshall written as a tribute to the late Supreme Court Justice. Right, Marshall in 1976. He served on the court from 1967 to 1991, when he resigned. He was replaced by Clarence Thomas.

FAMILY LIFE

Marshall, born Thoroughgood but suffering from a name truncation, was a product of multiracial American democracy. His grandparents were three mulattos and a heavy-drinking ex-slave. White blood ran so thick in his family that his father, Willie Marshall, was blue eyed, and his brother, Aubrey, was blond. You might say if Thoroughgood had a son, he'd be like Barack Obama.

Thoroughgood's name was soon abbreviated to Thurgood—the original name was the surname of the slaveholding family whose master allegedly impregnated Marshall's great grandmother, Mary Robinson. Thurgood grew up heavily influenced by his grandfather, Thorney Marshall, an escaped slave who left a Virginia plantation at age 16 before coming to Baltimore in the 1870s. Thorney claimed to have been born in the Congo and brought to the United States by a White explorer, who sold him to



a plantation. Thorney claimed to have escaped the plantation and gone west to become a “buffalo soldier.”

Thurgood’s father Willie was a drunk who occasionally waited tables at the Garden City Country Club and sometimes served as a porter on the B&O Railroad. An angry and unhealthy man, Willie shunned both Thurgood and Thurgood’s mother, Norma, in his later years. But he did teach Thurgood to fight in his youth.

Thurgood’s first job was working for a Jewish hat merchant on Pennsylvania Avenue in Baltimore, Md., a Mr. Schoen.

One day Thurgood smashed into a White woman while boarding a city bus, not bothering to say as much as, “Excuse me.”

“Don’t push a White lady,” a White man told him.

“Dammit, I’m just trying to get on the damn bus,” Thurgood responded. A fight broke out; Thurgood was thrown off the bus. Thurgood claimed he was called a nigger. His Jewish master, Mr. Schoen, intervened with the police, and no charges were filed.

And so Thurgood was launched on a life of hatred and belligerence against White people—always assisted by liberals and other leftists. In retrospect, Thurgood would tell wild stories about his childhood, just as grandpa Thorney had, claiming he had “memorized the U.S. Con-

New Supreme Court Justice Thurgood Marshall poses with his wife, Cecilia “Sissy” Suyat Marshall, and their two sons, Thurgood Jr. and John, outside the Supreme Court Building in Washington, D.C. on Sept. 2, 1967. President Lyndon Johnson appointed Marshall an associate justice and Chief Justice Earl Warren administered the oath of office. Thus, Thurgood Marshall became the first Negro justice to sit on the U.S. Supreme Court. Suyat, Marshall’s second wife, was a full-blooded Filipina who was raised in Hawaii and worked for many years as a secretary at the NAACP in New York. Cecilia stuck with Thurgood to the end, despite his alleged skirt-chasing and heavy drinking, as claimed by Marshall’s biographer Juan Williams. Thurgood Jr. became a very successful lawyer and John a prominent and highly respected public servant.

stitution one afternoon” while locked in the basement of his high school for punishment.

The truth was more mundane. Thurgood was a half-rate student in high school and a failure in college who devoted himself to gambling on pinochle and drinking his life away. The highlight of his undergraduate studies was one day when he urinated and spat in a bucket before throwing it on a man’s head—to get revenge for a cup of water spilled on Thurgood’s shirt the day before.

Thurgood would marry several times and cheat on every wife he had. His first marriage, in 1929, to a Black woman, Vivian Buster Bavey, lasted 25 years until her death. Marshall openly cheated on her with dozens of women. As he later told his biographer, “Wherever there were some [women] to chase, I was there.”

Ten months after his wife’s death, Marshall married his second wife, a Filipino Hawaiian woman named Cecilia Suyat, who was a secretary for the National Association for the Advancement of Colored People (NAACP) he seduced while his wife was dying.

A YOUNG STEPIN FETCHIT

Marshall made his name on the 1935 “civil rights” lawsuit *Brown vs. Board of Education*, but he practiced law for almost 25 years before that case—winning racially charged cases his friends at the NAACP had fixed before he ever entered the courtroom.

Despite the racial violence of his teens, Marshall had quickly become a good stepin fetchit for the White folk before turning his soul over to Communism. In his colored undergraduate school, Lincoln University of Oxford, Pennsylvania, he led a student fight to keep the school’s faculty all White.

While attending the then-unaccredited Howard Law School, he worked as a waiter with his father Willie at the Baltimore City Garden Club. While there, he would often be called “nigger” and “boy” by the White clientele, but he answered with a “yassir,” and a toothy grin. “I figure it’s worth about \$20 to be called nigger,” he told Williams.

Three years later Marshall graduated and opened a law office in Baltimore.

The NAACP’s bread and butter in the 1930s and 1940s was the same as it is today: rallying support for Black criminals facing the legal consequences of their crimes—mostly rape and murder. In 1940 Marshall defended a Negro who admitted the murder of a White couple and their child on a farm. He was overjoyed to win a sentence of life in prison instead of death.

On Nov. 18, Marshall, two NAACP workers and a Communist Party activist who had been working with the NAACP and covering the trial for *The Daily Worker* were stopped, and Marshall was arrested for drunken driving. A magistrate released Marshall on bond—but Marshall later claimed the whole event was somehow part of a conspiracy to lynch him.

He told of being driven down a dirt road past a group of armed men. The story was never verified—and Marshall was intoxicated—but, if it was true, and the lynching was stopped at the last minute—then the South lost its last, best chance to stop *Brown vs. the Board of Education*.

SCHOOL DESEGREGATION, TAKE TWO

Under Marshall’s guidance, the NAACP headquarters in New York was turned into a party house, where liquor, marijuana and prostitutes flowed freely.

Herbert Hall, a White staffer at the NAACP headquarters, said this of Marshall: “Thurgood loved to pat women’s rear ends, drink and be hearty company. . . . His zest for how he lived—drinking, [making love], arguing—made him a near legendary figure.”

At one point, Marshall was arrested while smoking marijuana at an after-hours club with newspaper columnist Evelyn Cunningham—but was released without charges when the police learned who he was. And there is every indication Marshall’s activities were already taking the dangerous, sordid turn they would complete in old age. As one staffer put it, “I guess you’d call it sexual harassment today.”

Out of this environment of orgies, all overseen by Arthur Springarn, the Jewish president of the NAACP, came the NAACP’s drive to desegregate public schools.

The first effort—Marshall’s effort of the 1930s—had fizzled when Marshall sued the University of Missouri to admit Lloyd Gaines in 1938. Gaines almost won, but he went broke. When he finally raised \$2,000 for tuition, Gaines took the money and went off to Mexico.

In 1950, Marshall recruited an outspoken member of the Communist Party, Negro Hemon Morion Sweatt, to challenge the segregation of public universities in Texas. When Texas agreed to offer Sweatt, a 33-year-old manual laborer with no prior education, his own, personal segregated law school, Sweatt refused, saying he would never attend a school with a segregated faculty.

The Supreme Court agreed. Sweatt was admitted to the University of Texas law school—and promptly flunked out, never making a second year. The NAACP claimed he was a victim of racism.

Using the Sweatt decision as a basis, Marshall began planning a strategy to break school segregation in the Supreme Court. There is every indication his way was paved for him by the court itself. Among the justices sitting were Robert Jackson (the U.S. chief prosecutor at the Nuremberg Trials), Felix Frankfurter (a radical Jew associated with subversive movements), Abe Fortas (another Jewish extremist who later resigned under allegations of corruption) and a host of corrupt, Soviet-leaning radicals (many of whom were holdovers from Franklin D. Roosevelt’s court packing of the 1930s).

Marshall filed a series of cases—in South Carolina, Kansas and Virginia. In Kansas, everyone admitted the separate Negro schools were the equal of White schools in every way. But Marshall wasn’t concerned about equality or the good of his race. He wanted the law to declare

there was no difference between the races. Lacking the science of modern genetics—which recognizes 2,200 genetically based physical and mental differences between whites and Blacks—Marshall became familiar with Marxist/Jewish “social science,” which had come to America in the 1930s after German National Socialism had forced it out of Europe.

While Marshall stayed out drinking until 4 a.m., and staggered into court after a three-martini breakfast, the Learned Elders of Zion nodded approvingly. In 1954, *Brown vs. the Board of Education* was handed down.

A TRAITOR TO HIS PEOPLE

About this time Marshall became an informant for the FBI—a shrewd move that won him J. Edgar Hoover’s support for an appointment to the federal bench.

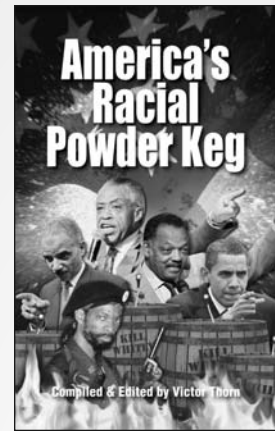
Within the NAACP, despite his victories, Marshall was becoming marginalized. Communists had essentially taken over the organization, led by W.E.B. DuBois, who was expelled in 1948, and then by Bob Carter, Marshall’s chief assistant. Marshall put his finger to the political winds, and decided his future career—and his status—lay within the NAACP. In 1949, Marshall resigned from the National Lawyers Guild, a Soviet-backed organization dedicated to the defense of Communist agents in the U.S.

Soon after, Marshall made conciliatory gestures to Hoover. Even while *Brown* was pending in the courts, guided by the hidden hand of the Soviet Union, Marshall was sending feelers to the FBI, seeking help against his political opponents within the NAACP.

In 1956, Marshall and Hoover met face to face. The subject? Which “civil rights” groups were Communist fronts—and how Marshall could help the bureau.

From this meeting came several turning points in Marshall’s life. First, Marshall broke publicly with Martin Luther King Jr., one of the instructions he had been given by Hoover. Second, Marshall began to publicly attack the Nation of Islam. Third, Marshall took the NAACP Legal Defense Fund, the separate, charitable wing of the NAACP, which he headed, and broke away from the NAACP. Carter was fired and “hostile” or “pro-Communist” board members, including former first lady Eleanor Roosevelt, were forced out. By 1957, the Legal Defense Fund was Marshall’s personal fiefdom.

Soon thereafter, Marshall’s legal activism took a new turn. In 1959, Marshall defended a white police officer against charges brought by the Nation of Islam that the policeman had beaten a Black woman. Later that year, Marshall defended the FBI against charges of racism in the South. He also expelled a Red NAACP leader, Robert Williams, from the group, as well as supporters of Williams. Marshall’s career in politics had begun.



*Is a race war in America's future?
Find out in a new book . . .*

AMERICA'S RACIAL POWDER KEG

HOW A VIOLENT DEPENDENCY
STATE HAS BEEN CREATED WITHIN
THE BLACK COMMUNITY

Compiled and edited by Victor Thorn. After being promised a “post-racial” America by Barack Obama, this nation has instead seen cities set ablaze, anarchy in the streets, police officers assassinated in cold blood, and violence directed against innocent whites. Similarly, not only are members of the New Black Panther Party permitted to intimidate voters at polling stations, their leaders unequivocally call for the slaughter of whites, including their children. Rather than trying to temper this outrageous behavior, Obama and his cronies, including outgoing Attorney General Eric Holder, have given their none-too-subtle nod of approval by associating with greedy race-peddlers like Al Sharpton. Spearheading a grievance industry that’s based upon an overt hatred of whites dating back hundreds of years, Sharpton and company have become fabulously wealthy as their Black followers spiral toward destruction. When coupled with multi-generational government welfare, a violent dependency state has been created within the Black community that threatens to tear America apart. *America's Racial Powder Keg* examines this phenomenon—without the constraints of political correctness—like no mainstream book has the courage to do. Via this book, the issue of race will never again be seen through the same rose-colored glasses. *America's Racial Powder Keg*: Soft-cover, 149 pages, \$20 plus \$4 S&H inside the U.S. (Outside the U.S. email shop@americanfreepress.net for S&H.) Order from AFP, 16000 Trade Zone Avenue, Unit 406, Upper Marlboro, MD 20774-8789 or call 1-888-699-6397 toll free to charge. Order online at www.americanfreepress.net.

A METEORIC RISE

But Marshall had not washed his hands of Communism. In 1960, Marshall, part of a U.S. and British delegation to grant the colony independence, wrote the constitution of Kenya. Allied with African Communist Tom Mboya, Marshall worked with Mau Mau terrorist leader Mzee Jomo Kenyatta (born Kamau wa Ngengi) to destroy White and Hindu economic power—a program that led to the confiscation of White farms and Indian businesses, and the slide of the Kenyan economy into hopeless poverty.

Later that year, the newly elected Kennedy administration began feeling Marshall out for a possible U.S. federal judgeship. In 1961, Marshall was sworn in as an associate judge on the Second Circuit Court of Appeals. His nomination lingered for a year, but he was finally confirmed with a thin margin of four votes.

He didn't last long on the court. With the support of Hoover and the FBI, Marshall was nominated in 1965 to become solicitor general. In 1968 Lyndon Johnson nominated Marshall to the U.S. Supreme Court. Michael D. Jaffe, of LIBERTY LOBBY, the populist-based middle-class lobbying group started by Willis A. Carto in 1955, was among those who testified against Marshall's confirmation, noting Marshall's links to Communism and "a record of duplicity and arrogance unparalleled by that of any nominee to high judicial office in recent times." But Marshall was confirmed, and Lyndon Johnson, afraid to face the voting public after betraying his native South—was forced to abandon any bid for reelection.

Marshall went on to serve on the court for 23 years. By 1972, Marshall's influence began to decline. By 1980, he was completely marginalized, often being in a 2-7 minority with Justice Brennan, or alone, 1-8.

A LEWD OLD MAN

Now 60 years old, still a bourbon-swiggling drunk and semi-immune to prosecution because of his position on the court, Marshall became a dirty old man—groping not only the exclusively White women he brought in to clerk for him, but also strangers on the street.

"He did have a tendency to let his hands stray," a White woman who worked with Marshall in the solicitor general's office told *Ebony* magazine (Vol. 212, No. 1).

By 1968, it was public knowledge. One night that year in southwest D.C., Marshall, dead drunk, grabbed a passing woman and attempted to molest her. Marshall's second wife and his longtime friend, Monroe Dowling, heard screaming and ran outside to wrestle Marshall off the woman. Washington, D.C. police hushed the incident up.

"See, he would get drunk and get out of the house and get onto the street," Dowling would say, explaining the incident. "And in his drunkenness, he would accost women, any woman." Only this attempted rape is documented, but hints of violent sexual misconduct pepper Marshall's career. Was Marshall the first serial rapist Supreme Court justice on that august body?

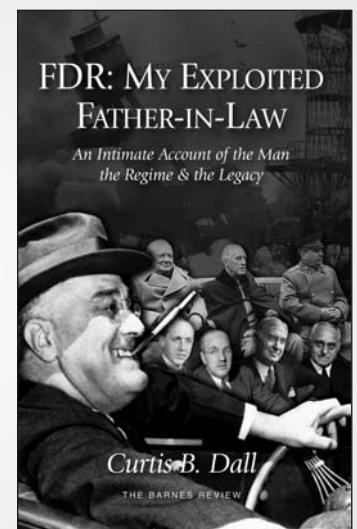
A LONELY DEATH

From 1970 onward, Marshall's life of hard drinking and heavy smoking caught up with him. That year, Marshall developed severe pneumonia. In 1972 Marshall had his second drunk driving accident—running a Jeep off the road in the Virgin Islands. In 1975, he developed serious respiratory problems. Over the next decade, he lost his vision and hearing and developed heart problems. Yet he continued to sit on the court, deaf, blind and, in the words of President Nixon, a complete "boob."

FDR: MY EXPLOITED FATHER-IN-LAW

An Intimate Account of the Man, the Regime & the Legacy

If you ever want to learn how our government really works, read this book. The author, Curtis B. Dall, was Franklin Roosevelt's son-in-law. He had an insider's view of who came to "advise" FDR and Eleanor and how often. Dall also was a Wall Street banker and knew the tricks the financial predators use to deceive the public. Dall recounts scores of personal anecdotes about such notables as FDR, Eleanor, Sara Delano, Bernard Baruch, Harry Hopkins, Henry Morgenthau Jr., Harry Dexter White, Warburgs, Astors, Rothschilds, Lehmans and more. Dall was among the first to reveal that the stock market crash of 1929 was a "calculated shearing of the public" and that the Federal Reserve was also fleecing the public. He knew that the top bankers plan and execute the wars that kill millions and line the pockets of the global kleptocrats—and was not afraid to say so in public. Lots more inside information plus extra, added material. Softcover, 288 pages, #696, \$25 minus 10% for TBR subscribers plus \$5 S&H inside the U.S. Order from TBR BOOK CLUB, P.O. Box 15877, Washington, D.C. 20003, call TBR toll free at 1-877-773-9077 or visit www.BarnesReview.com



Marshall's racial feelings also hardened. In 1977, he argues that racism against Whites was just desserts for the racism he said Negroes experienced in the early 20th-century South. He also became a national advocate for the legalization of pornography and the abolition of sodomy laws. Marshall's collection of pornography became so well known that in 1982 *National Lampoon* published a parody article by "Marshall" on "how to script adult films."

Marshall, not amused, called the FBI and urged prosecution. He similarly exploded when, in 1968, *National Review* featured a photo of Marshall sleeping on the high court bench with the caption, "Is the fellow in the black robe, second from the left, actually listening?"

Marshall also began appearing more and more often intoxicated in public. In 1979, he fell down the steps of the U.S. Capitol Building dead drunk. He broke both arms and injured his head. Shortly afterward he began giving public speeches while totally intoxicated.

In 1986 he stated the U.S. Constitution "was defective from the start" and urged his fellow justices to scrap it and start over.

In 1988, he appeared at a Congressional Black Caucus dinner and began yelling: "I ain't dead yet! I ain't dead yet!" when an oil painting of him was wheeled out. In 1990 he appeared on "ABC News Prime Time Live" intoxicated and barely able to mutter. Shortly afterward, he proclaimed President George W. Bush dead. A year later, his family forced him to retire. Two years later he died alone in bed and miserable, a broken shell of a man.

CONCLUSION

Thurgood Marshall was a hard-drinking womanizer with a short fuse and a cowardly disposition. In short, he was a typical American politician—someone willing to betray his principles and his people to alliances with power that advanced his career. An embarrassment whose criminal behavior was subject to constant cover-up, he epitomized what the American government became under the influence of 20th-century Jewish power—a shining shell of officialdom covering up perverse and profound vice. ♦

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WILLIAM A. "BILL" WHITE is a freelance journalist and publisher based in Virginia. Bill is the author of a new book entitled *National Socialism: Yesterday & Today*. Softcover, \$15.50 U.S. check/money order only made out to POISONED PEN PUBLISHING, P.O. Box 2770, Stafford, VA 22555. Proceeds go to White's legal defense fund.

Politically Incorrect Books

The Races of Europe

By Carleton S. Coon, anthropology professor at Harvard University. First published in 1939, this work remains a standard in racial typology though it has been suppressed for over a generation. Information on the Brünn, Borreby, Ladogan, East Baltic, Neo-Danubian, Lappish, Atlanto-Mediterranean, Irano-Afghan, Hallstatt, Keltic, Tronder, Dinaric, Noric and Armenoid. Full set of photo plates from the original. Oversized softcover, 8.5 x 11, 436 pages, dozens of maps and charts, hundreds of photos, #608, \$40.

Race

By John Baker. Updated with world DNA map. *Race* discusses every aspect of the biological differences between races. Drawing on physical and cultural anthropology, paleontology, prehistoric archeology, art history and 19th-century accounts of Africans, this classic features sections on Europids, Jews, Kelts, Australids, Bushmen, Hottentots, Melanesians and Sub-Saharan Negrids. Oversized softcover, 425 pages, #621, \$40.

Victory or Violence? The Story of the AWB of South Africa

By Arthur Kemp. The dramatic story of South Africa's far right Afrikaner Weerstandsbeweging (AWB: Afrikaner Resistance Movement) and its charismatic leader Eugene Terre'Blanche. The AWB was responsible for the most serious campaign of bombing and violence in South Africa's history as apartheid came to an end in 1994. No understanding of that country's history is complete without this largely eyewitness account. Softcover, third revised edition, 302 pages, #612, \$22.

Conquest of a Continent

Madison Grant details the historical racial composition of Europe, and goes on to show how America reached its greatest degree of racial homogeneity in 1860. He tells us how immigration undermined the founding stock. Softcover, 252 pages, #613, \$22.

Lincoln's Negro Policy

In this booklet, Earnest Sevier Cox shows that Abraham Lincoln repeatedly advocated repatriation of the American Negro to a land of his own where the race would not lose its purity; that, contrary to allegations from some sources that Lincoln changed his views regarding this matter, he was making plans to establish a colony in Africa for American Blacks right before his murder. Softcover, 51 pages, #601, \$6 with color cover.

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