

WHAT PEOPLE ARE SAYING ABOUT THE HARLAN BIBLE



Signing the Bible was the most humbling thing I have ever done in my life.

- U.S. Supreme Court Justice David Souter

*L. Stevens
William H. Rehnquist
John Paul Stevens*

Taking the oath with my hand on Justice Harlan's Bible...was like history coursing through me.

- U.S. Supreme Court Justice Sonia Sotomayor



*David H. Souter
Sherman*

It was a thrilling and awe-inspiring moment when I signed my name in the [Harlan] Bible.

- U.S. Supreme Court Justice Samuel Alito

*John Roberts, Jr.
Sonia Sotomayor
Elena Kagan*





ATTENTION JUDGES!

This Packet is for you!

Read inside to find out how you can receive a specially tailored commemorative Bible for your court

– like the one held by the United States Supreme Court and signed by every justice since 1906.

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Supreme Court of the United States
Washington, D. C. 20543

CHAMBERS OF
JUSTICE SAMUEL A. ALITO, JR.

March 12, 2007


Honorable Darrell White
815 Louray Drive
Baton Rouge, LA 70808

Dear Judge White:

Thank you for sending me the copy of *Around the Bar* featuring your article on Justice Marshall Harlan and his Bible. I have indeed referenced the Harlan Bible in several of my speeches, and I found your article very interesting and informative. I can certainly say that it was a thrilling and awe-inspiring moment when I signed my name in the Bible which, as your article states, contains the signatures of all the Justices for the past 100 years.

I have enclosed a signed copy of my oath of office. I suggest that you contact our Curator at the Court (202-479-3300) to inquire about a copy of Justice Harlan's oath.

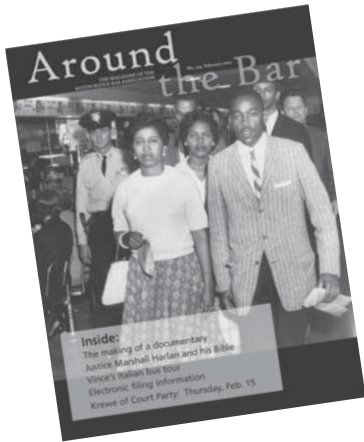
Sincerely,



Samuel A. Alito, Jr.

I, Samuel A. Alito, Jr., do solemnly swear that I will administer justice without respect to persons, and do equal right to the poor and to the rich, and that I will faithfully and impartially discharge and perform all the duties incumbent upon me as Associate Justice of the United States Supreme Court under the Constitution and laws of the United States. So help me God.





On the cover:

Featured on this month's cover is a *Morning Advocate* photo showing Janette Hoston Harris, Jo Ann Morris and John W. Johnson (front row from left) and Marvin Robinson and Donald Moss, (back row from left) being whisked away by uniformed City Police Officer Glen O. Watts (left) and Police Capt. Robert Weiner (right) after the Southern University students staged a sit-in demonstration at the white-only lunch counter at the Kress Department store on March 28, 1960.

Cover photography by John Boss. This Baton Rouge *Morning Advocate* file photo was provided with permission by *The Advocate*. It is part of the new documentary, "Taking a Seat for Justice." Boss also took the photo that appears on page 13, which was published in *The State Times* (reprinted with permission).



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The Baton Rouge Bar Association is forming an Appellate Section, which is aimed at attorneys who practice before the First Circuit Court of Appeal. An organizational meeting will be held on Wednesday, Feb. 28, 2007, at 5 p.m. at the First Circuit Court of Appeal.

For more information, please contact Ann G. Scarle at 225-214-5563, or ann@brba.org, or Gene Groves at Taylor, Porter, Brooks & Phillips at 225-387-3221.

contributors



Barbara Baier, the 2007 president of the BRBA, is an attorney with the Louisiana Department of the Treasury.



Vincent P. Fornias, an assistant editor of **Around the Bar**, is a solo practitioner whose practice focus is alternative dispute resolution.



Pamela Labbe is the communications coordinator of the Baton Rouge Bar Association.



Carole McGehee, the Lawyer Referral Coordinator of the BRBA, is a contributing photographer.



Jim Murray, 2006 chair of the Technology Committee, is a contributing writer.



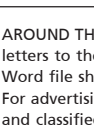
Rebecca Myhand is a pro bono coordinator for the Baton Rouge Bar Foundation.



Laurie Kadair Redman, a solo practitioner, is a member of the Technology Committee and the Solo/Small Firm Section.



Gail S. Stephenson, an assistant editor of **Around the Bar**, is the director of legal analysis & writing and an assistant professor of law for the Southern University Law Center.



Jacques Vignes, Director of Automation and Technology for the U.S. District Court, Middle District of Louisiana, is a contributing writer.

Judge Darrell White (Ret.), a former BRBA Director-at-Large (1978) and Baton Rouge City Court judge, is a contributing writer. He now consults on family-strengthening issues for Louisiana Family Forum.



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P. O. Box 2241, Baton Rouge, LA 70821
Phone (225) 344-4803 • Fax (225) 344-4805
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Donna Buuck Education Coordinator 214-5556
Bonnie Durbin Receptionist 344-4803
R. Lynn S. Haynes Pro Bono Coordinator 214-5558
Susan Kelley Office Manager 214-5559
Pamela Labbe Communications Coordinator 214-5560
Carole McGehee Lawyer Referral Coordinator 214-5557
Rebecca S. Myhand Pro Bono Coordinator 214-5561
Julie Ourso Bookkeeper 214-5572

PUBLICATIONS COMMITTEE

Editor: Edward J. Walters Jr.— 766-1100

Assistant Editors:

Vincent P. Fornias — 769-4553
Gail S. Stephenson — 771-4900, ext. 216

Graphic Design / Ad Sales:
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PHONE: (225) 336-9386
FAX: (225) 336-4009

JACK PIERCE

E-MAIL: jackpierce1@cox.net

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Historical significance of a Kentucky colonel named Harlan

BY JUDGE DARRELL WHITE (RET.)

What do a Kentucky colonel named Harlan, a “colorblind” constitution and an old Bible have in common? Well, for starters, this colonel is known—not for fried chicken—but for his principled stand in support of constitutional equality and against “separate-but-equal” Jim Crow sentiments that plagued America following the War Between the States. Justice Thurgood Marshall picked himself up in low moments by reading aloud from this judge’s prose and admired him above any justice who ever sat on the Supreme Court of the United States.¹ The little-known story of this Harlan’s March 12, 1906, legacy of a study Bible to the Supreme Court launched a flyleaf-signing tradition that has been handed down from justice to justice without exception to the present day. Regarded by some as a “doctrinal prophet,²” attention drawn to the “Harlan Bible” story may further elevate the stature of our 45th Supreme Court Justice—John Marshall Harlan I (1833-1911). A century later, Harlan’s life offers a powerful character lesson, and it is fitting—if ironic—to feature this former slave owner during Black History Month.

Harlan grew up in antebellum Kentucky as a member of what has been described as “the southern aristocracy.³” He was the sixth of nine children born into a prominent Kentucky family that owned household slaves. His father, James, was an influential attorney who served in Congress and later was Kentucky’s secretary of state and attorney general. Harlan’s namesake was the legendary chief justice, John Marshall, whom his father greatly admired. Unlike many of his contemporaries, Harlan had the privilege of a formal education, and when appointed to the Supreme Court in 1877, was the only graduate of a formal law school to sit on that Court’s panel. In a lengthy autobiographical letter he wrote to his son only three months before his death, Harlan recollects many features of his fascinating life, including sitting at his father’s feet listening to orations by the great Whig statesman Henry Clay.⁴

In the pre-war border state of Kentucky, emotions ran high on both sides of the slavery and secession issues. With family background influencing his ethnic attitudes,



the young Harlan vigorously defended the property rights of slave owners, believing that government should not interfere. Yet even as he applauded the *Dred Scott* decision and opposed Abraham Lincoln—and subsequently his Emancipation Proclamation, he treasured America’s perpetual union and enlisted in the Union Army in 1861, mustering and commanding a regiment to preserve our Constitution against what he viewed as the rebellion of secessionists. Having served with distinction,⁵ in 1863 Harlan resigned his

colonel’s commission in the 10th Kentucky Volunteer Infantry in order to attend to pressing family business prompted by his father’s unexpected death.

Following the conflict, Harlan gradually accepted the reconstruction amendments as having become integral to the Constitution. Partly from practical political considerations and partly from revulsion at vicious acts of violence of that period, Harlan reversed his position on the slavery issue and spoke out boldly in opposition to the execrable institution.⁶ In one such speech in 1871, Harlan admitted:

I have lived long enough to feel and declare that...the most perfect despotism that ever existed on this earth was the institution of African slavery...With slavery it was death or tribute...It knew no compromise, it tolerated no middle course. I rejoice that it is gone...Let it be said that I am right rather than consistent.

Plessy v. Ferguson presented Harlan with unparalleled opportunity to demonstrate that sincerity. At issue was a Louisiana law compelling segregation of ethnic groups in rail coaches. By affirming that law’s constitutionality, Harlan’s colleagues countenanced “separate but equal” as America’s judicially approved status for race relations. Harlan stood alone in vigorous dissent:

In the eye of the law, there is in this country no superior, dominant, ruling class of citizens. There is no caste here. Our constitution is colorblind, and neither knows nor tolerates classes among citizens. In respect of civil rights, all citizens are

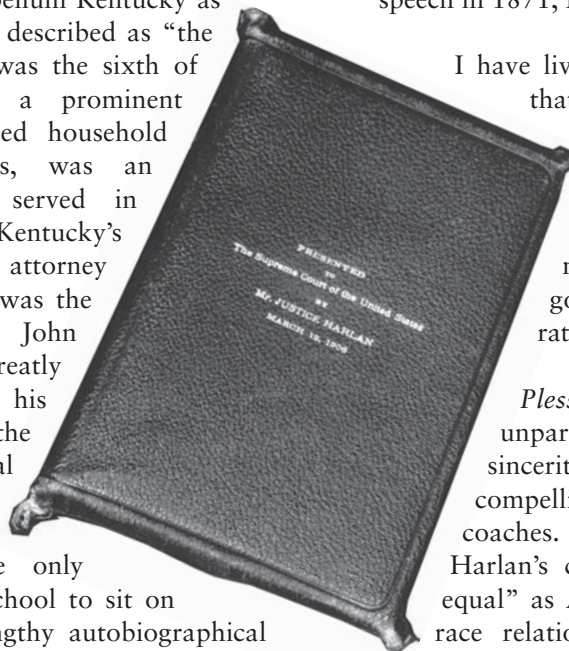


PHOTO BY STEVEN PETTEWAY / COLLECTION OF THE SUPREME COURT OF THE UNITED STATES

Presented to the Supreme Court of the United States by Mr. Justice Harlan - 12th 1900

Melville M. Fuller
 John M. Harlan
 David Brewer
 Henry B. Brown
 E. D. White
 R. B. Howell
 Joseph McKenna
 Oliver Wendell Holmes
 William R. Day
 William D. Moody
 Horace H. Lurton
 Charles E. Hughes
 Willis Van Devanter
 Joseph R. Lamar
 Mallon Putney
 J. C. McReynolds

Signatures in the Harlan Bible

John M. Harlan
 David Brewer
 Henry B. Brown
 E. D. White
 R. B. Howell
 Joseph McKenna
 Oliver Wendell Holmes
 William R. Day
 William D. Moody
 Horace H. Lurton
 Charles E. Hughes
 Willis Van Devanter
 Joseph R. Lamar
 Mallon Putney
 J. C. McReynolds

Woman E. Burger
 Mary G. Blackman
 Thomas F. Powell, Jr.
 William H. Reisinger
 John Paul Thomas
 Emma Day Clouse
 Anthony J. ...
 Harry H. ...
 Clarence Shuman
 Jack ...
 Nell ...
 John ...
 ...

the bench—characterized as “an harangue”—was described thusly by the media:

[Harlan] pounded the desk, shook his finger under the noses of the Chief Justice and Mr. Justice Field, turned more than once almost angrily upon his colleagues of the majority, and expressed his dissent from their conclusions in a tone and language more appropriate to a stump speech at a Populace barbeque than to an opinion on a question of law before the Supreme Court of the United States.¹¹

Yet, on a personal level, Harlan was described as quiet, courteous, and good-humored, devoted to his family and revered by his students. His colleague Justice David Brewer remarked that Harlan “goes to bed every night with one hand on the Constitution and the other on the Bible, and so sleeps the sweet sleep of justice and righteousness.”¹²

Twelve years prior to his historic lone dissent in *Plessy v. Ferguson*, Harlan had also stood alone in dissent from his colleagues’ nullification of the 1875 Civil Rights Act—legislation that had affirmed the equality of all persons in public accommodations.¹³ And keen sensitivity to civil rights is evident in other of Harlan’s opinions.¹⁴

While more could be written about

Harlan’s prescient jurisprudence,¹⁵ what about this “Harlan Bible” flyleaf-signing tradition? To back up, while a panelist fielding law students’ questions over former Alabama Chief Justice Roy Moore’s controversial Ten Commandments monument, I was asked the question, “*What oath does a federal judge take?*” Confessing ignorance, I pledged to investigate.

To my surprise, I learned of unique features associated with the installation ceremony for justices of the Supreme Court of the United States and an unmistakable biblical allusion¹⁶ embedded in this Judicial Oath as it is called by the Supreme Court. Before taking office, America’s federal judges must each take an oath/affirmation that traces back to our nation’s very beginning. This Judicial Oath is codified today in 28 U.S. Code 453¹⁷ which, with one minor exception,¹⁸ is identical to language set forth in Section 8 of the Judiciary Act of 1789.¹⁹ That important legislation—passed during the first Congress under our Constitution—established America’s inferior federal court system and also prescribed the oath/affirmation of office requirement

equal before the law. The humblest is the peer of the most powerful....The arbitrary separation of citizens on the basis of race, while they are on a public highway, is a badge of servitude wholly inconsistent with the civil freedom and the equality before the law established by the Constitution. It cannot be justified upon any legal grounds.⁷

Harlan’s appointment to the Supreme Court in 1877 had come toward the end of the formal Reconstruction Period and while the nation was still healing from the War.⁸ During his almost 34 years on the Court, Harlan participated in over 14,000 decisions, compiling one of the longest tenures of any justice. During that time, his often solitary complaints earned Harlan a distinction as “The Great Dissenter.”⁹ Perhaps the last of the tobacco-chewing justices,¹⁰ Harlan was a passionate jurist who acknowledged that his emotions about a case sometimes showed. One dissent that he delivered impromptu from

for both clerks and judges of all the federal courts. In Section 7, the clerks' oath/affirmation is set forth, and it renders the ending "*So help me God*" distinctly optional.²⁰ In contrast, the oath/affirmation required of federal judges in the paragraph immediately following differs in that it leaves no opt-out for the concluding sentence, "*So help me God.*"²¹

My curiosity was aroused over this inspiring directive to "*administer justice without respect to persons*"²² as well as the mandatory ending, "*So help me God*" for the judges' oath as distinguished from that required of federal court clerks. Why isn't this obligatory²³ appeal to divinity a "religious test" prohibited by Article VI of the then brand-new Constitution? Didn't the principal drafters of the Judiciary Act of 1789—soon-to-be Chief Justice Oliver Ellsworth²⁴ and Justice William Paterson²⁵ (both of whom also simultaneously participated in drafting the First Amendment)—know that this "*So help me God*" requirement was on shaky constitutional footing?²⁶

To learn more, I called Retired Major General (MG) William Suter, Supreme Court Clerk, and asked him about America's majestic Judicial Oath.²⁷ He explained some fascinating facts, including how the justices, immediately after Senate confirmation, sign an oath so they can commence performing official duties; then they orally recite that same oath before the cameras. That is the "*Constitutional Oath*" required of all federal employees except the President and prescribed by 5 U.S.C. 3331.²⁸

Then MG Suter explained how the justices follow that activity by taking their ceremonial Judicial Oath in the courtroom, which commences with the new justice being seated in former Chief Justice John Marshall's chair (pictured above) before being called forward for the investiture. Next, MG Suter explained matter-of-factly, "Then they sign the Bible." What Bible you ask? The "Harlan Bible!" Maintained by the Supreme Court Curator, the Harlan Bible is presented to each justice shortly after taking office. So far, none of the over 60 justices since 1906 have declined invitation to sign the flyleaf, so the tradition endures to the present.²⁹

What possessed Justice Harlan—senior in longevity on the Court at the time—to donate this Bible to the Supreme Court in the first place? Perhaps we find a clue in sentiments he expressed—also in 1906—memorialized on the web site of Washington, D.C.'s historic New York

Avenue Presbyterian Church, where Justice Harlan was a leader and Bible teacher:

I believe the Bible is the inspired word of God. Nothing it commands may be safely or properly disregarded and nothing it condemns may be justified. No civilization is worth preserving that is not based on the teachings or the doctrines of the Bible.³⁰

That same year, Harlan stood against segregation within his church denomination's governmental structure.³¹ And virulent strains of racism were evident elsewhere in 1906—a Congolese pygmy was placed inside an orangutan's exhibit in the Bronx Zoo,³² race riots broke out in Atlanta,³³ and anti-Asian prejudice simmered.³⁴ Perhaps Harlan hoped that the Bible would serve as a reminder that

we are really all of "one blood,"³⁵ a sentiment later expressed by Dr. Martin Luther King Jr. in his famous "*I Have a Dream*" speech.³⁶

Why might Harlan's colleagues have joined this firebrand redhead by adding their signatures to his Bible's first flyleaf page? Insight into the shared worldview of some³⁷ of those justices may be seen in the immigration case of *Rector of Holy Trinity Church v. United States*.³⁸ The facts concerned the application of an 1885 Act of Congress prohibiting the importation of alien laborers.³⁹

How would the Supreme Court apply that restriction to Holy Trinity Church's contract with an English minister? That unanimous panel went to great lengths to vindicate the New York City church's hiring practice and concluded with a declaration that "this is a Christian nation."⁴⁰ The ruling noted approvingly the requisite "*So help me God*" ending of oaths of office and specifically singled out with favor a Maryland constitutional provision demanding an acknowledgement of God by officeholders.

Ironically, in just under 70 years, Harlan's namesake grandson, Justice John Marshall Harlan II (1899-1971) would join a unanimous Earl Warren panel that changed the course of American history⁴¹ by nullifying as unconstitutional that precise 200-year-old Maryland Constitution's requirement that officeholders declare a belief in the existence of God as a prerequisite for holding public office.⁴² To borrow a phrase from Chief Justice William Rehnquist, "history must judge"⁴³ which Harlan's view of religious free exercise better serves to



PHOTO BY FRANZ JANTZEN / COLLECTION OF THE SUPREME COURT OF THE UNITED STATES

“secure the blessings of liberty to ourselves and our posterity.”⁴⁴

Regarding John Marshall Harlan’s legacy, the only two-time signer of the Harlan Bible noted, “Dissents are appeals to the brooding spirit of the law, to the intelligence of another day.”⁴⁵ Of Harlan’s dissents, we the posterity can be grateful that he kept his mind and pen focused on another day. And this glimpse at the “Harlan Bible” flyleaf signing tradition should remind us of the source of our rights, secured⁴⁶ by the Constitution and animated by that “promissory note”⁴⁷ to all Americans, born and unborn, our Declaration of Independence. The Supreme Court Curator reports that several blank flyleaf pages still remain at the back of The Book.

¹ In *Plessy v. Ferguson*, 163 U.S. 537 (1896), the Supreme Court was confronted with the constitutionality of a Louisiana law that mandated separate but equal facilities for passengers in railway cars. Justice John Marshall Harlan’s lone dissent is widely hailed today as more consistent with our constitutional values and deserving of respect than the Court’s majority opinion. Discussed at *Harlan’s Great Dissent*, by Charles Thompson, published in *Kentucky Humanities*, 1996 No. 1 issue, page 2, available at <http://library.louisville.edu/law/harlan/harlthom.html> (accessed 10/20/06).

² *Judges as Prophets: A Coverian Interpretation*, by Ronald R. Garet, page 6, <http://www.usc.edu/dept/law/symposia/judicial/pdf/garet.pdf> (accessed 12/08/06). When it mattered most, Harlan stood against what University of Chicago Law Professor Philip Kurland called the “derelicts of constitutional law”—cases such as *Dred Scott* and *Plessy v. Ferguson*. See <http://www.highbeam.com/DocPrint.aspx?DocId=1G1:5053657> (accessed 12/18/06).

³ Oyez, U.S. Supreme Court Multimedia Resource, http://www.oyez.org/oyez/resource/legal_entity/44/print (accessed 10/13/06).

⁴ Harlan also explains his decision to enlist in the Union cause to preserve the Constitution and leaves fascinating glimpses of his war experiences, including his capture of civilian hostages to thwart lynchings, his commandeering of a vessel on which he later learned General U.S. Grant had been sleeping, and his having shot at a group of Confederate soldiers that included fellow Kentuckian Horace Lurton, a soon-to-be-Supreme Court colleague. That memorable letter may be viewed online at <http://library.louisville.edu/law/harlan/civilwar.pdf> (accessed 12/18/06). On a personal note, Harlan’s letter is dated July 4, 1911, which is the very day on which my father—former BRBA member, Gordon Morris White I (1911-2002)—was born.

⁵ Unknown to Harlan, at the time of his resignation, President Lincoln had already nominated him to the rank of Brigadier General.

⁶ Harlan’s attitude may have been impacted by the fact that he had an older slave half-brother, Robert Harlan. Ironically, the most prominent current internet reference to “Harlan” and “Bible” involves the Supreme Court’s 2005 denial of review involving the Colorado murder conviction of a Robert Harlan whose death sentence was reversed because the jury had consulted a Bible during their deliberations: See, for example, “High Court Lets Stand No Bible Ruling” at <http://www.csmonitor.com/2005/1004/p03s01-usju.html> (accessed 12/06/06).

⁷ 163 U.S. 537, 559 and 562 (1896).

⁸ Readers will be intrigued to learn that, along his path to his Supreme Court appointment, Harlan’s political career involved straightening out a disputed Louisiana election. After Rutherford Hayes was declared the winner of the 1876 presidential election, he appointed a commission to determine which of two Louisiana governments was legitimate, and one of the commissioners was Harlan.

⁹ While Harlan delivered the opinion of the Court in 745 cases, he dissented in over 300 others. Professor Loren Beth, in his 1955 article “Justice Harlan and the Uses of Dissent,” observed that Harlan’s “...heart led him to sound conclusions even when his logic and legal knowledge failed him. If anyone in American judicial history really deserves the title of ‘The Great Dissenter,’ Justice John Marshall Harlan of Kentucky is the man.” From “John M. Harlan,” by Louis Filler, published in *The Justices of the United States Supreme Court, 1789-1969, Volume II*, Chelsea House Publishers (1969), p 1294.

¹⁰ *Supra*, Note 3.

¹¹ Harlan’s dissent in *Pollock v. Farmer’s Loan and Trust Co.*, 158 U.S. 601 (1895), as described in *The Justices of the United States Supreme Court, 1789-1969, Volume II*, *Supra*, Note 9 at 1286-7.

¹² *Judicial Enigma: The First Justice Harlan*, by Tinsley E. Yarbrough, (1995) viii, referenced at <http://www.usc.edu/dept/law/symposia/judicial/pdf/garet.pdf> (accessed 12/18/06).

¹³ *Civil Rights Cases*, 109 U.S. 3 (1883). A fascinating story is told of how Harlan’s wife, Mallie, inspired her husband as he struggled to compose this dissent by placing on his desk the very inkstand used by former Chief Justice Roger Taney in his authorship of the detestable *Dred Scott v. Sandford* opinion that denied the personhood of slaves. Recounted Mallie, “The memory of the historic part that Taney’s inkstand had played in the *Dred Scott* decision, in temporarily tightening the shackles of slavery upon the Negro race...seemed to act like magic in clarifying my husband’s thoughts....His pen fairly flew on that day and...he soon finished the dissent.” The Great Dissenter: John Marshall Harlan, 1833-1911, by Frank B. Latham (1970), pp. 92-93. An interview of Justice Ruth Bader Ginsburg regarding this subject is available at <http://www.npr.org/programs/morning/features/2002/may/ginsburg/> (accessed 12/18/06).

¹⁴ In *Strauder v. West Virginia*, 100 U.S. 303 (1880), Harlan voted to nullify a West Virginia law restricting jury service to whites. In *Wong Wing v. United States*, 163 U.S. 228 (1896), Harlan voted to nullify the “Chinese Exclusion Act” that had denied jury trial while imposing imprisonment at hard labor and deportation to Chinese persons convicted of unlawful entry to or presence in the United States. In *Berea College v. Kentucky* 211 U.S. 45 (1908), Harlan dissented from a ruling that disestablished a desegregated co-educational school founded in 1855. Harlan asked, “Have we become so inoculated with prejudice of race that an American Government, professedly based on the principles of freedom, and charged with the protection of all citizens alike, can make distinctions between such citizens in the matter of their voluntary meeting for innocent purposes simply because of their respective races?” *Id.* at 69.

¹⁵ Harlan’s last dissent, shortly before his death, addressed the judicial activism controversy swirling today: “illegitimate and unconstitutional practices get their first footing by silent approaches and slight deviations from legal modes of legal procedure.” He continued, “After many years of public service at the national capital, and after a somewhat close observation of the conduct of public affairs, I am impelled to say that there is abroad in our land a most harmful tendency to bring about the amending of constitutions and legislative enactments by means alone of judicial construction.” *Standard Oil v. United States*, 221 U.S. 1 at 105 (1910).

¹⁶ Such examples are not uncommon to the founding era. Political scientists have concluded that the Bible accounts for 34 percent of founding-era source references. “The Relative Influence of European Writers on Late Eighteenth-Century American Political Thought,” Donald S. Lutz, 78 *The American Political Science Review*, 189-197 (Mar., 1984).

¹⁷ “Each justice or judge of the United States shall take the following oath or affirmation before performing the duties of his office: ‘I, ___ XXX, do solemnly swear (or affirm) that I will administer justice without respect to persons, and do equal right to the poor and to the rich, and that I will faithfully and impartially discharge and perform all the duties incumbent upon me as ___ under the Constitution and laws of the United States. *So help me God.*’”

¹⁸ For reasons still unclear to the writer, this judicial oath was changed slightly in December 1990. The phrase “according to the best of my abilities and understanding, agreeably to the Constitution” was replaced with the language “under the Constitution.” No change was made to the oath’s conclusion, “*So help me God.*”

¹⁹ The formal title is “An Act to establish the Judicial Courts of the United States” <http://memory.loc.gov/cgi-bin/ampage?collId=llac&file=002/llac002.db&recNum=481> (accessed 12/21/06).

²⁰ Section 7 provides “And be it [further] enacted, That the Supreme Court, and the district courts shall have power to appoint clerks for their respective courts, and that the clerk for each district court shall be clerk also of the circuit court in such district, and each of the said clerks shall, before he enters upon the execution of his office, take the following oath or affirmation, to wit: ‘I, A. B., being appointed clerk of , do solemnly swear, or affirm, that I will truly and faithfully enter and record all the orders, decrees, judgments and proceedings of the said court, and that I will faithfully and impartially discharge and perform all the duties of my said office, according to the best of my abilities and understanding. So help me God.’ *Which words, so help me God, shall be omitted in all cases where an affirmation is admitted instead of an oath.* And the said clerks shall also severally give bond, with sufficient sureties, (to be approved of by the Supreme and district courts respectively) to the United States, in the sum of two thousand dollars, faithfully to discharge the duties of his office, and seasonably to record the decrees, judgments and determinations of the court of which he is clerk.” (Emphasis added).

²¹ Section 8 provides “And be it further enacted, That the justices of the Supreme Court, and the district judges, before they proceed to execute the duties of their respective offices, shall take the following oath or affirmation, to wit: ‘I, A. B., do solemnly swear or affirm, that I will administer justice without respect to persons, and do equal right to the poor and to the rich, and that I will faithfully and impartially discharge and perform all the duties incumbent on me as, according to the best of my abilities and understanding, agreeably to the constitution, and laws of the United States. *So help me God.*” (Emphasis added).

²² Among character qualities repeated in scripture is that judges be not “*respecters of persons.*” With a total of eight biblical references, four point to this feature of God. “[There is] no iniquity with the Lord our God, nor *respect of persons*, nor taking of gifts.” (2 Chronicles 19:7). “Then Peter opened [his] mouth, and said, Of a truth I perceive that God is no *respector of persons.*...” (Acts 10:34). “For there is no *respect of persons* with God.” (Romans 2:11). “And if you call on the Father, who without *respect of persons* judges according to every man’s work, pass the time of your sojourning [here] in fear.” (1 Peter 1:17). Another four references point to this qualification of earthly judgment. “You shall not *respect persons* in judgment; [but] you shall hear the small as well as the great; you shall not be afraid of the face of man; for the judgment [is] God’s....” (Deuteronomy. 1:17). “You shall not wrest judgment; you shall not *respect persons.*...” (Deuteronomy 16:19). “These [things] also [belong] to the wise. [It is] not good to have *respect of persons* in judgment.” (Proverbs 24:23). “But he that does wrong shall receive for the wrong which he has done: and there is no *respect of persons.*” (Colossians 3:25). (King James version).

²³ Justice O’Connor’s concurrence in *Elk Grove Unified School District v. Newdow*, 542 U.S. 1 at page 36 footnote (2004) opines that this “*So help me God*” ending for the judicial oath required by 28 U.S.C. 453 is “optional.” However, the writer is aware of no indication that Congress shares her view or any example of a federal judge who has been willing to test her premise at the moment of installation into office.

²⁴ Ellsworth was an influential member of the Constitutional Convention, who, along with Roger Sherman, proposed the “Connecticut Compromise” resolving the deadlock over state representation. Ellsworth was elected to the first Senate under the Constitution and led the committee charged with framing the structure for the federal courts. He is credited with being the main writer of the Judiciary Act of 1789 that laid out in detail the makeup and composition of the federal courts. One commentator

notes with admiration that “aside from a few minor alterations, the structure of the federal judiciary remains the same to this day.” *The Founding Fathers: The Men Behind the Nation*, 175-76 John S. Bowman, Ed. (2005). Ellsworth also worked on the draftsmanship of the First Amendment. After his legislative service, Ellsworth served as Chief Justice of the Supreme Court from 1796-1800. Ironically the landmark 1961 case, *Torcaso v. Watkins*, America’s first Article VI “no religious test oaths” Supreme Court ruling, approvingly quotes Ellsworth specifically for “his strong arguments against religious test oaths” 367 U.S. 488, 494, n. 9, notwithstanding Ellsworth’s writing a requirement into the Judiciary Act of 1789 that federal judges’ oaths must end with the utterance, “So help me God.” See Section 8 of Judiciary Act of 1789, now codified as 28 U.S.C. 453 at Notes 17 and 21, *supra*.

²⁵ Paterson was a signer of the Constitution and a U.S. Senator from New Jersey (1789-1790), during which latter period he participated in drafting the First Amendment and is credited with co-authoring (with Oliver Ellsworth) the Judiciary Act of 1789. The first nine sections of the Judiciary Act of 1789 are in Paterson’s own handwriting. President George Washington appointed Paterson to the Supreme Court where he served as an associate justice from 1793-1806. *Soldier-Statesmen of the Constitution*, 166-67 Robert K. Wright Jr. and Morris J. MacGregor Jr. (1987).

²⁶ America’s founders regarded public acknowledgement of God as a self-evident philosophy of government set forth in our charter, the Declaration of Independence, to which reference is made in the Constitution’s conclusion (Article VII). That “Unanimous Declaration”—with four distinct references to divinity—still appears at Page One, Volume One of the U.S.C. as comprising the first of America’s organic laws. Because the Constitution’s legitimacy depends upon the Declaration of Independence, the former’s powers cannot contradict the latter’s principles. For, if the Declaration is not an actual law both antecedent and superior in authority to the Constitution as well as the source of authority for “We the People” to enact the Constitution, then the Constitution itself is illegitimate. Before the founders could enact their own laws, binding on anyone, including themselves, Americans had to gain legal independence from Great Britain. They secured that independence under the legal auspices of the Declaration. Therefore, they could enact only such subsequent laws as were entirely consistent with the principles the Declaration set forth. The Supreme Court has acknowledged that “[W]e are a religious people whose institutions *presuppose* a Supreme Being.” *Zorach v. Clausen* 343 U.S. 306, 313 (1952) (Emphasis added).

²⁷ Major General (Retired) William Suter is a 1962 Tulane Law School graduate and was Commandant of the U.S. Army’s Judge Advocate General Corps School when I had attended as a Louisiana Army National Guardsman.

²⁸ “Oath of Office—An individual, except the President, elected or appointed to an office of honor or profit in the civil service or uniformed services, shall take the following oath: ‘I, AB, do solemnly swear (or affirm) that I will support and defend the Constitution of the United States against all enemies, foreign and domestic; that I will bear true faith and allegiance to the same; that I take this obligation freely, without any mental reservation or purpose of evasion; and that I will well and faithfully discharge the duties of the office on which I am about to enter. *So help me God.*’ This section does not affect other oaths required by law.” (Emphasis added). It was my privilege to administer a comparable oath to our son, Gordon White II, when he graduated from the Air Force Academy in May 2006.

²⁹ Charles Evan Hughes had a break in service on the Supreme Court and signed the Harlan Bible twice.

³⁰ <http://www.nyapc.org/history/?name=Justice%20Harlan> (accessed 12/06/06).

³¹ “When in 1906 the Washington, D.C. Presbytery voted to reunite its Cumberland Presbyterian Church and Presbyterian Church USA congregations, Harlan was one of two Presbytery members to vote against the reunion, since the reunification permitted segregated congregations wherever people wanted to organize them.”

Discussed at <http://www.nyapc.org/history/?name=Justice%20Harlan> (accessed 12/08/06).

³² <http://www.npr.org/templates/story/story.php?storyId=5787947> (accessed 12/08/06).

³³ <http://www.npr.org/templates/story/story.php?storyId=6106285> and <http://www.1906atlantacerriot.org/> (accessed 12/08/06).

³⁴ The “Asiatic Exclusion League” had been formed the year before in 1905, and Congress’s focus was on the immigration rights of “free white persons.” Discussed in *Takao Ozawa v. United States*, 260 U.S. 178 (1922).

³⁵ Acts 17:26, Holy Bible (King James version). In 1875, Harlan said, “Here those people [Blacks] are and here they will remain. *They were created as we have been, in the image of the Maker*, and every dictate of humanity, to say nothing of self-interest, imperatively demands that political organizations shall cease to keep alive the prejudices and passions which grew out of the abolition of the institution of slavery.” See generally, www.onehumanrace.com (accessed 12/18/06).

³⁶ “When we let freedom ring, when we let it ring from every village and every hamlet, from every state and every city, we will be able to speed up that day when all of God’s children, black men and white men, Jews and Gentiles, Protestants and Catholics, will be able to join hands and sing in the words of the old Negro spiritual, ‘Free at last! Free at last! Thank God Almighty, we are free at last!’” Dr. Martin Luther King Jr. “I Have a Dream” Speech, Aug. 28, 1963, delivered on steps of the Lincoln Memorial in Washington, D.C.

³⁷ The first four signers of the Harlan Bible, Chief Justice Melville Fuller and Justices John Marshall Harlan, David Brewer, and Henry Brown, had each joined in the unanimous 1892 Holy Trinity Church opinion. The next justice to sign the Harlan Bible was Louisiana’s own Edward Douglas White, who joined the Supreme Court in 1894. Insight into White’s worldview is offered by LSU Law Professor Paul Baier, husband of BRBA President Barbara Baier. Professor Baier is also the playwright and director of “Father Chief Justice” and shares, “White’s deep religious convictions may have had something to do with the nomination. Sometime before the nomination, at a party given by one of White’s fellow senators, President Cleveland overheard White ask if there was a Catholic church nearby where he could attend early Mass. ‘I made up my mind,’ said [President Grover] Cleveland, ‘that there was a man who was going to do what he thought was right; and when the vacancy came, I put him on the Supreme Court.’ B. Perry, *And Gladly Teach* 146-47 (1935).” 43 La. L. Rev. 1001, 1004 n. 14 (1983).

³⁸ 143 U.S. 457 (1892). Accessible online at <http://supreme.justia.com/us/143/457/case.html> (accessed 12/18/06).

³⁹ “The law is no respecter of *parsons*” punned one editorialist over Congress’ failure to exempt ministers alongside “actors, artists, lecturers, singers, or personal servants” from the Alien Contract Labor Act’s hiring restrictions. The Church claimed “free exercise” protection. *Holy Trinity*, 143 U.S. at 471.

⁴⁰ “Not until 1961 was this ‘declaration of belief [in God]’ ...invalidated.” Leonard F. Manning, *The Law of Church-State Relations in a Nutshell* 3 (St. Paul: West Publishing Co., 1981). Another commentator writes, “The Constitution required an oath of office, but prohibited a religious test; an oath, however, presupposed a belief in God; therefore, only under the most extreme and absurd application of Article VI could a belief in God have been considered a religious test. Consequently, when the *Torcaso* Court struck down the requirement of belief in God to hold office, it essentially struck down the requirement that public officials take an oath to uphold the Constitution.” David Barton *Original Intent* 39 (1996). Yet moral-absolutism remains embedded in America’s judicial system as all witnesses, before testifying, must declare to tell the truth by oath/affirmation administered in a manner calculated to *awaken the conscience*. See Federal Rules of Evidence, Rule 603. If America’s institutions *presuppose* the existence of a Supreme Being, an appeal to that Supreme Being for the performance of our oaths is logical. See, Note 26, *supra*.

⁴² The watershed case of *Torcaso v. Watkins*, 367 U.S. 488 (1961), was the Supreme Court’s first Article VI ruling interpreting the “no

religious test” clause of the officeholders’ oath/affirmation requirement. Roy Torcaso was denied a commission as a Maryland notary public upon his refusal to sign that state’s affirmation requiring “a declaration of belief in the existence of God” per Maryland’s Constitution’s Declaration of Rights, Article 37. Torcaso had lost in the Maryland state courts on a finding that the qualification of office was self-executing: “The petitioner is not compelled to believe or disbelieve, under threat of punishment or other compulsion. True, unless he makes the declaration of belief, he cannot hold public office in Maryland, but he is not compelled to hold office.” *Id.* at 495. The Supreme Court’s reversal and nullification of Article 37 failed to note that the same Maryland Constitution’s Declaration of Rights also protected Torcaso’s “free exercise” of religion in Article 36. That the word “religion” meant a denominational test and did not embrace “irreligion” (atheism) is evident from Article 36’s expectation that one “believes in the existence of God...” See Note 26, *supra*.

⁴³ In a lengthy dissent from the Supreme Court’s majority opinion nullifying Alabama’s moment of silent prayer statute, then-Justice Rehnquist declared, “History must judge whether it was the Father of his Country in 1789, or a majority of the Court today, which has strayed from the meaning of the Establishment Clause.” *Wallace v. Jaffree*, 472 U.S. 38, 113 (1985).

⁴⁴ Harlan II was an associate justice from 1955 until 1971. Like his grandfather, he shared a concern for ethnic equality. See *NAACP v. Alabama*, 357 U.S. 449 (1958); *Gomillon v. Lightfoot*, 364 U.S. 339 (1960); and *Loving v. Virginia*, 388 U.S. 1 (1967). However these two Harlan Bible signers held different worldviews concerning the relative importance of the Bible in public affairs. When invited, Harlan I declined to depart from the founders’ meaning of the word “religion” as expressed in the First Amendment. See *Reynolds v. United States*, 98 U.S. 145, 162-64 (1878), and *Davis v. Beason*, 133 U.S. 333, 342 (1890). In contrast, Harlan II not only abrogated a state’s prerogative to insist on God-acknowledging oaths by public officeholders, but he specifically recognized that a number of “religions” (including “secular humanism”) are entitled to constitutional protection (See *Torcaso*, at n. 11). Harlan II also blazed a trail we still walk by removing school prayer and Bible readings from America’s public schools beginning in the early 1960’s. See *Engel v. Vitale*, 370 U.S. 421 (1962), and *Abington Township School Distr. v. Schempp*, 374 U.S. 203 (1963). How far will the word “religion” be stretched? As this article goes to press, Phillip Distasio (34) is defending himself against Ohio drug and pedophilia charges on grounds that the conduct constitutes “sacred rituals” of his religion. Distasio claims to be a “pagan friar” and member of a religion called Arcadian Fields Ministries. He said, “I’m a pedophile. I’ve been a pedophile for 20 years. The only reason I’m charged with rape is that no one believes a child can consent to sex. The role of my *ministry* is to get these cases out of the courtrooms.” <http://www.lifesite.net/ldn/2006/aug/06080304.html> (emphasis added)(accessed 12/08/06).

⁴⁵ Chief Justice Charles Evan Hughes, attributed at C.E. Hughes, *The Supreme Court of the United States* 68 (1928), noted in K.M. Zobell, *Division of Opinion in the Supreme Court: A History of Judicial Disintegration*, (1959) 44 Cornell L.Q. 186, 211 and http://en.wikiquote.org/wiki/Charles_Evans_Hughes (accessed 12/04/06).

⁴⁶ The Declaration of Independence notes that civil government’s purpose is to *secure* rights that are endowed by a Creator. The Constitution’s Preamble declares that among its purposes is to *secure* blessings of liberty to our posterity. And Thomas Jefferson’s Memorial admonishes us that the liberties of a nation cannot be *secure* if their only firm basis—“a conviction in the minds of the people that these liberties are a gift from God”—were to be removed.

⁴⁷ “When the architects of our republic wrote the magnificent words of the Constitution and the Declaration of Independence, they were signing a *promissory note* to which every American was to fall heir. This note was a promise that all men, yes, black men as well as white men, would be guaranteed the inalienable rights of life, liberty and the pursuit of happiness.” See Note 36, *supra*. (emphasis added).

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Douglas County, Georgia
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News

FEBRUARY 10, 2012

HARLAN PRESENTATION BIBLES TO BE GIVEN TO DOUGLAS COUNTY JUDGES CALDWELL, CAMP AND MCCLAIN

Citizen's Hall, Douglas County Courthouse

Justice John Marshall Harlan gave a Bible to the Supreme Court of the United States in 1906, and it has ever after been known as the "Harlan Bible". It is maintained by the Curator of the Supreme Court, and its flyleaf has been signed by every Supreme Court Justice since that time.

The American Judicial Alliance/Retired Judges of America chooses Judges throughout the Nation to present replica copies of the Harlan Bible. "By placing commemorative signatory Bibles in America's Courts in the tradition of Justice Harlan, the AJA is 'awakening the conscience of One Nation Under God'" (from their web site, <http://ajatoday.com>).

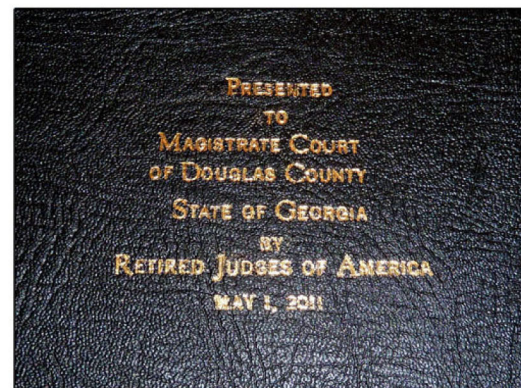
The presentation will be made by (retired) Judge Darrell White, founder and President of the Retired Judges of America. Judge White retired in 1999 following twenty years of elective service on the Baton Rouge, Louisiana, City Court. He continued serves as ad hoc Judge by appointment of the Louisiana Supreme Court, and is a hearing officer for the Louisiana State Licensing Board for Contractors.

Judge White will be presenting replica Harlan Bibles to Douglas County Magistrate Court Judge Barbara Caldwell, Magistrate Court Judge Susan Camp, and Superior Court Judge Beau McClain in a short ceremony at 1:30 p.m., Friday, February 10th, in Citizen's Hall of the Douglas County Courthouse. The Public is invited to attend.



Pressler Law School Attorney Fred Jones (center) is flanked by Judges Beau McClain, Barbara H. Caldwell, and Susan Camp and Retired Judge Darrell White, president of American Judicial Alliance

*Press Release Extract, Feb. 10, 2012



Harlan Bible Presented to Judge Mark Miley

CENTRAL — In ceremonies last Thursday, retired Judge Darrell White presented a replica of the Harlan Bible to Central City Justice of the Peace Mark Miley.

The Bible is virtually identical to a Bible presented to the United States Supreme Court by Justice John Marshall Harlan in 1906. Since then, every member of the Supreme Court through Justice Elena Kagan has signed the Bible.

The American Judicial Alliance, led by Judge White, is continuing this tradition by presenting replicas of the Harlan Bible to courts all across America. So far, more than 150 courts have received the Bible in ceremonies similar to the one held at Judge Miley's office.

The American Judicial Alliance emphasizes the biblical origins of the nation and the importance of America's Organic Laws, especially the Declaration of Independence and the Constitution of the United States.

America's Supreme Court Justices have acknowledged the importance of the Harlan Bible tradition. Justice Samuel Alito recently wrote



RETIRED Judge Darrell White (center) presented the Harlan Bible to Central Justice of the Peace **Mark Miley** (left) while Central magistrate **Phil Miley** (right) looked on.

what a "thrilling and awe-inspiring moment" it was when he signed his name to the Harlan Bible alongside "all the Justices for the past 100 years."

Former Justice **David Souter** said

that signing the Harlan Bible was the "most humbling thing he ever did."

Justice **John Marshall Harlan** (1833-1911) began the tradition by donating his personal Bible to the Court. Since that

time, every Supreme Court Justice has signed the Harlan Bible.

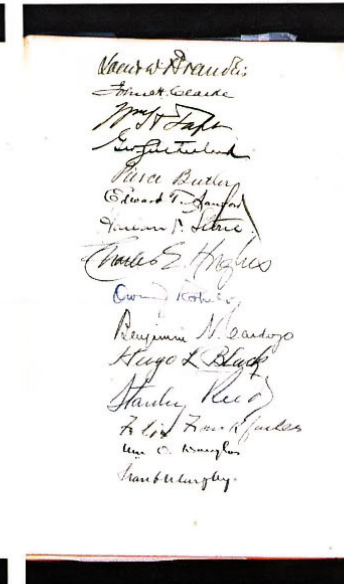
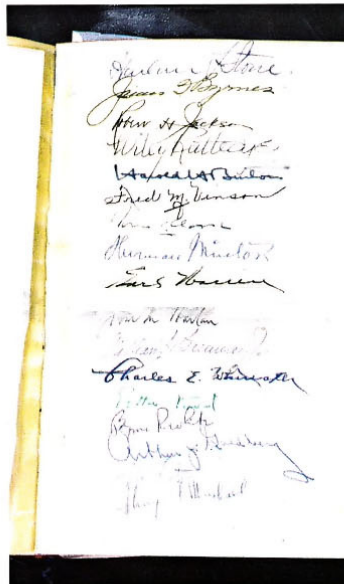
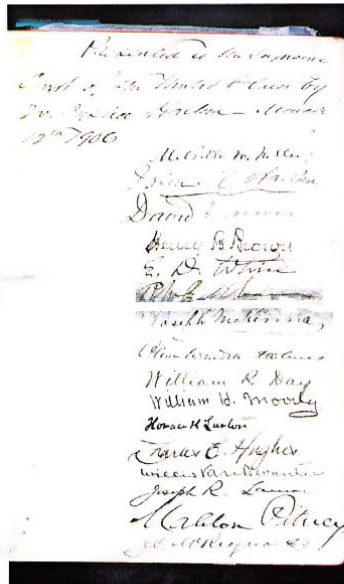
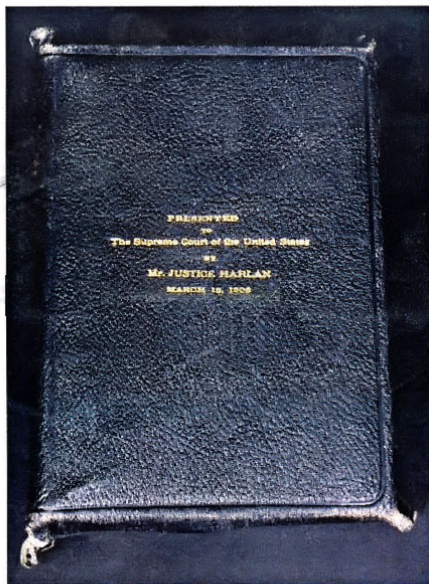
"We are so grateful to receive this Bible into our court. The Framers knew what they were doing when they established this nation. It's our duty to continue that vision," Judge **Mark Miley** said.

Witnessing the ceremonies was Judge **Phil Miley**, who is magistrate of the City of Central and Judge **Mark Miley's** father.

Judge **White** said, "American Judicial Alliance intends to place a Bible in every courtroom in America and to ask active and retired judges all across America to join the Harlan tradition of signing the Bible and utilizing them in their courts. Every judge who is awakened to our founding is another judge awakened to our future."

The group has presented the Harlan Bible to U.S. Circuit Courts of Appeal, state Supreme Courts, and district courts across the country.

For more information on the American Judicial Alliance and its related affiliate, Retired Judges of America, contact Judge **Darrell White** at dwhite@retiredjudges.org.



THE HARLAN BIBLE, which was presented to the Supreme Court in 1906 by Justice **John Marshall Harlan**, has been signed by every member of the court through Justice **Kagan**. A replica of the Harlan Bible was presented to Justice of the Peace **Mark Miley** for the archives of his court. Photos courtesy of Collection of the Supreme Court of the United States.



TWENTY-SECOND JUDICIAL DISTRICT COURT
STATE OF LOUISIANA

Raymond S. Childress
District Judge
Division "A"

Main Office: Washington Parish Courthouse
P. O. Box 608
Franklinton, LA. 70438
Office: 985-839-7845
Fax: 985-839-4011

St. Tammany Parish Justice Cent
701 N. Columbia St., Room 3068
Covington, LA. 70433
Office: 985-809-5305
Fax: 985-809-5309

September 29, 2009

Retired Judges Association
5656 College Drive
Baton Rouge, LA 70806

Attention: Judge Darrell White

Dear Judge White:

On behalf of the judges of the 22nd JDC, I wanted to thank you for appearing at our Court Opening, and for the wonderful Bible that your organization presented to us.

I particularly enjoyed your presentation. I found it to be very informative and appropriate for the occasion. I wish you could have spoken much longer.

Sincerely,

Judge Raymond S. Childress
Chief Judge, 22nd JDC

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NEW ORLEANS METRO CRIME AND COURTS NEWS
 Tracking local crime, criminal justice and courts news in metro New Orleans, Louisiana

Breaking News »
Traditions maintained and born in 22nd Judicial District Court
 By Cathy Hughes
 September 19, 2009, 1:35PM

Retired Baton Rouge City Court Judge Darrell White, founder and president of the nonprofit **Retired Judges of America**, delivered a Bible to the 22nd Judicial District Court. He says it's a tradition started by the U.S. Supreme Court in 1906 when U.S. Justice John Marshall Harlan gave what became known as the "**Harlan Bible**" to the high court, and since then its flyleaf has been signed by the justices after taking office.

White has said in the past that acknowledgment of God is absolutely inseparable from the American system of justice.

Court Administrator Adrienne Stroble said on Friday that she can see the practice of judges signing the Bible becoming a local tradition.



UNITED STATES COURT OF APPEALS
FOR THE FIFTH CIRCUIT

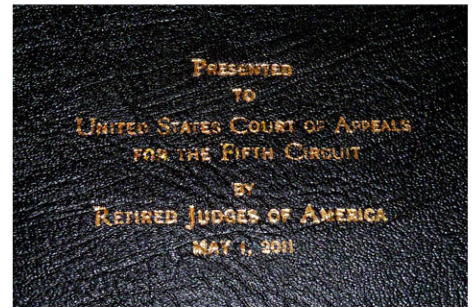
CHAMBERS OF
EDITH H. JONES
CHIEF JUDGE

12505 U.S. Courthouse
515 Rusk Avenue
Houston, TX 77002
Telephone (713) 250-5484

November 1, 2011

Judge Darrell White (Ret.)
American Judicial Alliance
5656 College Drive
Baton Rouge, LA 70806

Dear Judge White,



Thank you for visiting my chambers on October 4 along with Jason Stern to present to the Fifth Circuit a Thompson Bible, reproducing Justice Harlan's gift of a Bible to the Supreme Court a century ago. Your article and other historical research on the circumstances surrounding the Harlan Bible were new to me and to our colleagues, who were fascinated when I related the story at our court retreat a week later. I plan to place our Bible prominently in the Chief Judge's chambers in New Orleans as a reminder to all who visit that we, no less than the Supreme Court, remember our judgments are ultimately subject to a Divine standard.

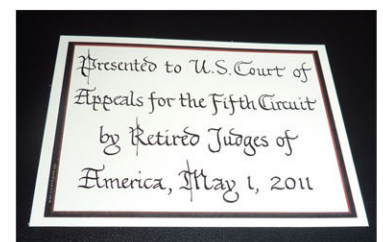
I wish you well in your efforts to deliver Bibles to many other courts in the United States.



Very truly yours,

A handwritten signature in cursive script that reads "Edith H. Jones".

Edith H. Jones



UNITED STATES DISTRICT COURT
SOUTHERN DISTRICT OF TEXAS
UNITED STATES COURTHOUSE
HOUSTON, TEXAS 77002

CHAMBERS OF
KENNETH M. HOYT

May 28, 2009

The Honorable Darrell White
Retired Judges of America
815 Louray Drive
Baton Rouge, Louisiana 70808



Dear Judge White:

It was a distinct honor to have been presented with the Thompson Chain-Reference Bible, in the tradition of the Harlan Bibles, in behalf of the United States District Court Southern District of Texas. It is good that the Retired Judges of America continue a great tradition started by Justice Harlan I over 100 years ago while he served as a justice on the United States Supreme Court.

Thank you again!

Sincerely,

A handwritten signature in black ink, appearing to read 'Kenneth M. Hoyt', with a long horizontal flourish extending to the right.

Kenneth M. Hoyt
United States District Judge

UNITED STATES DISTRICT COURT
NORTHERN DISTRICT OF FLORIDA
WINSTON E. ARNOW FEDERAL BUILDING
100 NORTH PALAFOX STREET
PENSACOLA, FLORIDA 32502

ROGER VINSON
SENIOR JUDGE

Telephone (850) 435-8444
FAX (850) 435-8489

June 16, 2011

Ret. Judge Darrell White
American Judicial Alliance
5656 College Dr.
Baton Rouge, LA 70806

Dear Judge White:

It has been a pleasure conversing with you about the "Harlan Bible" presented to the Supreme Court by the first Justice Harlan in 1906. It is a very interesting story and I appreciate the fact that you have discovered this historical event and publicized it.

I greatly enjoyed meeting you and your son, Hamilton, on June 4th. My wife Ellen was particularly impressed when you were able to recite Madison's "If Men Were Angels" from memory.

On behalf of my colleagues on the United States District Court for the Northern District of Florida, I want to express our appreciation to you for the specially personalized centennial edition of the Thompson Chain-reference Bible which you presented to our Court in the tradition of the Harlan Bible at the Supreme Court of the United States. It is my plan to have each of our current judges sign the Bible in order of their seniority on our Court. We also look forward to having each of our new judges continue the Harlan tradition of signing our Court's Bible.

Thank you and the American Judicial Alliance for the great work that you are doing.

Sincerely,



Roger Vinson



**UNITED STATES DISTRICT COURT
DISTRICT OF MASSACHUSETTS
1 COURTHOUSE WAY
SUITE 3110
BOSTON, MASSACHUSETTS 02210**

NATHANIEL M. GORTON
DISTRICT JUDGE

August 3, 2010

Retired Judge Darrell White
American Judicial Alliance
5656 College Drive
Baton Rouge, LA 70806

Dear Judge White:

On behalf of my colleagues on the United States District Court for the District of Massachusetts, I thank you for the specially engraved Thompson Chain-Reference Bible, presented in the tradition of the Harlan Bible at the United States Supreme Court.

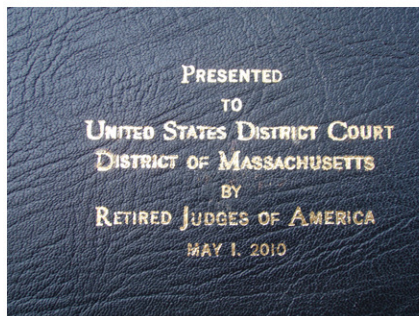
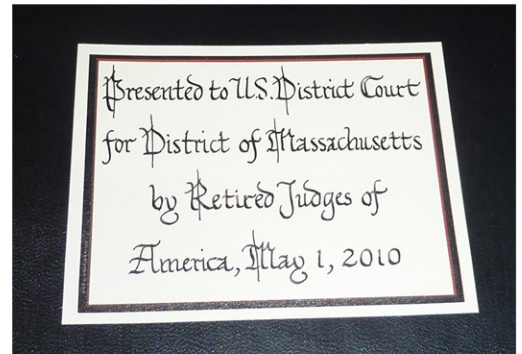
I enjoyed meeting with you and your daughter, Julie, in my chambers yesterday and discussing our mutual connections with Louisiana.

Thank you and the American Judicial Alliance for this beautiful, commemorative publication.

Sincerely,



Nathaniel M. Gorton





COURT OF CRIMINAL APPEALS
P.O. BOX 12308, CAPITOL STATION
AUSTIN, TEXAS 78711

SHARON KELLER
PRESIDING JUDGE

LAWRENCE E. MEYERS
TOM PRICE
PAUL WOMACK
CHERYL JOHNSON
MIKE KEASLER
BARBARA P. HERVEY
CATHY COCHRAN
ELSA ALCALA
JUDGES

LOUISE PEARSON
CLERK
512-463-1551

SIAN R. SCHILHAB
GENERAL COUNSEL
512-463-1597

May 26, 2011

Honorable Darrell White
American Judicial Alliance
5656 College Drive
Baton Rouge, LA 70806

Dear Judge White:

On behalf of the Court of Criminal Appeals, thank you for your gift of the Harlan Bible. We very much enjoyed our meeting with you and your grandson. Having read your article, "Historical Significance of a Kentucky Colonel Named Harlan," I appreciate your gift and its significance all the more.

The Court looks forward to joining the fine tradition to which you have introduced us. Thank you again.

Sincerely,

Sharon Keller



CHIEF JUSTICE
JAMES T. WORTHEN



CLERK
CATHY LUSK

JUSTICES
SAM GRIFFITH
BRIAN HOYLE

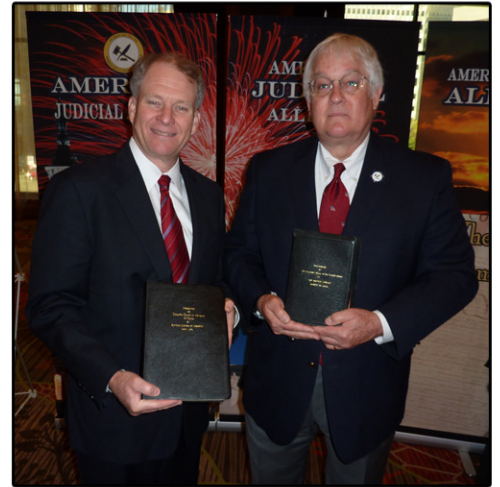
TWELFTH COURT OF APPEALS

CHIEF STAFF ATTORNEY
MARGARET HUSSEY

September 23, 2011

Judge Darrell White (Ret.)
Retired Judges of America
5656 College Dr.
Baton Rouge, LA 70806

RE: Gift of the Thompson Bible to the 12th Court of Appeals
by the Retired Judges of America



Dear Judge White:

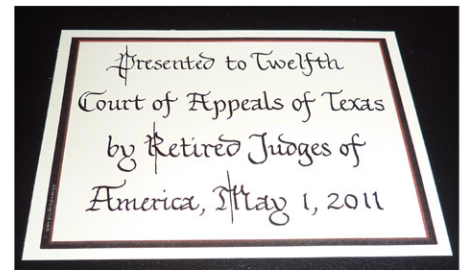
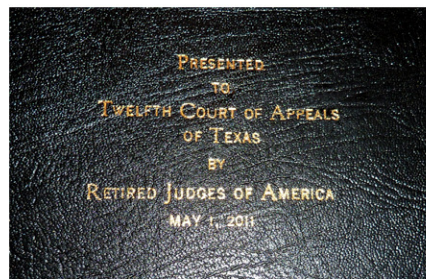
Thank you for the presentation earlier this week of the Thompson Bible to the Twelfth Court of Appeals. The Bible has been an integral part of our nation's history. The tradition our United States Supreme Court has established with the Harlan Bible is an excellent example. We plan to use this Bible in establishing a similar tradition here at the Twelfth Court of Appeals.

Thank you again for your precious gift. We hope your ministry will continue to be blessed.

Sincerely,

James T. Worthen
James T. Worthen

JTW:bj



1517 WEST FRONT STREET ■ SUITE 354 ■ TYLER, TX 75702 ■ TEL.: 903-593-8471 ■ FAX: 903-593-2193

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TED POE
2ND DISTRICT, TEXAS

COMMITTEES:
FOREIGN AFFAIRS
JUDICIARY

FOUNDER OF CONGRESSIONAL
VICTIM'S RIGHTS CAUCUS



Congress of the United States
House of Representatives
Washington, DC 20515-4302

WASHINGTON OFFICE:
430 CANNON HOUSE OFFICE BUILDING
WASHINGTON, DC 20515
PHONE: (202) 225-6565
FAX: (202) 225-5547

DISTRICT OFFICES:

HUMBLE
20202 U.S. HIGHWAY 59 NORTH
SUITE 105
HUMBLE, TX 77338
PHONE: (281) 446-0242
FAX: (281) 446-0252

BEAUMONT
505 ORLEANS
SUITE 100
BEAUMONT, TX 77701
PHONE: (409) 212-1997
FAX: (409) 212-8711

May 21, 2010

The Honorable Darrell White
American Judicial Alliance
Retired Judges of America
5656 College Drive
Baton Rouge, LA 70806

Dear Judge White,

It is with humble gratitude that I accept the Harlan Bible presented to me on May 3, 2010 on behalf of the 228th Criminal District Court of Harris County, Texas. I appreciate the efforts and dedication of all those involved at the American Judicial Alliance/Retired Judges of America in carrying on this over 100 year old tradition.

The purpose of this initiative is to encourage judges to follow principles inherent in the U.S. Constitution and Declaration of Independence. I encourage all judges who serve in this court to sign their names in the inside leaflets of the Bible.

This valued contribution will most certainly be treasured by the court.

God and Texas,

A large, stylized handwritten signature in blue ink, appearing to read "Ted Poe".

Ted Poe
Member of Congress TX 02





JUDGE PAUL PRESSLER
COURT OF APPEALS OF TEXAS,
RETIRED

5118 HOLLY TERRACE
HOUSTON, TEXAS 77056-2100
TELEPHONE (713) 622-4491
FAX (713) 622-4493
EMAIL: PPRESSLER@YAHOO.COM

Judge Darrell White
American Judicial Alliance
5656 College Drive
Baton Rouge, LA 70806

June 29, 2010

My dear friend,

I am very grateful for the work that you are doing in delivering Bibles to judges. The Harlan Bible has a great deal of significance to the legal profession and you have done a real service in delivering copies of it to courts and judges.

Although I have been retired for some years, I have been present when you presented one to the 133rd Judicial District Court of Harris County and to the 14th Court of Appeals in Houston. Both of them were enthusiastically received and I was very honored to be present.

Your program has wide acceptance among the Texas judiciary. I am proud to be associated with you, and grateful for the good work that you are doing.

Our nation was founded on Biblical principles. When we forget those principles, we sow the seeds for the destruction of our society. You have done a great work for reminding us from whence we have come.

Sincerely yours,

A handwritten signature in black ink, appearing to read "Paul Pressler".

Paul Pressler





MARGARET S. HARRIS
JUDGE

HARRIS COUNTY CRIMINAL COURT AT LAW NUMBER 5

May 24, 2010

Hon. Darrell White
Retired Judges of America
5656 College Drive
Baton Rouge, LA 70806

Dear Judge White:

I am writing to thank you for the honor of receiving the Harlan Bible on behalf of my court. The Bible is now in our courtroom, having replaced my more modest Bible. I truly hope that the tradition will continue with each judge who holds this office in the future.

I have to share that when I left you that day I went straight to the hospital to see my father who had had a stroke a few days before. I carried the Harlan Bible in to show it to him. To my great delight, my father's pastor was in the room visiting. He was handing a small pamphlet of scripture to my dad when he saw the Bible and said that he was far outclassed by my Bible. Once I explained the story, the pastor took a little time to inspect the Bible and proclaimed it to be a "beauty"!

Thank you again for your work in supporting the judiciary in this way. It was a delight to meet you in person, as well.

Sincerely,

Margaret S. Harris



State of Florida
First Judicial Circuit
OKALOOSA COUNTY

Thomas T. Remington, Circuit Judge
Patricia G. Beard, Judicial Assistant

Okaloosa County Courthouse Annex
1250 Eglin Parkway, Suite C-121, Shalimar, FL 32579
Phone (850) 651 7474 Fax (850) 651 7333
E-mail: patricia.beard@flcourts1.gov

June 11, 2010

Honorable Darrell White, Ret.
655 Saint Ferdinand Street
Baton Rouge, LA 70802

Dear Judge White:

I want to thank you for your visit yesterday. I very much enjoyed learning about the original Harlan Bible donated by Justice John Marshall Harlan in 1906 and the brief historical background you detailed during our visit.

I have begun distribution for signatures to the local judges and, once returned to me, will arrange for judges in the adjoining counties in our Circuit to have the opportunity. I've attached for them, the literature you provided to me, for their perusal.

I am happy to assist you and the American Judicial Alliance in distributing this Bible for signatures of retired and active judges in the First Judicial Circuit of Florida, and hope to get unanimous participation.

I will be in touch with you soon with the details of the Conference Chair for the 2011 Judicial Education Conference, which we discussed may be the proper person to contact for you to discuss attending the conference to garner additional interest throughout the judiciary in the State of Florida.

It was a pleasure meeting you and your wife and to assist you with this honorable and historical endeavor.

Very truly yours,



Thomas T. Remington





Missouri Court of Appeals

WESTERN DISTRICT

1300 OAK STREET

KANSAS CITY, MO. 64106-2970

IN CHAMBERS

JAMES M. SMART, JR., JUDGE

AREA CODE 816 889-3605

March 21, 2012

Judge Darrell White (Ret.)
Retired Judges of America
5656 College Drive,
Baton Rouge, LA 70806



Dear Darrell:

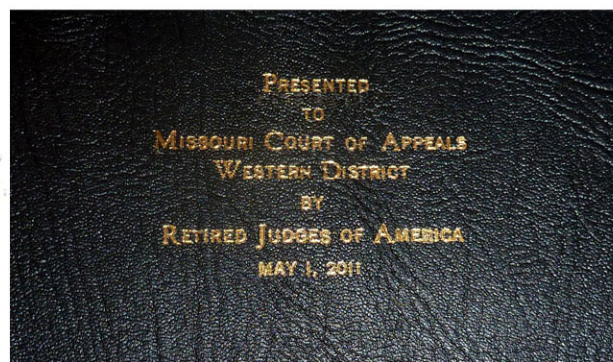
On behalf of the Western District of the Missouri Court of Appeals, I want to thank you for coming to our court on March 16 representing the Retired Judges of America. Your presentation to this court of a ceremonial Bible modeled after the Bible presented to the United States Supreme Court by Justice John Marshall Harlan in 1906 was greatly appreciated.

Those colleagues who were able to be present (Judges Welsh, Howard, Martin, Newton, and me, along with Terry Lord, the Clerk of our Court) found your remarks concerning Justice Harlan and the history of that time to be very worthwhile. Justice Harlan is an example of the importance of having our "consciences awakened" as judges to the profound principles of justice upon which our constitutional heritage is based. For me and for others, the Bible is a fitting reminder.

Thanks for taking the effort and time in the service of these principles.

Very truly yours,

James M. Smart, Jr.





Jules D. Edwards, III
District Judge
Division B

FIFTEENTH JUDICIAL DISTRICT COURT

STATE OF LOUISIANA
P.O. DRAWER 3568
LAFAYETTE, LOUISIANA 70502-3568
PHONE: (337) 269-5708
FAX: (337) 269-5726
EMAIL: judgeedwards@15thjdc.org

Parishes of:
Acadia
Lafayette
Vermilion

August 30, 2010

Judge Darrell White, Retired
American Judicial Alliance
5656 College Drive
Baton Rouge, LA 70806

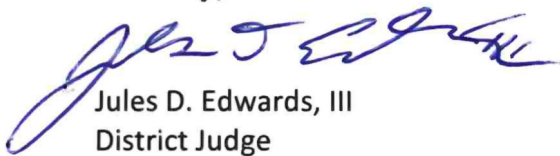
Dear Judge White:

This is to acknowledge receipt of and thank you for the distinct engraved Thompson Chain-Reference Bible, which has been presented in the tradition of the Harlan Bible to the judges who preside over cases allotted to 15th Judicial District Court, which is a court of general jurisdiction in the Parishes of Acadia, Lafayette and Vermilion.

I commend you and the American Judicial Alliance for your commitment and dedication in keeping up with a tradition that has been in existence for over 100 years.

You will forever be remembered for your generosity!

Sincerely,



Jules D. Edwards, III
District Judge

JDE/bh





Court of Appeal
Second Circuit

HARMON DREW, JR.
JUDGE
430 FANNIN STREET
SHREVEPORT, LA 71101

April 13, 2010

PHONE (318) 227-3720
FAX (318) 227-3007
MOBILE (318) 347-1723
rhdrew@la2nd.org

Judge Darrell White
American Judicial Alliance
815 Louray Drive
Baton Rouge, LA 70808-5842

Re: Presentation of The Harlan Bible

Dear Judge White:

It was an honor to welcome you and your associates to North Louisiana last month. Your work is inspiring and appreciated.

The meal was great, and the presentation by Professor Federer was memorable. But, more than anything, thank you so very much for The Harlan Bible. Our nine judges all thank you for your kindness and your efforts.

May God Bless You.



Sincerely,

A handwritten signature in black ink, appearing to read "Harmon Drew".

Harmon Drew



JUDGE MARIE B. "MELISE" TRAHAN

CITY AND JUVENILE
COURT OF CROWLEY

P. O. Box 225
CROWLEY, LOUISIANA 70527-0225
PHONE (337) 788-4117 • FAX (337) 788-4149

August 30, 2011

Judge Darrell White, Retired
American Judicial Alliance
5656 College Drive
Baton Rouge, LA 70806

Dear Judge White,

Thank you so much for speaking at the Crowley Rotary Club meeting this afternoon and sharing the admirable mission of the American Judicial Alliance. Your presentation was extremely interesting and well-received by my fellow Rotarians.

Thank you especially for the distinct engraved Thompson Chain-Reference Bible which you presented to Crowley City Court. I will attempt to have it signed by the three previous City Court judges before I place my own signature upon it.

I appreciate your dedication to this tradition which has been in existence for over 100 years!

With kindest personal regards and best wishes, I remain,

Very Truly Yours,

Marie B. "Melise" Trahan
City Court Judge





The City Court of the City of Baker
East Baton Rouge Parish, LA

Judge

Kirk A. Williams

Marshal

Mike "Snapper" Knaps

Clerk/Judicial Administrator

Delbra Pointer

Post Office Box 1
Baker, LA 70704-0001
(225) 778-1866
Fax (225) 774-6755

February 11, 2010

Honorable Darrell White, Judge Retired
815 Louray Drive
Baton Rouge, LA 70808

Dear Judge White,

The Court wishes to express its appreciation for the **Harlan** Bible presented to Judge Kirk A. Williams on January 2, 2009. We are grateful and acknowledge the contributions of the Retired Judges of America and their efforts to restore and maintain our civil liberties.

Sincerely,

A handwritten signature in blue ink that reads "Delbra Pointer". The signature is written in a cursive, flowing style.

Delbra Pointer
Clerk / Administrator



The American Bench

JUDGES OF THE NATION

THE AMERICAN BENCH—1999/2000

LOUISIANA

WELCH, Jewel E., Jr. (*Judge, Louisiana District Court Nineteenth Judicial District*) Elected Oct 1994 to term beginning Jan 1, 1995. Reelected 1996, current term expires 2001. Born Baton Rouge Louisiana. Baptist. Educated at University of Maryland B.S. magna cum laude 1977 and Louisiana State University Law Center J.D. 1980. Member Phi Kappa Phi. Admitted to practice Louisiana 1980 and U.S. District Courts Eastern 1980 and Middle 1980 Districts of Louisiana. In legal practice Zachary and Baton Rouge 1980-94.

Office: 222 St. Louis Street, Baton Rouge 70802.

Telephone: (225) 389-8820.

Fax: (225) 389-4774

E-mail address: DWelch@Communique.com

WHITAKER, John B. (*Judge, Louisiana District Court Tenth Judicial District*) Elected at special election to term beginning Oct 1, 1980. Reelected 1984, 1990 and 1996. Current term expires Dec 31, 2002. Born Pineville Louisiana Nov 12, 1939. Catholic. Educated at Northwestern State University of Louisiana B.A. 1963 and Louisiana State University Law Center J.D. 1968. Member Phi Alpha Delta. Admitted to practice Louisiana 1968. Began legal practice Natchitoches 1968.

Member Louisiana District Judges Association, Louisiana State and American Bar Associations, Petty Officer Second Class USN 1957-60. Democrat. Secretary 1973-76 and Chairman 1976-80 Natchitoches Democratic Executive Committee. Officer and member Natchitoches Jaycees 1968-76. Interests include church activities, hunting and fishing.

Mailing address: P.O. Box 775, Natchitoches 71457.

Telephone: (318) 357-2210.

WHITE, Darrell Dean (*Judge, Baton Rouge City Court*) Elected 1978. Reelected 1982, 1988 and 1995. Current term expires Dec 31, 2000. Senior Judge since Nov 1979. Born Baton Rouge Louisiana Dec 8, 1946. Evangelical Christian. Educated at Louisiana State University B.A. in Government 1968 J.D. 1971. Winner Institute of Civil Law Studies Essay Competition 1971. Member Alpha Tau Omega and Phi Delta Phi. Admitted to practice Louisiana 1971. In legal practice Baton Rouge 1973-77. Acting Judge, Louisiana District Court Jan 1980 to Feb 1980, May 1981 and Jan 1982 to April 1982, appointed by Supreme Court of Louisiana.

First Assistant Attorney U.S. District Court Middle District of Louisiana 1977-78. Adjunct Assistant Professor of Law Moot Court Program Louisiana State University Law Center 1979-90. Current or Former Member Louisiana Judicial Council, Louisiana Judicial Ethics Committee, Louisiana Judicial Budgetary Control Board and Louisiana Sentencing Commission. Current or Former Member Traffic Court Committee, Modern Technology in Courts Committee and Domestic Violence Committee. Chairman Small Claims Court Committee for State of Louisiana and Delegate National Conference of Special Court Judges Judicial Administration Division American Bar Association. Member Louisiana City Judges Association (President 1984-85, Chairman Benchbook Advisory Committee and Legislative Committee), Louisiana Trial Lawyers Association, The Association of Trial Lawyers of America, American Judicature Society, American Judges Association, Baton Rouge (Former Member Board of Directors, Former Chairman Law Day Observance, Past President Baton Rouge Junior Bar Association) and Louisiana State Bar Associations. Frequent Instructor Louisiana Attorney General's Training

Course for Justices of the Peace and Constables Louisiana Judicial College, Baton Rouge High School Hall of Fame. Listed in *Outstanding Young Men in America* 1979, *Directory of Distinguished Americans* Second Edition, *Personalities of the South* Thirteenth Edition, *Who's Who in American Law*, *Who's Who in the South and Southwest* and *Who's Who in Louisiana*. U.S. Army Intelligence Command 1971-73. Lieutenant Colonel Louisiana Army National Guard JAGC (Military Judge since 1985). Recipient Army Commendation Medal with oak leaf clusters, Army Reserve Components Achievement Medal, National Defense Service Medal and Minuteman Award as Army National Guard Judge Advocate Officer of the Year from National Guard Bureau 1993. Republican. Instructor U.S. Professional Tennis Registry. Former Member Board of Directors O'Brien House (alcohol treatment facility). Former Member Louisiana and Baton Rouge Task Forces on Drinking and Driving. Member Advisory Board of Directors Lifeline Foundation and Glory Home. Member American Legion Post 38, U.S. Tennis Association, and Christian Life Fellowship Church of Baton Rouge. Enjoys tennis (4.5 NTRP rating), woodworking, gardening and reading.

Mailing address: P.O. Box 3438, Baton Rouge 70821-3438.

Office: 233 St. Louis Street, Suite 219, Baton Rouge 70802.

Telephone: (225) 389-3346.

WHITTEN, Leon H. (*Judge, Louisiana District Court Second Judicial District*) Elected to term beginning Oct 2, 1982. Reelected 1984, 1990 and 1996. Current term expires Dec 31, 2002. Born Glenmora Louisiana May 13, 1938. Baptist. Educated at University of Southwestern Louisiana 1956-59 and Louisiana State University J.D. 1962. Admitted to practice Louisiana 1962. In legal practice Jonesboro 1962-82.

Member Second Judicial District, Louisiana State and American Bar Associations, Democrat. Member Jackson Parish School Board 1970-72, Lions Club and Maxons. Enjoys spectator sports, jogging and reading.

Mailing address: P.O. Box 100, Jonesboro 71251.

Office: Courthouse, 500 East Court Street, Jonesboro 71251.

Telephone: (318) 259-3442.

Fax: (318) 259-7166

WICKER, Fredericka H. (*Judge, Louisiana District Court Twenty-fourth Judicial District*)

Office: Courthouse Annex Building, 200 Derbigny Street, Gretna 70053.

Telephone: (504) 364-3859.

WILKINSON, Joseph C., Jr. (*Magistrate Judge, United States District Court Eastern District of Louisiana*) Appointed by U.S. District Court judges.

Office: B409 Federal Building, 501 Magazine Street, New Orleans 70130.

Telephone: (504) 589-7630.

WILLIAMS, Carl J. (*Judge, Louisiana District Court Sixteenth Judicial District*)

Mailing address: P.O. Box 626, St. Martinville 70582.

Office: Courthouse Building, 415 South Main Street, St. Martinville 70582.

Telephone: (318) 394-2217.

Fax: (318) 394-2203



Bio Sketch of Judge Darrell White (*Retired*)

- Married to Fran Boudreaux of Jennings, Louisiana since 1970; parents of seven children, (41 to 16 years of age); five grandsons and two granddaughters
- Founder and President of the Retired Judges of America [501C3 approved charitable organization], (www.retiredjudges.org), recently renamed “American Judicial Alliance”. Coordinator of “Harlan Tradition” Bible dedications to Courts.
- Retired in 1999 following twenty years of elective service on the Baton Rouge City Court (elected in 1978 and re-elected in 1982, 1988, and 1995). Under Judge White’s service as senior (administrative) judge, that tribunal was recognized as a “model court” by numerous organizations, state and national. For innovative leadership, Judge White received much recognition and was nominated by a federal district judge to receive the American Bar Association’s Franklin Flaschner Award as outstanding limited jurisdiction court judge in America.
- President, Louisiana City Judges' Association (1984-85)
- Continued service as *Ad Hoc* Judge by appointment of Louisiana Supreme Court to serve as needed – 70-80 days annually (Baton Rouge City Court, Baker City Court and East Baton Rouge Parish Juvenile Court).
- Hearing Officer for Louisiana State Licensing Board for Contractors, (www.lslbc.louisiana.gov), 2008-present
- Member, Gideons International; American Legion Post 38; Military Officers Association of America; Reserve Officers Association; Baton Rouge and Louisiana State Bar Associations; National Lawyers Association
- Graduate, LSU Law Center (1971), U.S. Army Command and General Staff College (1981) Adjunct Instructor, LSU Law Center Moot Court Program (1979-1990)
- Retired in 1998 as a Lieutenant Colonel in Louisiana Army National Guard (Judge Advocate) with over 29 years total military service. Military Judge for courts-martial (1985-98)
- Service on Army active duty as Military Intelligence officer during the Vietnam Conflict era (1971-73) and participant in “*Operation Homecoming*” repatriation of the American Prisoners of War (1973). Assigned to Headquarters, U.S. Army Intelligence Command, Ft. Holabird, MD
- Recipient of “Minuteman Award” as U.S. Army National Guard's *Outstanding Judge Advocate of the Year* (1993); Meritorious Service Medal (1998); Louisiana Cross of Merit (1998), etc. Multiple *Who’s Who* listings.
- Certified Instructor, Professional Tennis Registry (www.pttrennis.org), 1996-present



Retired Judge Darrell and Fran White and family 2012

INTERNAL REVENUE SERVICE
P. O. BOX 2508
CINCINNATI, OH 45201

DEPARTMENT OF THE TREASURY

Date: **MAY 8 2007**

RETIRED JUDGES OF AMERICA
C/O DARRELL D WHITE
815 LOURAY DR STE A
BATON ROUGE, LA 70808-5842

Employer Identification Number:
20-2597705
DLN:
17053009034027
Contact Person:
KEITH JOYNES ID# 52443
Contact Telephone Number:
(877) 829-5500
Accounting Period Ending:
December 31
Public Charity Status:
170(b)(1)(A)(vi)
Form 990 Required:
No
Effective Date of Exemption:
March 31, 2005
Contribution Deductibility:
Yes
Advance Ruling Ending Date:
December 31, 2009

Dear Applicant:

We are pleased to inform you that upon review of your application for tax exempt status we have determined that you are exempt from Federal income tax under section 501(c)(3) of the Internal Revenue Code. Contributions to you are deductible under section 170 of the Code. You are also qualified to receive tax deductible bequests, devises, transfers or gifts under section 2055, 2106 or 2522 of the Code. Because this letter could help resolve any questions regarding your exempt status, you should keep it in your permanent records.

Organizations exempt under section 501(c)(3) of the Code are further classified as either public charities or private foundations. During your advance ruling period, you will be treated as a public charity. Your advance ruling period begins with the effective date of your exemption and ends with advance ruling ending date shown in the heading of the letter.

Shortly before the end of your advance ruling period, we will send you Form 8734, Support Schedule for Advance Ruling Period. You will have 90 days after the end of your advance ruling period to return the completed form. We will then notify you, in writing, about your public charity status.

Please see enclosed Information for Exempt Organizations Under Section 501(c)(3) for some helpful information about your responsibilities as an exempt organization.

Letter 1045 (DO/CG)

OGDEN UT 84201-0046

In reply refer to: 0423275033
Mar. 16, 2011 LTR 252C 0
20-2597705 000000 00
00007448
BODC: TE

AMERICAN JUDICIAL ALLIANCE
% JUDGE DARRELL WHITE RETIRED
815 LOURAY DR
BATON ROUGE LA 70808-5842

018832

Taxpayer Identification Number: 20-2597705

Dear Taxpayer:

Thank you for the inquiry dated Jan. 20, 2011.

We have changed the name on your account as requested. The number shown above is valid for use on all tax documents.

If you need forms, schedules, or publications, you may get them by visiting the IRS website at www.irs.gov or by calling toll-free at 1-800-TAX-FORM (1-800-829-3676).

If you have any questions, please call us toll free at 1-877-829-5500.

If you prefer, you may write to us at the address shown at the top of the first page of this letter.

Whenever you write, please include this letter and, in the spaces below, give us your telephone number with the hours we can reach you. Also, you may want to keep a copy of this letter for your records.

Telephone Number () _____ Hours _____

Sincerely yours,



Sheila Bronson
Dept. Manager, Code & Edit/Entity 3

Enclosure(s):
Copy of this letter



Learn About the Court Presentation Bible

Why Donate Signatory Bibles to Courts?

Justice John Marshall Harlan, I (1833-1911) gave a Bible to the Supreme Court of the United States (SCOTUS) in 1906. It has become known as the “*Harlan Bible*” and is maintained by the Court’s Curator. Since its presentation, the Harlan Bible’s flyleaf pages have been signed by every justice in succession shortly after taking the oath of office.

Justice David Souter said that signing the Harlan Bible “was the most humbling thing that I have ever done in my entire life.” Justice Samuel Alito also wrote what a “thrilling and awe-inspiring moment” it was when he signed his name alongside “all the Justices for the past 100 years.” Justice Sonia Sotomayor said “taking the oath with my hand on Justice Harlan’s bible” was among the “most symbolically meaningful” activities of her investiture.

Why Does the Bible Dedication Bear the Date May 1st?

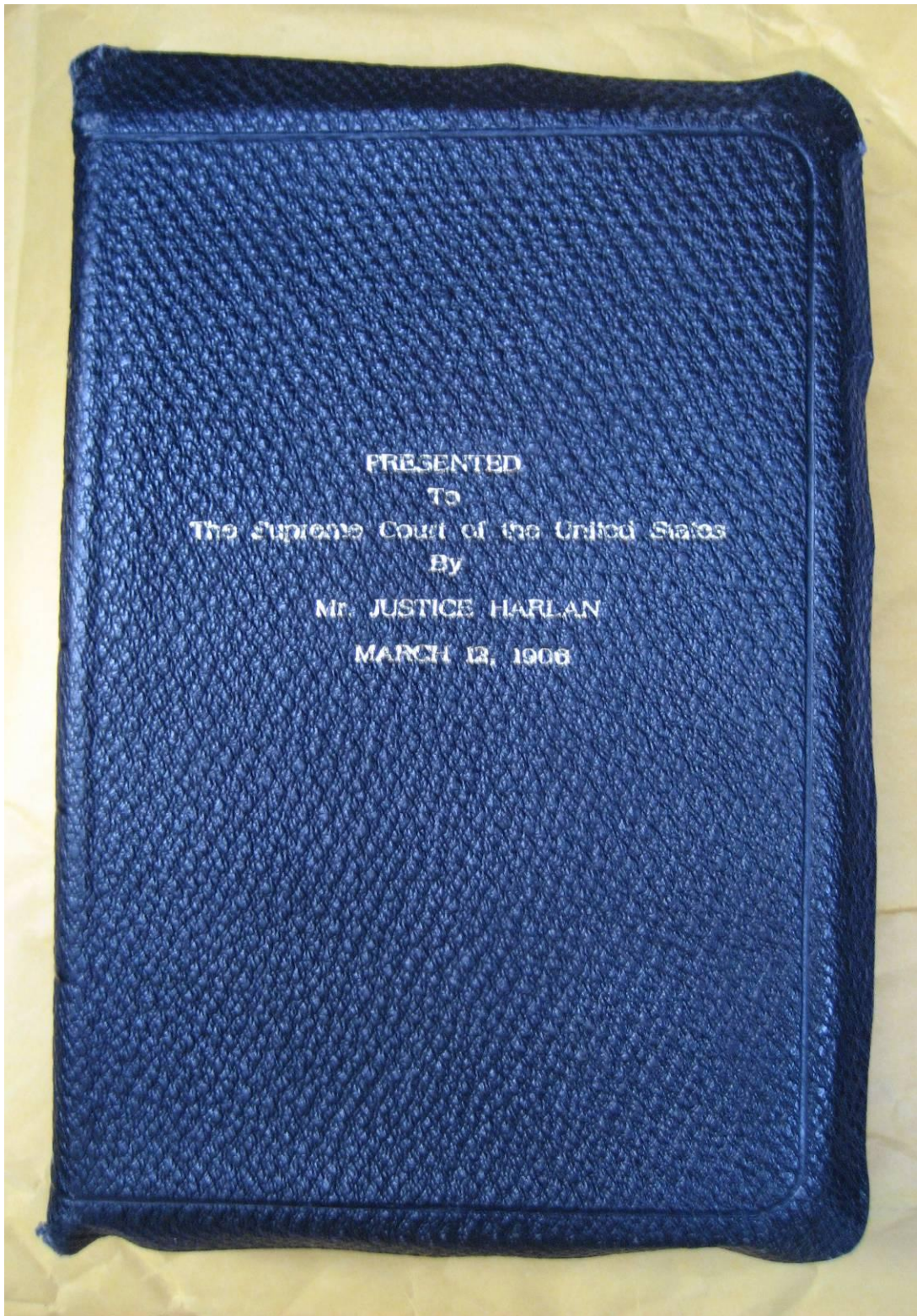
Since 1958, May 1st has been “Law Day” – a special day of celebration by Americans to appreciate our liberties and reaffirm our loyalty to the United States. By statute (36 U.S.C. 113) it is set aside to cultivate respect for law.

Why This Particular Version of the Bible?

The “*Harlan Bible*” is an *Oxford Sunday School Teachers Edition King James Version Bible* that is no longer published. Believing there is merit in fidelity to Harlan’s example, Retired Judges of America has undertaken a review of Bibles published today. The Bible chosen for use is the *Thompson Chain Reference Study Bible*. This Bible, characterized as a “doctrinally objective” edition, has sold approximately four million copies since its introduction in 1908. Moreover, the *Thompson Bible* contains far more blank flyleaf pages for judicial signing than any other edition reviewed.



North Louisiana judges receive Harlan Tradition Bibles for their courts



Replica of “The Harlan Bible” in custody of the United States Supreme Court Curator since its donation on March 12, 1906 by Justice John Marshall Harlan, I (1833-1911). The Harlan Bible’s flyleaf pages have been signed by every Supreme Court Justice (more than 60 and counting) shortly following taking the oath of office.

Supreme Court of the United States
Washington, D. C. 20543

CHAMBERS OF
JUSTICE CLARENCE THOMAS


May 2, 2007

The Honorable Darrell White
815 Louray Drive
Baton, Rouge, LA 70808

Dear Judge White:

Thank you for your sending me a copy of your article about Justice John Marshall Harlan that was published in the February 2007 issue of "Around the Bar." I sincerely appreciate your taking the time to write. Best wishes to you.

Sincerely,

A handwritten signature in black ink, appearing to read "Clarence Thomas". The signature is fluid and cursive, with the first name "Clarence" written in a larger, more prominent script than the last name "Thomas".

Clarence Thomas

Supreme Court of the United States
Washington, D.C. 20543

CHAMBERS OF
JUSTICE RUTH BADER GINSBURG

March 7, 2007

The Honorable Darrell White
815 Louray Drive
Baton Rouge, LA 70808

Dear Judge White:

Thank you for an engaging pause in the day's occupations. I read with special interest your account of the first Justice Harlan and his Bible. Glad you found it fitting to refer to Malvina's story about the Taney inkwell and the part it played in Harlan's composition of his dissent in the 1883 *Civil Rights Cases*.

With appreciation,

A handwritten signature in black ink that reads "Ruth Bader Ginsburg". The signature is written in a cursive, flowing style.

Ruth Bader Ginsburg

Supreme Court of the United States
Washington, D. C. 20543

CHAMBERS OF
JUSTICE SONIA SOTOMAYOR

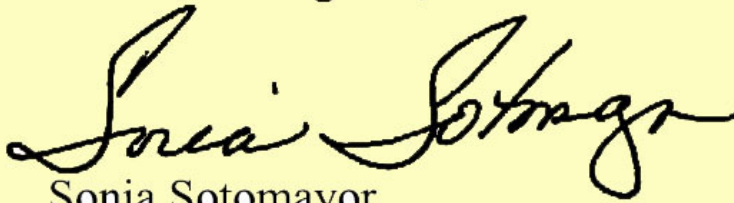
July 25, 2012

The Honorable Darrell White
5656 College Drive
Baton Rouge, LA 70806

Dear Judge White:

I appreciate your sending me a copy of your article,
Historical significance of a Kentucky colonel named Harlan.
Thank you for thinking of me and I look forward to reading it.

With warm regards,



Sonia Sotomayor

JUDGE'S PRAYER

GOD, our Heavenly Chief Justice,
May this courthouse be a
temple of justice,
May my courtroom be an
instrument of Your truth,
With its witness chair
evincing only oathbound truth,
Its counsel table only
ethical and professional advocacy, and
Its bench impartially and courageously
applying correct law to the facts at hand.
May these chambers be a
sanctuary of honor, and...
May this judge be a minister
of wisdom and principled reason;
And, oh Supreme Judge of Judges,
Give me this day a wise
and understanding heart,
And lead me not
into complacency or cynicism,
But deliver me from
judicial arrogance or infidelity to duty,
Until You summon me
to Your certain and HOLY JUDGMENT;
For Thine is the Highest Law, forever.
**In the Name and through
the merits of Jesus Christ,
Thy Son and our Savior,
Amen.**

**Conclusion of the First Prayer in America's
First Continental Congress, 1774.*

www.retiredjudges.org

American Judicial Alliance recently mailed Judge's Prayer Bookmarks to each of the justices of the United States Supreme Court.

Above is Justice Samuel Alito's kind response.

Supreme Court of the United States
Washington, D. C. 20543

July 3, 2012

CHAMBERS OF
JUSTICE SAMUEL A. ALITO, JR.

Dear Judge White,
Many thanks for the great
bookmarks.
I hope you have a pleasant
summer.
Sincerely,
Scl C Cl

Reflection

"There can be no office in which the sense of religious responsibility is more necessary than in that of a judge; especially of those judges who pass, in the last resort, on the lives, liberty, and property of every man.

There may be among legislators strong passions and bad passions. There may be party heats and personal bitterness. But legislation is in its nature general: laws usually affect the whole society; and if mischievous or unjust, the whole society is alarmed and seeks their repeal.

The judiciary power, on the other hand, acts directly on individuals. The injured may suffer without sympathy or the hope of redress. The last hope of the innocent, under accusation and in distress, is in the integrity of his judges. If this fail, all fails; and there is no remedy on this side the bar of Heaven.

Of all places, therefore, there is none which so imperatively demands that he who occupies it should be under the fear of God, and above all other fear, as the situation of a judge."

Daniel Webster

www.retiredjudges.org

9/28/12

Supreme Court of the United States
Washington, D. C. 20543

CHAMBERS OF
JUSTICE CLARENCE THOMAS

Dear Judge White -

Thank you so much for your recent note. I re-read your article on the first Justice Harlan - with the minor correction. Once again, I found it fascinating.

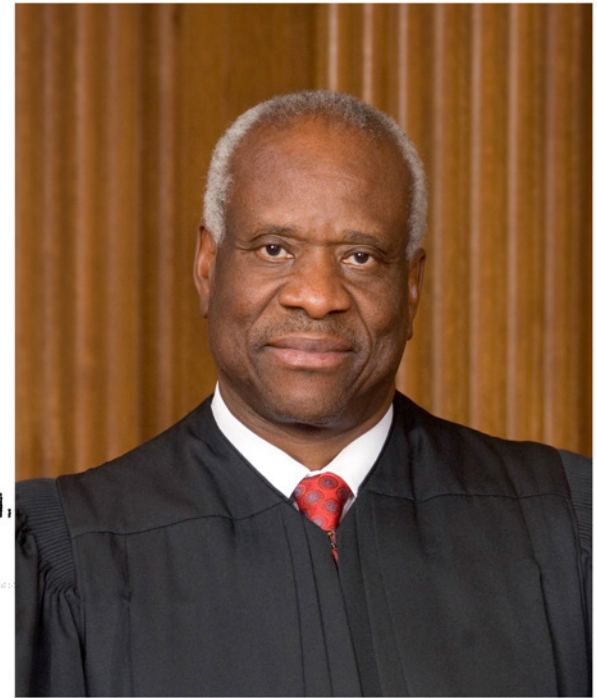
I am teaching a course at George Washington University Law School. I believe I am the first member of the Court to do so since Justice Harlan. What a coincidence!!
I wish you all the best. Warmly,
Clarence Thomas

Supreme Court of the United States
Washington, D. C. 20543-0001



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The Honorable Darrell White
Retired Judges of America
5656 College Drive
Baton Rouge, LA 70806



THE STATE OF IDAHO
SUPREME COURT



ROGER S. BURDICK
CHIEF JUSTICE

P.O. BOX 83720
BOISE, IDAHO 83720-0101
(208) 334-3464
rburdick@idcourts.net

November 21, 2012

Hon. Darrell White
Retired Judges of America
5656 College Drive
Baton Rouge, LA 70806



Dear Judge White:

At our recent monthly conference, Justice Eismann delivered to the members of the Idaho Supreme Court the Bible that you had presented to the Court on behalf of the Retired Judges of America. He also explained the tradition of the "Harlan Bible" that Justice John Marshall Harlan I had presented to the Supreme Court of the United States.

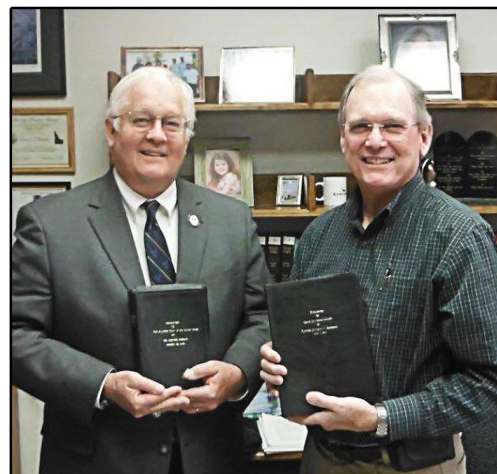
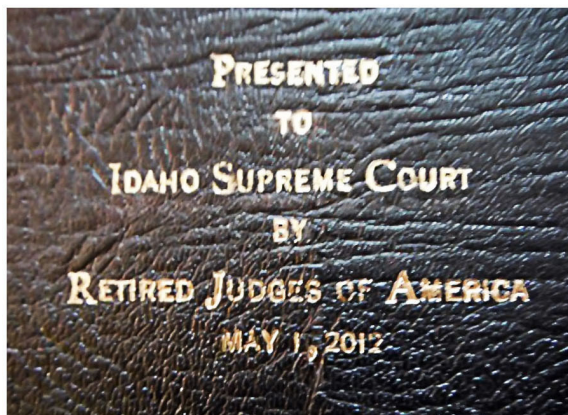
On behalf of the Idaho Supreme Court, I thank you for the generous gift of the Bible. The Court also voted to begin the tradition of having justices of the Idaho Supreme Court sign the Bible as is done with the Harlan Bible.

Thank you so much.

Very truly yours,

A handwritten signature in black ink that reads "Roger".

Roger S. Burdick
Chief Justice



Retired Judge Darrell White presents the Harlan Bible to Justice Donald Eismann and displays a replica of the Bible in custody of U.S. Supreme Court that bears signatures of justices for over 100 years