

illegal files on millions of American citizens, some of which had been obtained from the U.S. Civil Service Commission. Griffith's operation was later absorbed into the Fact Finding Division of the A.D.L.

One of Griffith's front groups, established to counter the influence of Father Charles Coughlin, was the Committee for American-Irish Defense. It was headquartered in the New York City offices of Market Analysts, Inc., but its base of operation was the Boston office

of the A.D.L. In fact, some historians of the S.O.E. operations in America made the mistake of assuming that the Committee for American-Irish Defense was one of the few S.O.E. failures, because almost the entirety of the group's members were prominent figures in the American Jewish community, all affiliated with the A.D.L.

Reading Mahl's account of Britain's World War II-era intelligence penetration of the U.S., prompted this reviewer to reflect on the present prosecutorial

reign of terror on the part of the U.S. Department of Justice, the F.B.I., I.R.S., etc. The methods fine-tuned during the war years by British intelligence assets and outright agents—while nominally in the interest of a just cause—have left a legacy that is today one of the great wellsprings of national disaster. Anyone seriously committed to understanding the roots of today's judicial tyranny, would do well to read this book.

—Jeffrey Steinberg

It's Time To End the Death Penalty

When five of my friends went to prison for their political views more than four years ago, I swore that we in the LaRouche political movement would do everything we could to end the death penalty—against which they had all fought—before they were released. Today, they are still in prison, and the death penalty is still very much in force.

It is now time—indeed, it was time long ago—for America to end this barbaric relic of the past, and to join the rest of what purports to be the civilized world, in renouncing the use of murder to avenge ourselves on murderers. It is now time for America to blot out this last vestige of "frontier justice." Perhaps then, we might have the morality to address the much tougher problem in our criminal justice system: the corruption in the Department of Justice itself, which is most clearly seen in the LaRouche case.

Frontiers of Justice makes available, in personal and highly readable accounts, every argument that has been made for the abolition of the death penalty. In addition to the stories told by those whose lives have been deeply touched by the death penalty, *Frontiers of Justice* also marshals accounts by some of the nation's leading experts in this field, to document the racist and fundamentally unfair nature of the application of capital punishment in America today.

Included are contributions from former New York Governor Mario Cuomo, U.S. Rep. Henry B. Gonzalez (D-Tex.), former U.S. Rep. Harley O. Staggers (D-W.V.), several legal experts in the death penalty, two former state Commissioners of Corrections, and Jewish, Muslim, and Christian religious leaders. Woven together with these more scholarly and documented papers opposing the death penalty, are very intimate accounts of the suffering which capital punishment causes among the *three* groups of victims—as Sister Helen Prejean, author of *Dead Man Walking*, has put it: the death-row inmate, his relatives, and the relatives of his victim.

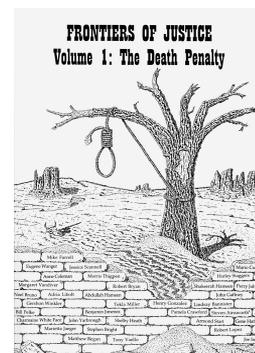
Fundamentally Unfair

On the most elementary level of basic justice, the death penalty is blatantly unfair. Of the approximately 24,000 murders committed each year in America, one percent are selected to be prosecuted for the death penalty. The U.S. government's General Accounting Office has found the correlation of race to be a factor present at all stages of the criminal justice process, in the prosecution of capital crimes. This includes the prosecutor's decision to charge the defendant with a capital offense, or to go to trial rather than plea-bargain. In the end, although half of all murder victims are Black, 85 percent of those executed or awaiting execution, since the death

penalty was reinstated in 1976, were charged with killing whites. A Black who murders a white is more likely to get the death penalty, than anyone, white or Black, who murders a Black.

In addition, since 1976, at least 40 percent of the death penalty convictions have been reversed. It is fairly estimated that at least five percent of the inmates on death row are innocent of the crime for which they were charged. A recent *Stanford Law Review* study revealed, that during this century in the United States, at least 417 people were wrongly convicted of capital offenses, and of these, 23 were executed. Since the 1970's, at least 46 people have been released after many years on Death Row, because they were discovered to be innocent.

Finally, the overwhelming majority



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of the more than 3,000 men and women on Death Row in America, are poor. Thus, the ironic definition of capital punishment: “Those who lack the capital, get the punishment.”

‘An Eye For An Eye’?

Because the argument most often used to justify capital punishment, particularly in the “Bible Belt,” where it is most in force, is the “eye for an eye” idea of retributive justice found in the Old Testament, the contribution of Rabbi Gershon Winkler is among the most valuable in this collection. Rabbi Winkler begins by quoting from the Talmud: “A court that has executed someone as infrequently as once in seven years, is a murderous court; others say, even once in seventy years.”

After detailing the great lengths to which Jewish courts in the Hellenistic period went to *avoid* executions, Rabbi Winkler writes that, while Jewish law does not rule out capital punishment, it

“certainly made it close to impossible to sentence someone to death, did everything possible to delay execution, and leaned toward every possibility of acquittal rather than seeking conviction. In our own time, these rules would appear politically incorrect, albeit reasonably compassionate; two thousand years ago, however, they were extraordinarily compassionate, and reflect an attempt at wrestling a balance between respect for the sanctity of life, and respect for the needs of society.”

Today, we are going in the opposite direction. Where Jewish law in the time of Christ had moved *away* from executions, an America that calls itself Christian (after the Christ who preached mercy, forgiveness, and love) is turning increasingly *toward* capital punishment.

Mahatma Gandhi and Martin Luther King, Jr., warned that “the eye-for-an-eye philosophy leaves everyone blind.” That is certainly not what is

meant by “blind justice”! Let us hope that *Frontiers of Justice*, and other similar attempts to bring the real horrors of the death penalty into public debate, will lead this nation to a *real* blind justice—one that is both fair and based on law.

America will then be returning to its true, anti-oligarchical roots, as American patriot and Declaration of Independence signer Dr. Benjamin Rush helped to plant them, when he launched the movement to abolish the death penalty in our country in 1787. As quoted in *Frontiers of Justice*, Rush and his fellow Leibnizians based their movement on the belief that, as opposed to the harsh and bloody laws that marked the British monarchy over which the Revolution had just triumphed, mild and benevolent ones should characterize republics. If we are to salvage this first republic established on Earth, the death penalty must go.

—Marianna Wertz

The Puzzle of Life on Mars

On July 20, 1976, seven years to the day after the first astronauts landed on the Moon, the Viking I spacecraft landed on Mars. Its sister ship, Viking II, landed six weeks later.

Aboard both spacecraft were instruments given the task of answering one of the most profound questions posed to science: Has life developed on any planet in the solar system besides Earth?

Mars was the best candidate for a “yes,” because, like Earth, it appears to have had a warm and wet past. Also, like Earth, the inclination of its axis of rotation produces seasons, and it is neither too far from nor too close to the sun to preclude the possibility of incipient life forms. It was also known that Mars, unlike our nearby moon, has an atmosphere.

Of the three scientific instruments aboard the Viking landers, one was developed by Dr. Gilbert Levin. His “Labeled Release Experiment” placed a drop of radioactive nutrient on a sample of Martian soil, and measured the gas

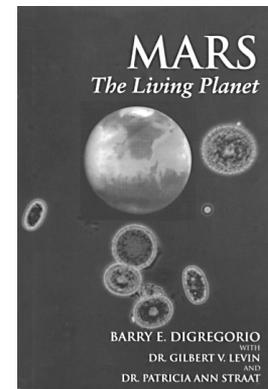
released. The experimental result—radioactive gas emerging from the soil sample—suggested the presence of life. For the twenty years since, Dr. Levin has insisted that these results show that there is life on Mars. But, for most of these two decades, the overwhelming majority of the scientific community has insisted that Viking found *no* life on Mars, in large part because *today’s* Martian conditions could not support life.

No one has come up with a plausible explanation for the results Dr. Levin’s experiment sent back to Earth, however. And, what’s more, few in the scientific community have shown interest in developing the *new* experiments for current Mars missions, suggested by Dr. Levin to continue the search for the truth.

Mars: The Living Planet is Dr. Levin’s story.

Life’s Changing Envelope

One thing scientists have recently learned is, not to be too hasty making



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by Barry E. DiGregorio
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absolute statements about where life can and cannot exist. Author DiGregorio has done an excellent and exhaustive job of summarizing the research of the past few years, which indicates that life can exist under many conditions that were previously thought to be prohibitive, including conditions found on Mars.

For example, none of the experiments on the Viking landers indicated