



MCADP NEWS

Massachusetts Citizens Against the Death Penalty, Inc.

Illustration: Detail of Bartolomeo Vanzetti and Nicola Sacco from the cartoon of a mural by Ben Shahn. © Estate of Ben Shahn, licensed by VAGA, NY, NY.

Letter from the Chairman and President

David M. Ehrmann and James P. Rooney



David Ehrmann

are well known – Mike Farrell for his role as B.J. Hunicutt on *M*A*S*H* and Michael Radelet for his long term collaboration with the late Hugo Bedau on research demonstrating the prevalence with which innocent people have been sentenced to death, but that in uncertain times their messages were uplifting. They showed their depth of commitment to the making progress against the death penalty. Their speeches reflected the depth of their humanity in the way in which they approach this difficult topic.

A word or two then about our two honorees. Mike Farrell, the Ehrmann award winner, has combined a long acting career with activism on many human rights issues. This broad focus informs his work against the death penalty, work that makes good use of his celebrity to take on some of the hardest tasks at hand, such as meeting with governors to seek that they spare the life of a condemned man – but that ultimately leaves him with an appre-

This edition of the MCADP newsletter is straightforward and unusual. We've decided to share with you the text of the speeches our two honorees delivered at the Ehrmann award event on April 30, 2017 along with some pictures from the wonderful event. It is not just that it was a good event, or that our award winners

ciation of the human spirit when faced with the most difficult of circumstances.

Michael Radelet not only has followed Hugo into research on the death penalty, but also, like



Mike Farrell with Jim Rooney

Hugo, has striven to make his academic work have a practical effect. His speech touches on both his memories of Hugo and the progress death penalty opponents have made over the last few decades in part because of the work that has been done to examine systematically the claims for the efficacy of the death penalty made by its proponents.

As good as these speeches are on the printed page, their emotional impact in person was powerful. We hope you will consider attending the Ehrmann event in the future, if you weren't able to make it this time. Kay Ritter, as always will find an interesting venue and a superb

caterer. Thanks, as well this time around, to Alan J. Rom, for proposing these honorees and doing the work to get them here.

See you next time!



Constance Putnam and Michael Radelet

Mike Farrell

*Actor, Producer, Writer, Director, and Human Rights Activist
Recipient of the 2017 Herbert and Sara Ehrmann Award In Recognition
of His Long-standing Efforts in Opposition to the Death Penalty*

Thank you. It's a bit embarrassing to be given an award for doing what you think is right. But I'm deeply grateful for this honor and accept it with the understanding that our work continues until this country of ours actually lives up to the values it espouses.

As Mark Danner says in "Spiral," his new book, "American exceptionalism, which held the country to be uniquely defined by its founding principles, has come to mean a country that routinely violates those principles while claiming its actions do not undermine the ideals it claims to embody."

We have strayed way off course, I think.

I'm an advocate of human rights, often called an "activist." But Jefferson said the strength of this nation lay in an informed and involved populace, so I prefer citizen.

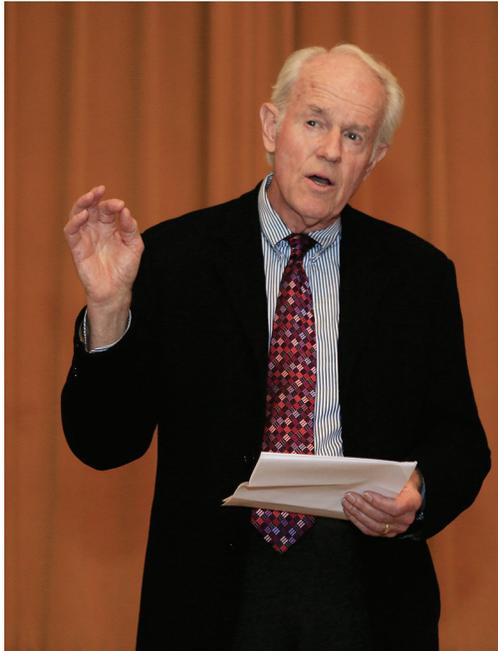
I've been very lucky. Working in support of human rights has taken me across the country and around the world. In many places one might least expect it I've found extraordinary courage, great hope and a powerful acceptance of the fundamental value and dignity inherent in human life.

On the Thai-Cambodian border around 1980 I was in a refugee camp filled with people trying to salvage their lives, their families and their culture after the Khmer Rouge killed millions in an attempt to 'purify' that society. In the last stages of the slaughter they identified potential victims by the fact that they wore eyeglasses, a sure sign of a corrupting Western influence.

While children played, dancing and chanting "Hello, OK, bye-bye" to this stranger with a camera, elders huddled, working to re-create from memory documents and historical data that had been methodically destroyed by the 'purifiers.'

In famine-stricken Somalia in 1992 I followed a truck down the road as it stopped periodically to pick up bodies of those who had starved to death the night before, bodies laid out carefully by family members who were reduced to doing what they must to survive. Later I saw two boys who couldn't have been more than 12 or 13 laughing as they struggled over an automatic weapon. This was apparently fun to them. But then it flipped out of their hands and flew up in the air and out of their truck. You know that slow-motion thing that happens when you're helpless to do anything about it but you know a tragedy is about to occur? I was sure someone would die as the weapon hit the ground. It hit, but did not go off, and the boys jumped down, grabbed it and ran off, still laughing.

There we visited a makeshift 'hospital' where American volunteers tried to deal with the effects of the famine.



Mike Farrell

In a UN truck bound for Sarajevo later that year we passed through a small bombed-out city north of Split, Croatia. Going up a rubble-strewn street I saw movement on the 3rd floor of a badly damaged building. The wall had been blown off so I could look right into an apartment where a woman in a red dress walked around straightening up her home just as if all four of the walls were still in place.

After traversing "Sniper Alley" and finding shelter in Sarajevo, we ventured out carefully and found a small, darkened theater where, to our amazement, a local company was doing a phenomenal production of the American musical, "Hair."

A few years later, after going through a church in Rwanda filled with the bones of the victims of the genocide we met with survivors who spoke of finding ways to resolve the issues in the country.

They eventually settled on a process

known as Gacaca, a form of personal confrontation akin to the South African Truth and Reconciliation process.

Such horror. So many scenes, so many faces, so many demonstrations of human failure being confronted by human dignity; the memory of so many acts of kindness, of courage, of grace, are etched on my soul.

My sense is that somehow the impoverished people in the so-called 'underdeveloped world' are closer to the bone, have a deeper, more immediate awareness and appreciation of the value of life.

And given the gifts we take for granted in this society I struggle with impatience bordering on rage as our so well developed, oh so civilized country consistently fails to recognize the inherent value and dignity, the fundamental human rights of so many of our own fellow citizens.

Half a century ago, I worked with a halfway house program that was run by reforming addicts, alcoholics, thieves, whores and other miscreants. People off the streets, out of jail or mental institutions, they were facing the choice of getting straight or dying. Getting straight, meant learning to deal with the truth, tell the truth and live the truth. We called the place "The House." Its founders believed that we are the same, all of us: that what any human being wants in life are three things: love, respect and attention. These people's lives hadn't provided those three things. Instead, they'd learned to cheat, to hustle, to contort themselves into moral pretzels in search of anything that made them feel human, or feel anything to fill the hole in their lives.

So they had to change and it's hard, hard to face the fact that you're lying to yourself. It's scary as hell. Learning to live the

truth when you've been a liar all your life is terrifying. Taking responsibility for the bad choices you've made is hard. But miracles of transformation took place at The House. I saw lost people found, saw women and men go from dangerous, self-hating losers to productive citizens. Some "split" and ended up back in the gutter, too often dead. But many found their way to understanding their own value, value they'd had no idea they possessed prior to that point. Seeing this awakening, this resurrection of a human being, was a beautiful, incredibly moving experience.

Once a visiting social worker commented to Ernie, one of the founders, himself a former addict, about how impressed he was by the rehabilitation of these people. Ernie said, "Rehabilitation bullshit! These people had never been habilitated in the first place."

He knew that children suffer in misery and virtual invisibility in our society. Products of violent, alcoholic, drug infested, hopeless places, filled with energy and a lust for those things that are missing in their lives, these kids act out in the only way they know. They see on TV what life is supposed to be, but they get that it's not for them, and it makes them damned angry.

So they end up messed up, in jail, on death row or, too often, dead.

I learned a lot from those thieves and whores and junkies and crooks. And I learned more in jails and prisons that crush already wounded souls. It not only schooled me, it gave me the courage to pursue my own dreams and realize my ambition of becoming an actor. And, after years of work an extraordinary break landed me a part on a wonderful show that meant a lot of visibility, some media attention, and a chance to engage on another level.

The show's prominence brought opportunities, some of which I've mentioned. Another one was here at home fighting for prison reform and against the death penalty: the ultimate example of society's violation of the primary human right.

Joe Ingle, a minister from Nashville, had contacted me. He was fighting the death penalty and had read that I opposed it. He



Peter Larson

needed someone with visibility to help him stop the blood bath he saw coming. I agreed. Reverend Ingle took me to my first death row at Tennessee State Prison.

I admit to being nervous about confronting what we'd all been told were dangerous, fang-toothed, child-eating monsters. But what I found there were only men, mostly black and brown, uneducated, frightened, some uncommunicative, others longing to talk, some angry, some despondent, many morose, almost all grateful for a little attention.

Working with Joe set me a journey that has taught me a lot about our country, its laws and its criminal justice system.

In Virginia, after working for years to get an innocent man named Joe Giarratano off death row, we finally succeeded in 1991 when Gov. Wilder commuted him to life in prison due to "possible innocence." Today, 26 years later, because legal insanity and political cowardice prevent a new trial, Joe remains in jail.

Amnesty International asked me to come to Utah where William Andrews was waiting to be killed. His mother wanted to make a case for her son with the leaders of the Mormon Church and the governor, but Amnesty had been unable to get a meeting with either.

I got a meeting with some of the Church leadership who claimed to have no power in the situation; it was a matter of law. Then we met with Governor Bangerter. William's mother was an extraordinary woman. As we sat with the Governor she was calm and courteous. She asked in her soft voice – she did not beg – she asked him to spare her son's life. She knew William had taken part in the robbery and deserved punishment, but he was outside the building and didn't know his partner had killed people inside. The Governor sat there, impassive, and said he couldn't second-guess the jury. So, having read the evidence, I reminded him that after the jury's deliberation a sketch of a gallows with a stick figure hanging from it was found on a piece of paper in the jury room. Scrawled at the bottom was a legend: "Hang the Nigger!" It had been adjudicated, the man said, and



Kate Lowenstein and Michael Radelet

he couldn't second-guess the court. He thanked us for coming.

Mrs. Andrews' courage and dignity left a mark on me. We knew the governor would do nothing.

Later, in Nebraska, I met with Wili Otey, who had spent 15 years on death row maintaining his innocence. He was to be the first to die after they had reinstated their death penalty. Amazingly, we met without security. Wili casually strolled down the hall to sit with me. No guard. I was surprised, given the security I had experienced elsewhere. We had a really upbeat conversation and I left to talk to the press, thinking the atmosphere and the attitude meant there was reason to hope. But Walkin' Wili Otey, Harold Lamont Otey, a poet, was electrocuted. And as he was killed, a crowd of Nebraskans outside the walls of the prison screamed "Fry the Nigger!" Another



Susan Garvin, Josh Dohan, Patty Garin, and Mike Hussey

time I flew to Oklahoma where an attorney friend couldn't get a meeting with the governor about the impending execution of Robyn Parks. After a pointed public press conference we finally got a last-minute meeting with Gov. Walters to present some facts that should have stopped the execution that was set for that night. We had the meeting but couldn't move the governor. That meant a drive to McAlester Prison to tell Robyn.

The H-Unit at McAlester is like going into an airlock. It's a house of death. Robyn Parks was a great looking young black man, courageous, gracious, generous. What do you say at a time like that? I'm sorry? We failed? But Robyn was incredible. Facing death in hours, he thanked me for trying, for caring, and for coming. We tried to find the words. We looked at each other, then Robyn put his hand up on the glass. I put mine up opposite his. He nodded and walked away with the guard.

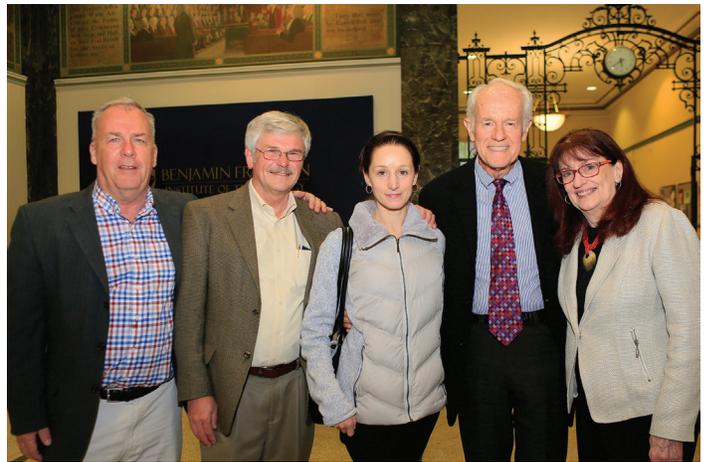
Oklahoma killed him a few hours later. The lawyer, who stayed with him 'til the last minute, called me, saying Robyn asked him to tell me it meant more than I might ever understand that I had cared enough to show up and try to help him.

Robyn Parks taught me how important it is that we show up.

After decades of trying to stop this awful machine I've come to see the death penalty as 'the lid on the garbage can.' I believe once we take the lid off that can, people will have to look into the rotten, stinking, maggot-infested mess that is our criminal justice system and do something to clean it up.

About Mike Farrell

Mike Farrell is an actor, producer, writer and director best known for his eight year portrayal of Captain B.J. Hunnicutt on the television series M*A*S*H. A proponent of human rights, Farrell has traveled across the world over the last thirty years on peace, human rights and refugee aid missions to Honduras, El Salvador, Nicaragua, U.S.S.R., Paraguay, Chile, Israel, the Occupied Territories, Egypt, Jordan, Syria, Czechoslovakia, Somalia, Kenya, Croatia, Bosnia, Cuba, Rwanda, Zaire, Tanzania, Mexico and Costa Rica. An advocate of prison reform and a life-long opponent of capital punishment, he has criss-crossed the United States in pursuit of a more just, humane and appropriate penal system in this country. Aside from speaking, press events, vigils and demonstrations, he has visited many prisons and "too many" death rows. Among others, he has worked with the Southern Coalition on Jails and Prisons, the Virginia Coalition on Jails and Prisons, the NAACP Legal Defense Fund, Amnesty International and The National Coalition to Abolish the Death Penalty. A founding board member of the GRACE Committee for the Joe Giarratano case and a founding board member of an inmate-run Alternatives to Violence program at Augusta Correctional Center in Virginia, he has been president of the board of directors of Death Penalty Focus for 24 years and is co-chair emeritus of the Southern California Committee of Human Rights Watch. He is the author of two books: "Just Call Me Mike: A Journey to Actor and Activist," and "Of Mule and Man."



Renny Cushing and Kate Lowenstein from Murder Victims Families for Human Rights, with Michael Radelet, Mike Farrell, and Kay Ritter

Michael Radelet

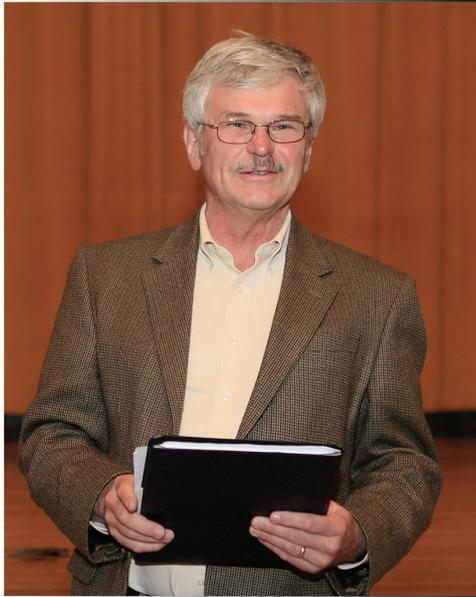
*Professor, Department of Sociology, University of Colorado-Boulder
Recipient of the 2017 The Hugo Adam Bedau Award for Significant Contribution
to the Field of Death Penalty Scholarship*

I cannot thank you enough for this wonderful honor. Hugo Adam Bedau was first a hero to me, and then a teacher, and then, along with Constance Putnam, a friend and collaborator. Without a doubt, he had more impact on my academic life than any other person on the planet, and he had the same impact on scores of death penalty researchers from around the world. Whatever the notion of “eternal life” means, in Hugo’s case, among other things, we can say that his work lives on in the work of others.

I first met Hugo in 1980 when he gave a talk at the University of Florida, where I then taught. I had read *Death Penalty in America* as an undergraduate, and I knew his reputation, so I wanted to attend the lecture and see what he had to say. Immediately I realized that he was a scholar like few others I had ever met. I quickly realized that to appreciate his work I would need a dictionary to look up all the big words he was using. All he needed was a monocle and a pipe with a curved stem and he could win a role as a professor in some old Hollywood movie. Once I heard him use the word “patibulary” in a sentence, which Merriam-Webster defines as “Of, relating to, or suggesting the gallows or hanging.” As in MCAPB, or “Massachusetts Citizens against Patibulary Behaviors.”

It is also a great honor to be here today with Mike Farrell. When I first met Mike some 25 years ago, I thought he was simply bringing his fame to the table to attract attention to death penalty issues. But over the years, I have seen that even more important than fame, Mike has brought a wisdom and leadership to our community that inspires newcomers and veterans alike. I think I first met Mike in 1992, when Hugo, Constance and I were in Los Angeles on a book tour for our book, *In Spite of Innocence*. For that book, Hugo did the thinking, I did the library work, and Constance did the writing. I was so nervous when I first met this famous actor that when I autographed the book for him, I had to ask Constance how to spell “Mike.”

The past six months have not been good ones for death penalty abolitionists. In November the repeal by the Nebraska legislature was rescinded by the voters, and we lost a tough but close fight to permanently end the death penalty in California. And while Hillary Clinton revised her long-standing support for the death penalty by saying she would be not upset if states abolished it, we went ahead and elected a firebrand who still claims the Central Park Five were guilty and still wants them executed – this despite the facts that the allegations against them did not include homicide, they were all juveniles, and



Michael Radelet

they have all been vindicated by DNA. Perhaps even worse, he and his merry band of thieves pulled off one of the most amazing robberies in modern time and handed Merrick Garland’s seat on the Supreme Court to my colleague from the University of Colorado, Neil Gorsuch. The best we can say is that Scalia was so bad on death penalty issues that it is hard for anyone to be worse.

So again we all need to step back and look at the bigger picture. No one ever claimed that the road to total abolition would be smooth and straight. As we all know, the number of death sentences and executions has been falling like a rock. We may be losing battles, but we are winning the war. The total number of executions in 2016 was the lowest since 1991, and projections indicate that the number in 2017, despite Arkansas, may be even lower. Florida, where I got in trouble in 1984 for testifying in the

legislature that they should consider requiring a simple majority of the jury to vote for death before allowing judges to impose it, now requires unanimous jury votes. This after 166 people were sentenced to death after their death-qualified juries voted for life, and literally hundreds of additional death sentences have been imposed since 1972 with non-unanimous jury votes. Earlier this month even Alabama got rid of its provision that allowed judges to ignore jury recommendations in death penalty cases. In the first five months of 2017, three more men had their death sentences commuted by executive authority, and three more have been vindicated and released, bringing the tally of exonerated death row inmates since Furman to 159, a list, by the way, that was started by Hugo Adam Bedau in 1987.

So where are we at? In January we commemorated the fortieth anniversary of the first execution in the modern era, that of Gary Gilmore, who went to the hereafter in front of a firing squad in Utah on January 17, 1977. I think it is instructive to pause for a few minutes to examine changes since then in how the death penalty is justified, in no small part because of the hard work of many people in this room today. Indeed, most of the pro-death penalty arguments of a generation ago have lost much of their punch because of empirical research projects conducted by sociologists and criminologists, and publicized by activists and educators throughout the country.

Included in this list of claims that have been undermined are those that attempted to justify death on the basis of deterrence, cost savings, and the need to have the death penalty to prevent killers from killing again. Similarly, the claims from death penalty supporters of a generation ago that the punishment



Sue Ann and Jamie Fox, past Bedau Award recipient, with Ronnie Friedman Barone, former MCADP Executive Director, and Michael Radelet.

could be applied without racial bias and only to the guilty have been undermined by empirical social science research. Even the most venerable argument for the death penalty, retribution, has changed dramatically in the past three decades, gradually shifting from a religious base in the 1970s to an unadulterated version of vengeance in the late 1980s (“we want these folks to suffer because they deserve it”) to a more utilitarian version today (“they need to be put to death because it helps families of the victims”). I believe that this latter incarnation of retributive thought, based primarily on the purported needs of families of homicide victims, is itself changing today because of emerging research that gives us some hard evidence about what we can do for families of homicide victims that really might offer them some comfort.

Consider some of the ways that the two main arguments used by supporters of the death penalty have changed since the time that Gilmore was dispatched:

1. Deterrence. In the 1970s, the top argument in favor of the death penalty by far was general deterrence: “We need to kill people who kill people to show people that killing people is wrong,” or “Executions teach potential murderers to be good.”¹ However, this is an argument that has never won much support from criminologists, especially now with the universal adoption of the dismal alternative of LWOP.² There have been dozens of studies of deterrence conducted since Gilmore was shot, and virtually all have concluded that the death penalty is not a superior deterrent to long prison sentences. The final word came in 2012, when a seminal report on the deterrent effect of the death penalty was released by the National Research Council, National

1 See, e.g., Ernest van den Haag, “On Deterrence and the Death Penalty,” 60 *Journal of Criminal Law, Criminology and Police Science* (1969), 141-47, and the response to this paper by Hugo Adam Bedau, “Deterrence and the Death Penalty: A Reconsideration,” 61 *Journal of Criminal Law, Criminology and Police Science* (1970): 539-48.

2 Some of the most prominent criminologists in American history have done research on the deterrent effect of the death penalty, and concluded that such an effect does not exist. See, e.g., Edwin H. Sutherland, “Murder and the Death Penalty,” 15 *Journal of Criminal Law and Criminology* (1925): 522-36; Thorsten Sellin, *The Death Penalty* (Philadelphia: American Law Institute, 1959).

Academy of Sciences, in 2012.³ In the eight years since New Mexico abolished the death penalty in 2009, there has not been a single report of anyone traveling from Colorado to New Mexico to do their killing because New Mexico no longer has the death penalty. All this research clearly shows that if you want to deter people from sitting on your stove, medium heat works just as well as high heat.

2. Incapacitation. When Gilmore was shot in 1977, the second strongest argument in support of the death penalty was that those convicted of murder would be released from prison after serving a relatively short sentence and return to our communities where they would constitute a danger. But in the last four decades it has become clear that if citizens are convinced that convicted murderers will never be released from prison, support for the death penalty drops sharply. Research addressing this issue has focused on calculating precise risks of prison homicides and recidivist murder. The odds of repeat murder are miniscule, and people convicted of homicide tend to make better adjustments to prison than other convicted felons. People



Past Bedau Award recipient, Steve Nathanson with David Ehrmann

still are murdered in prison, but those convicted of murder tend not to be the culprits. And today’s sophisticated prisons have reduced the prison homicide rate to almost nothing. One reason we need to abolish the death penalty is so we can get to work on abolishing Life without Parole, which can also be called Life without Hope.

As deterrence and incapacitation have lost their favor as justifications for the death penalty, we have also seen a rise in more conservative concerns about the wisdom of the practice. Consider three points:

1. Religion. When I started to speak out against the death penalty in the 1970s, it was not uncommon to hear from friends in religious communities who cited theological arguments to support that practice. Today we no longer hear these religious justifications, and, indeed, the overwhelming majority of clergy and religious leaders in the U.S. stand firmly opposed to capital

3 See National Research Council, *DETERRENCE AND THE DEATH PENALTY*, available at <https://www.nap.edu/catalog/13363/deterrence-and-the-death-penalty>.



Jim Rooney, Kathy Sedor, and Enid Kumin

punishment.⁴ In the Catholic Church, Pope Francis has been a very vocal and unwavering supporter of our goal to permanently abolish the death penalty worldwide.

2. Control Government Spending. Into the early 1980s, there was a significant block of voters who supported the death penalty because they thought it would be cheaper to execute than to support prisoners for long prison terms. Like religion, this has today become a strong anti-death penalty argument.⁵

3. Government Imperfection and the Absence of Fairness. While reformers after the 1972 Furman decision thought that death penalty statutes could be constructed that would assure fairness, eliminate error, and assure that only the worst of the worst were sent to death row, we now have 45 years of data that show that these ideals have not been met. Today we have a death penalty that is arbitrary, with even the best researchers failing when they try to distinguish which murderers are sentenced to death and which are permitted to live. Even worse, when we do predict who is sentenced to death, some of the best predictors include race and gender of the victim, even after legally-relevant

⁴ The Death Penalty Information Center maintains abundant information on this issue; see <https://deathpenaltyinfo.org>

⁵ <https://deathpenaltyinfo.org/costs-death-penalty>.



Eleanor Byrne and John Michael Dumas



Suzanne Rom and Constance Putman, with Rob and Celia Morris

factors are statistically controlled. And, of course, there are new and still growing concerns about erroneous convictions, an issue that Hugo Bedau first started to work on in 1962. The 159 people released from death row since 1972 give us 159 crystal clear examples of how the death penalty is not reserved for the worst of the worse.

My conclusion is that although we will continue to lose some battles – our November losses in California and Nebraska still sting – if we step back and look at the larger picture while we are licking our wounds, there is no question that we continue to make progress in the long fight against the death penalty. Much of that progress is fueled by academic research and circulated by activists such as yourselves in your daily conversations with everyone whom you can get to listen. We are all on the right side in this fight, and we will prevail sooner rather than later.

About Michael Radelet

Michael L. Radelet is Professor, Department of Sociology, University of Colorado-Boulder. He completed his Ph.D. at Purdue and post-doctoral training in Psychiatry at the University of Wisconsin Medical School. From 1996-2001 he served as Chair, Department of Sociology, University of Florida, and from 2004-2009 was the Chair of the Sociology Department in Boulder. Since 1979 Radelet's research has focused on the problems of erroneous convictions, racial bias, and ethical issues faced by health care personnel who are involved in capital cases. His work on erroneous convictions (with Hugo Adam Bedau and Constance Putnam) is widely credited with introducing the "innocence argument" into contemporary death penalty debates. At the request of Illinois Governor George Ryan, he and Northeastern University's Glenn Pierce completed a study of racial biases in the death penalty in Illinois that Governor Ryan used in his decision in 2003 to commute 167 death sentences. Radelet has testified in 75 death penalty cases, before committees of the U.S. Senate and House, and in legislatures in seven states. He has worked with scores of death row inmates and gone through "last visits" with 50, and works closely with families of homicide victims in Colorado. His most recent book, *THE HISTORY OF DEATH PENALTY IN COLORADO*, was published in January by University Press of Colorado.



Ron Madnick



Adrian Angus, Ann Lambert, and Martha Ehrmann

Summer Reading Recommendation

Bedau award winner and Harvard Law Professor Carol S. Steiker and her brother University of Texas Law professor Jordan Steiker have published a book titled “Courting Death: The Supreme Court and Capital Punishment.” In a review of the book for The Huffington Post, Michael Meltsner, a law professor at Northeastern University School of Law and also a Bedau award winner, concludes that, “After taking the reader through the Court’s failed project to rationally regulate the death penalty, the Steikers set out ‘A Blueprint for Constitutional Abolition,’ a path they believe builds, on precedent . . . and protects the Court from the another backlash of the sort that occurred after the Furman decision.”

*The Hampden County Chapter of Mass Citizens Against the Death Penalty and
The Sisters of St. Joseph*

Invite you to a memorial for the

90th Anniversary

of the Wrongful Executions

of Nicola Sacco and Bartolomeo Vanzetti

Wednesday, August 23, 2017, 5:30 to 7:30 PM

Sinai Temple 1100 Dickinson Street, Springfield, MA

Free and Open to the Public Donations welcome