

MINUTES OF THE HOUSE COMMITTEE ON JUDICIARY

Held in Room 526, at the Statehouse at 3:30 a. m./p. m., on January 30, 1979.

All members were present except:

The next meeting of the Committee will be held at 3:30 a. m./p. m., on January 31, 1979.

These minutes of the meeting held on January 29, 1979 were considered, corrected and approved.

JOSEPH J. HOAGLAND

*Chairman*

The conferees appearing before the Committee were:

Jim James, Judicial Administrator's Office  
Vincent DeCoursey, Executive Director of Kansas Catholic Conference  
Dr. Carl Menninger, Menninger Foundation  
Sister Dolores Brinkel, Criminal Justice Ministry  
The Rev. Jack Bremer, Chairperson, Consortium on Legislative Concerns  
The Rev. William C. Gannaway, United Presbyterian Church, U.S.A.  
Randy Odam, Village Presbyterian Church, Overland Park  
Bill Lucero, Area Coordinator, Unitarian Universalist Service Committee  
Frank Taff, Attorney at Law, Topeka

Chairman Hoagland called the meeting to order at 3:30 p.m. He assigned HB 2038, HB 2042 and HB 2160 to the Criminal Law Subcommittee for further study to report to committee on Wednesday, January 31, 1979.

Chairman Hoagland introduced the first conferee, Jim James from the Judicial Administrator's Office, who briefly stated some compensation problems with HB 2160.

Vincent DeCoursey, Executive Director, Kansas Catholic Conference, testified next to the conference's opposition to HB 2038, HB 2042 and HB 2160 (SEE ATTACHMENT # 1).

The Chairman then introduced Dr. Carl Menninger, Menninger Foundation, who gave a lengthy testimony mainly in opposition to the death penalty being reinstated because this type of punishment has not proven to be a deterrent. He closed by stating that since the public of Kansas seems to favor reinstatement of the death penalty, then the penalty should be carried out over public television. Dr. Menninger felt the law would not last long that way and possibly would serve as a deterrent.

Sister Dolores Brinkel, Criminal Justice Ministry, testified next in opposition to the bills (SEE ATTACHMENT # 2). She also spoke as Coordinator of the Coalition to Keep Kansas Free of the Death Penalty, (SEE ATTACHMENT # 3).

Representative Ferguson then read a letter from a Catholic parishioner (SEE ATTACHMENT # 12).

Chairman Hoagland then introduced Rev. Jack Bremer, Chairperson for Consortium on Legislative Concerns, who spoke for the Consotrium and their opposition to the bills (SEE ATTACHMENT # 4).

Rep. Ferguson then read a letter from First Babtist Church (SEE ATTACHMENT # 13).

Sister Dolores then asked the Chairman's permission for her to read the testimony of Dr. Willam Arnold, who was unable to attend the hearing (SEE ATTACHMENT # 5).

The Rev. William C. Gannaway, United Presbyterian Church, U.S.A. testified their opposition to the bills (SEE ATTACHMENT # 6).

Chairman Hoagland then passed out to the committee members two written statements he had received from Marion C. Miller, Attorney at Law, Kansas City, Kansas (SEE ATTACHMENT # 7) and from The Rev. George Seuferling, Chairperson of the Peach and Justice Committee (SEE ATTACHMENT # 8).

Sister Dolores then read the testimony of Robert H. Meneilly, who was unable to attend the hearing (ATTACHMENT # 9).

Randy Odam, Village Presbyterian Church of Overland Park next gave a brief statement as to his opposition of the bills.

Sister Dolores then introduced Frank Taff, Attorney at Law, Topeka, who gave a brief statement indicating his opposition to the three bills.

Bill Lucero, Area Coordinator, Unitarian Universalist Service Committee, speaking for the entire Coalition, gave his testimony in opposition to the three bills. *Atch. #10*

Mr. Lucero, read Rabbi Fred N. Reiner's testimony in opposition to the three bills. Rabbi Reiner had appeared at the hearing, but had to leave before testifying in person. *Atch. #11*

Chairman Hoagland announced that the Criminal Sub-Committee would meet prior to the committee meeting on January 31, to report back to full committee regarding HB 2038, 2042 and 2160.

The Hearing was adjourned at 5:00 p.m.

TESTIMONY: Vincent DeCoursey, Executive Director  
Kansas Catholic Conference

House Judiciary Committee, January 30, 1979  
Re: House Bills 2038, 2042, 2160

The issue of state ordered executions of persons convicted of capital crimes is once more before the legislature of Kansas. This session marks the 5th consecutive year testimony on this type of proposal has been heard by committees of the Kansas Legislature. It is the hope and prayer of the Kansas Catholic Conference that this 1979 session marks the 5th and final time the legislature rejects a return to the doctrine of "An eye for an eye".

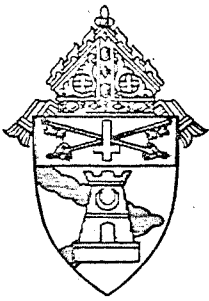
We base our opposition to the enactment of House Bills 2038, 2042, and 2160 not on the particulars of any of the bills, but on the very substance of the proposals, the taking of human life by the state. The Kansas Catholic Conference takes positions on legislative issues only if there are implicit moral values involved. No one can deny that life itself falls within that concern. God gave life and only God, in His wisdom, can call a halt to life. If man, by murder, by self-destruction, or by the dictate of the state, assumes that prerogative he goes beyond his competence.

I can still remember the words of a former member of the Kansas House of Representatives as he spoke to the full House during debate on the issue of capital punishment in 1976. The words of John Bower of McLouth are words that the members of this committee should take to heart:

"Punishment should not fit the crime, it should fit the criminal. I do not believe that man should shed man's blood. I do not believe that a group called state has any more right to shed blood than an individual has a right to shed another's blood."

We urge this committee to reject H.B.s 2038, 2042 and 2160.

*Atch. 1*



CATHOLIC CHARITIES  
OF THE  
ARCHDIOCESE OF KANSAS CITY IN KANSAS

229 S. 8TH STREET  
KANSAS CITY, KANSAS 66101  
PHONE (913) 621-1504

MOST REV. IGNATIUS J. STRECKER, D.D., S.T.D.  
PRESIDENT

REV. WILLIAM A. FINNERTY, A.C.S.W.  
DIRECTOR

January 30, 1979

To: House Judiciary Committee

From: Criminal Justice Ministry  
Sister Dolores Brinkel

Re: H.B. 2038, H.B. 2042, H.B. 2160--Reinstitution of death penalty

Criminal Justice Ministry of Catholic Charities for the Archdiocese of Kansas City in Kansas speaks in opposition to re-enactment of death as punishment in Kansas. This statement is commensurate with a membership vote in August, 1976.

The reinstatement of the death penalty can only lead to the further erosion of respect for life in our society. We are deeply troubled by the efforts being undertaken in H.B. 2038 under the guise of humanitarian concern to permit execution by lethal injection. Such a practice merely seeks to conceal the reality of cruel and unusual punishment. We find this practice unacceptable.

We do not believe that more deaths are the response to violent crime in our society.

Several days ago you read or heard the comment of a courageous man, Pat McManus, appointed Secretary of Corrections, who would resign the position if the need arose for him to kill someone in the name of the state of Kansas. He said, the death penalty "raises some serious ethical questions in terms of society's right, under any circumstance, to consciously and directly take the life of another human being."

We are grateful for this man's sense of moral integrity and leadership and we believe there are many more citizens in Kansas who share his views.

Atch. 2

3

**COALITION TO KEEP KANSAS FREE OF THE DEATH PENALTY**  
229 South 8th Street  
Kansas City, Kansas 66101  
Phone (913) 621-1504

American Civil Liberties Union of Kansas  
Catholic Worker Community of Wichita  
Church Women United  
Consortium on Legislative Concerns (Consultation of Cooperating Churches in Kansas)  
Criminal Justice Ministry, Archdiocese of Kansas City in Kansas  
Episcopal Church, Diocese of Kansas  
Inter-Faith Offender Concerns Committee  
Kansas Citizens for Justice  
Kansas Council on Crime and Delinquency  
Mental Health Association of Douglas County, Inc.  
National Association of Social Workers, Kansas Chapter  
Peace and Justice Committee  
Priests Council of the Archdiocese of Kansas City in Kansas  
Shalom Catholic Worker House  
St. Lawrence Catholic Campus Center Council  
Synods of Mid-America, Advisory Council on Church and State  
Unitarian Universalist Service Committee  
University Friends Meeting, Wichita

1/28/79

Atch. 3

## INFORMATIONAL PACKET ON THE DEATH PENALTY

These materials have been compiled for your information.

### I. The death penalty is not a deterrent to others.

Of 11 major scientific-sociological studies, only one concluded that the death penalty was a deterrent to homicide incident rates.

SCHUESSLER(1969) Compared statistics for adjacent states (one with, one without the death penalty). In only one pair of states did the state with the death penalty have a lower homicide rate than the state without the death penalty.

DANN(1935) Collected in Philadelphia that proved that murder rates went up after publicized public executions.

GRAVES(1956) Studied California between the years 1946-1955 and found that the rate of homicide incidence increased a day or two after an execution.

SAVITZ(1958) Concluded from a study again in Philadelphia that murder rates went up after a capital sentencing!

EMRLICH(1975) Using elaborate mathematical analysis, concluded executions led to lower homicide rates. However, several studies using his same process determined that his samplings and statistics were in error.

BOLDUS & COLE(1975), BOWERS & PIERCE(1975), and PECK(1976) all concluded that the opposite was indeed the case.

COLLINS(1969) Collected data before and after the abolition of the death penalty and noted no increases of the murder rates after the death penalty had been removed.

FORST(1977) Concluded that capital punishment does not deter homicides and his study, being most accurate, is supported by several well known professors. For statistical evidence, Douglas B. Lyons, in Hearings before the Senate Judiciary Committee stated that states with capital punishment had a homicide rate of 7.7 per 100,000 but states without the penalty only had a rate of 4.6. In 1970 the states with the highest murder rates were all states with capital punishment (Georgia, South Carolina, and Florida). The three states with the lowest homicide rates were all states without capital punishment (Maine, Vermont, and North Dakota).

### II. The death penalty is not economical.

Although it may seem that it is less costly to kill a criminal than keep him in prison, the extra security and the higher costs of the courts necessary in capital cases made it possible for Arkansas to save \$1.5 million by commuting the death sentences of only 15 prisoners. (TIME magazine) Prisoners incarcerated on capital charges since the Furman decision have been incarcerated for 6.1 years or less. (CAPITAL PUNISHMENT 1976, National prison statistics bulletin). Using the Gilmore costs for a base (\$68,000 per year according to William R Arnold, Kansas University), the total cost for incarceration is \$414,800. At current per capita costs of incarcerating a person at Kansas State Penitentiary (\$8,000 according to the Kansas Dept. of Corrections, October, 1977 statistics), a prisoner would have to be incarcerated 52 years before it would become less expensive to kill a capital offender than to imprison him for life.

### III. The death penalty can cause homicide.

There are documented cases of people, who wish to commit suicide, but are unable to bring themselves to do it, leading them to murder, in order that the state would kill them. A Texas farmer shot a total stranger in half. When asked why, he replied; "I was just tired of living!" Gary Gilmore's suicidal wishes can be seen, in that, upon release from prison in Oregon, which has no death penalty, he travels to Utah, where execution is by firing squad. He cold bloodily kills a man and demands his execution.

IV. The death penalty discriminates against the poor and the minorities.

Before the Furman decision this was an accepted fact, but even the new "guided discretion" statutes, which are supposed to prevent such bias have resulted in a non-white death row population of 47.45% as of January 1977. Former Governor Micheal DiSalleo of Ohio says, "...Generally they have one thing in common, they are penniless, of low mental capacity, with little or no education, and have few friends. The fact that they have no money is of particular import in their being condemned to death...It is the poor, the illiterate, the underprivilaged, the member of the minority group who is usually sacrificed by society's lack of concern."

V. The death penalty is an absolute finality. Those convicted falsely cannot be given back life.

One figure places the percentage of error at 10-12.3%, determined by new evidence found after the execution. A recent example can be found in the case of Earl Patrick Charles, who had been imprisoned for three years awaiting electrocution for the two brutal murders in Georgia. He was set free when it was found that he really was in Tampa at the time of the killings as he had stated at the trial. He was lucky, others have not been so.

The Kansas Supreme Court declared the Death Penalty unconstitutional in January, 1973.

Kansas has had no executions since 1969.

An examination of sentencing decisions by California juries in first-degree murder cases over an eight-year period found that 42 per cent of blue collar workers convicted of murder received death sentences, while the comparable figure for white collar workers was 5 per cent. Death sentences were given to 67 per cent of those with "low job stability", and to only 39 per cent of those with stable job histories. The study concluded, after taking account of other factors such as previous criminal record, that low socio-economic status made it far more likely that a defendant would be sentenced to death.

(American Civil Liberties Union)

The Clutter family of Holcomb, Kansas, did not wish the prosecution to seek the death penalty for Richard Eugene Hickock and Perry Edward Smith, who had killed four members of the family.

A STATEMENT IN FAVOR OF KEEPING KANSAS FREE OF THE DEATH PENALTY

By

The Rev. Jack Bremer, Chairperson

CONSORTIUM ON LEGISLATIVE CONCERNS

The representatives to the Consortium on Legislative Concerns are firmly opposed to all legislation--such as House Bills No. 2038, No. 2042, and No. 2160--which seek the reinstatement of the death penalty in Kansas. The Consortium on Legislative Concerns is a program agency of the Consultation of Cooperating Churches in Kansas with representatives from: The United Presbyterian Church Mid-America Synods, The Kansas East Conference of The United Methodist Church, The Kansas West Conference of The United Methodist Church, The Church of the Brethren, The Episcopal Diocese of Kansas, The American Baptist Churches of the Central Region, and The General Conference of the Mennonite Church. A strong majority of these church judicatories in Kansas have taken official action in their state or regional legislative bodies opposing a reinstatement of the death penalty in Kansas. Among these official church statements are the following:

We will continue to oppose capital punishment . . . . In the love of Christ who came to save those who are lost and vulnerable, we urge the creation of genuinely new systems of rehabilitation that will restore, preserve, and nurture the humanity of the imprisoned. For the same reason, we oppose capital punishment and urge its elimination from all criminal codes.

(--Kansas East Conference, United Methodist Church; Annual Conference, June, 1977.)

These Brethren are encouraged to work for the following changes . . . . That the use of capital punishment be abolished.

(--Church of the Brethren; Annual Conference, June, 1975.)

We believe that capital punishment cannot be condoned by an interpretation of the Bible based on the revelation of God's love in Jesus Christ and that as Christians, we must seek the redemption of guilty persons and not their death . . . . Therefore, we reaffirm our opposition to capital punishment, as a means of dealing with crime.

(--Presbytery of Northern Kansas, November, 1978.)

We base our opposition to capital punishment on the following grounds: We believe it to be morally wrong . . . destructive in its effect . . . discriminatory and arbitrary . . . an ineffective deterrent to crime . . . and the crucifixion itself reminds us of how possible it is for human justice to inflict execution on an innocent person. (--Episcopal Diocese of Kansas; Bishop and Council, December, 1967.)

We affirm once again our opposition to capital punishment. Death is a judgment that should be left to God alone . . . . When another person is seen as an object or a thing, any brutality is possible.

(--The Mennonite Church; Western District Conference, October, 1976.)

The opposition of the Consortium on Legislative Concerns to reinstatement of the death penalty in Kansas is based on the following convictions:

(1) We believe that the death penalty is a violation of the deepest values of the major religious traditions of the people of Kansas. In particular, the death penalty is a violation of the teachings of the Bible. Though individual legal decisions recorded

Atch. 4



in the Old Testament sometimes permitted the death penalty for murder--and also for striking or cursing one's parents, slave procurement, fatal attack by an ox, witchcraft, sodomy, sacrifice to any god other than Yahweh, adultery, criminal assault in the city, a rebellious son, or an unchaste bride--we now understand such primitive justice as a reflection of the Canaanite cults and the cultures of the Ancient Near East. Over against this primitive justice, ancient Israel found herself called to a higher justice in the laws of Moses. Israel's development of the lex talinois, the law of "an eye for an eye, and a tooth for a tooth," was an important humanizing step forward because it moved Israel's justice from one of unlimited vengeance to a limited retribution. However, the highest word of the Mosaic law in the Old Testament about the death penalty is the Sixth of the Ten Commandments: "YOU SHALL NOT KILL" (Exodus 20:13). The Hebrew word here is rasah (46 occurrences) rather than the more frequently used words, harag (165 occurrences) and hemit (201 occurrences), and means either to kill or to murder, without distinction between the two. It declares that life belongs to God. There is no room for individual blood revenge. If the community takes the life of one of its members, it must know and accept responsibility for taking what belongs to God alone. The one who kills is acting as if he were God: all life is God's creation.

In the New Testament, the apostle Paul writes: "NEVER AVENGE YOURSELVES, LEAVE IT TO THE WRATH OF GOD: FOR IT IS WRITTEN, 'VENGEANCE IS MINE, I WILL REPAY, SAYS THE LORD.'" Paul actively sought release and pardon for Onesimus, the runaway slave, who under Roman law was liable to the death penalty. With his life and example, Jesus spoke quite clearly. He urged his followers not to return evil for evil and said to them: "YOU HAVE HEARD THAT IT WAS SAID, 'AN EYE FOR AN EYE AND A TOOTH FOR A TOOTH,' BUT I SAY TO YOU, DO NOT RESIST ONE WHO IS EVIL . . . LOVE YOUR ENEMIES AND PRAY FOR THOSE WHO PERSECUTE YOU" (Matthew 5:38-44). When the scribes and pharisees tested his attitude toward the death penalty by bringing him the woman caught in adultery, a crime for which the penalty was death by stoning, Jesus refused to condemn her and said: "NEITHER DO I CONDEMN YOU: GO AND DO NOT SIN AGAIN" (John 8:11). And when his enemies put him to death on the cross, he did not seek a retribution in kind, but prayed that his heavenly Father would forgive them. The example of the Lord Jesus Christ is absolutely clear.

(2) We believe the death penalty encourages a contagious spirit of violence. From a religious perspective, it is a tragic irony that the death penalty which seeks to end murder creates a contagious spirit of violence. For example, the death of Gary Mark Gilmore before the firing squad in January of 1977 only completed a circle of violence: the world's violence toward him during his childhood; his violence toward the world in two murders; and the world's final violence to him in the firing squad. After his release from prison in Oregon, a state which had no death penalty, Gilmore went to Utah, the only state that authorized the firing squad as a method of execution. He murdered two human beings, then himself led the chorus for his death. Dozens of people volunteered for a place on the firing squad. The Texas murder, R. Excel White, then decided that he wanted his execution televised, too. And the whirlpool of violence is enlarged.

Psychiatrists report that disturbed and suicidal persons are caught up in such whirlpools of violence because they wish to bring the punishment of death upon themselves. Dr. Louis West, chairperson of the Department of Psychiatry at the USLA Medical School describes a typical case of a farmer in Texas who walked into a roadside cafe, took aim at a total stranger, and shot him in half with a shotgun. When the police disarmed him and asked why he did it, he replied: "I was just tired of living." Psychoanalyst Dr. David Abrahamsen described a famous case of a patient he called "Martin" who committed three brutal sex murders in California before he was apprehended and finally sentenced to death. Dr. Abrahamsen concluded: "His strangling of the three girls came about only because he unconsciously wanted to die." In such senseless killings, the death penalty not only is not a deterrent but is a positive element in the killer's motive. For the killers such as these apparently long for death. (ACLU, "Capital Punishment," p. 8.)

The death penalty's spirit of violence invites even more pathological violence. The statistical reality of this contagious spirit has been documented by Dr. William F. Graves, formerly of the staff of San Quentin prison in California. He made a study which found that murder rates rise immediately following a well-publicized execution. His study concludes that because the threat and use of the death penalty raises the level of distrust, fear, and hate which are already too strong in the lives of those prone to violence, it makes murder more rather than less likely. (ACLU, "Capital Punishment, p. 9.) The death penalty lends official sanction to a contagious violence which leads not toward a more safe society, but to a more violent one.

(3) We believe that the death penalty does not address the real causes of crime. The Consortium is convinced that the rising crime rate is largely an outgrowth of unstable social conditions which stem from an increasingly urbanized and mobile population, from a long period of economic recession, from an unpopular and disruptive war, a history of unequal opportunities for a large segment of our citizenry and from inadequate diagnosis and treatment of criminal behavior. We are conscious that scientific studies aimed at detecting any possible deterrent effect of the death penalty--including the massive research by the Institute for Law and Social Research published in the May, 1977, issue of the Minnesota Law Review--overwhelmingly conclude that it is irrefutable to view the death penalty as a means of reducing the homicide rate. We believe that the legislative leaders of Kansas should direct attention to the improvement of the total criminal justice system and to the elimination of the social conditions which breed crime and cause disorder, rather than fostering a false confidence in the effectiveness of the death penalty. It would be a moral tragedy of the first magnitude for the state to attempt to justify the taking of human life on the basis of the wishful, simplistic, and vengeful emotions which are in all of us--in disregard of the substantive facts about the non-deterrent effect of the death penalty.

(4) We believe that the spiritual roots of violence and crime are the absence of compassion in a society. At the heart of the great religious traditions is the call to compassion. Without a spirit of compassion, all the laws imaginable and all the harsh punishment a state can impose will not result in a society of justice and order. This is why Christ called his followers to a deep respect, even reverence, for all human life--including "the least of these." He is the Lord who said: "I CAME THAT THEY MAY HAVE LIFE, AND HAVE IT ABUNDANTLY" (John 10:10).

Consortium on Legislative Concerns  
Consultation of Cooperating Churches in Kansas

Mrs. Alice West, Lawrence, Kansas  
United Presbyterian Church

The Rev. Dave Stewart, Manhattan, Kansas  
American Baptist Churches of the  
Central Region

Mrs. Loraine Nidiffer, Leawood, Kansas  
American Baptist Churches of the  
Central Region (Alternate)

The Rev. Sam Leonard, Lindsborg, Kansas  
Kansas West Conference, United Methodist  
Church

The Rev. Frank N. Cohoon, Topeka, Kansas  
Episcopal Diocese of Kansas

The Rev. Lamont Woelk, Topeka, Kansas  
General Conference, Mennonite Church

Ms. Verda Decoursey, McPherson, Kansas  
Church of the Brethren

Ms. Nancy Lengel, McPherson, Kansas  
Church of the Brethren

Representative Ruth Wilkin, Topeka, Kansas  
United Presbyterian Church

Dr. Jack Bremer, Topeka, Kansas  
Kansas East Conference, United Methodist  
Church, Chairperson

Ms. Darlene Stearns, Topeka, Kansas  
Legislative Coordinator

Reasons for Opposing the  
Re-institution of the Death Penalty

---William R. Arnold, Criminologist  
Kansas Citizens for Justice

- I. It costs the state more to carry out a capital punishment than to keep a murderer in prison for 30 years.
  - A. In 1957-58 when Hans Mattick was assistant warden and responsible for executions at the Cook County jail in Chicago, he compared all the costs for five capital and five non-capital cases. For the capital cases, more time was consumed and more persons were involved at every stage (more guards, more escort service, more maximum security procedures, longer and more numerous jury selection processes, more court appearances, longer trials, more appeals, more printing, state support for lawyers for both sides, rehearsal for the execution, costs for checking the electric chair) for the capital cases. Capital cases cost about one-third more than non-capital cases even if we assume that the murderer is totally unproductive while in prison.
  - B. More recent analyses of costs reveal almost identical cost ratios, according to Prof. Ira Robbins of the KU law school

- II. The public does not want the death penalty for any other reason than because they believe it deters. In a 1973 Harris poll which showed that over two-thirds of the respondents wanted the death penalty, the people were also asked:
  - A. If a sentence in prison were as effective a deterrent, would you favor the death penalty? 48% said no, while 35% said yes.
  - B. Do you favor the death penalty as revenge (eye for an eye, etc.)? 49% said no, while 40% said yes.
  - C. Do you favor the death penalty because the criminal is "an animal and deserves to die?" 51% said no, 41% said yes.

The people believed the death penalty deterred crime, so voting for the death penalty if it does not deter crime is not voting the will of the people.

- III. Capital punishment does not deter people from committing crimes made capital.
  - A. Making murder a capital offense has no effect on the overall homicide rates:
    1. Studies of contiguous states covering varying time periods from 1920 through a new study done on 1967-1968 data reveal that there is no connection between having or not having capital punishment for murder and the murder rates.
    2. Eleven different studies, including one involving Kansas and Missouri early in this century, in which homicide rates before, during, and after capital punishment was in effect reveal no systematic differences in homicide rates.
    3. Three careful studies show that homicide rates do not go down before or after well-publicized executions. In fact, the rate rose in one city for several days right before an execution.
    4. A new study reported in the May, 1977 Minn. Law Review shows that the rise in the murder rate since 1964 (the key to Ehrlich's correlation purporting to show that fewer executions produced more murders) is not concentrated in the states that have rejected the death penalty. The rise is just as great in states retaining the death penalty.
    5. Analysis of Canadian crime rates during their moratorium on the death penalty shows that other crimes for which the punishment level was not changed varied as much and in a similar way to the murder rate.
  - B. Studies of the safety of police officers and prison staffs reveal they are very little, if any, safer in states with than in states without capital punishment.

Atch. 5

6

Testimony of Rev. William C. Gannaway  
United Presbyterian Church, U.S.A.  
In Opposition to House Bills No. 2038, 2042, and 2160.  
January 30, 1979

CAPITAL PUNISHMENT

We, the Presbytery of Northern Kansas, meeting in session at Trinity Presbyterian Church, Manhattan, Kansas on November 14, 1978, recognize the responsibility of the state to protect its citizens and promote justice and freedom in society and that the imposition of the death penalty is one of the means that a state may use to exercise this responsibility. As Christians, however, we cannot support such a means as the death penalty to be used in exercising the state's responsibility.

We believe that capital punishment cannot be condoned by an interpretation of the Bible based on the revelation of God's love in Jesus Christ and that as Christians, we must seek the redemption of guilty persons and not their death.

We affirm the sovereignty of God's grace and his power to redeem and restore the lost to a meaningful and useful life.

We further believe in the ultimate significance of each individual person as one for whom Christ died. Capital punishment, by its nature, diminishes the full impact of our Christian conviction and belief in the worth of human life.

Statistical evidence consistently asserts the failure of the death penalty as a deterrent of crime. We also know that justice sometimes miscarries because of human fallibility in the judicial process and we note the grave and irrevocable nature of execution as punishment. We believe that enlightened penal practice seeks both to protect society and to reform and rehabilitate guilty persons, and the use of the death penalty tends to brutalize the society that condones it.

Therefore, we reaffirm our opposition to capital punishment, as a means of dealing with crime.

We call upon the Legislature of the State of Kansas to keep capital punishment out of the penal code of the State of Kansas, urging it instead to continue to seek the improvement of our various penal institutions and systems in our state by providing persons incarcerated with psychological evaluations and treatment for emotional, alcoholic and/or other social problems during incarceration in order that such persons may become supporters of society and society be protected.

ALch. 6

MARION C. MILLER

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ASSOCIATES

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January 19, 1979

Hon. Joe Hoagland  
Chm Judiciary Comm  
Statehouse  
Topeka, Ks

Dear Mr. Hoagland:

I first want to thank you again for your expressed personal concern when in the past I have written you occasionally and your appropriate vote on the many pertinent issues.

This time I would like to tell you and your committee that I am strongly and wholly opposed to capital punishment under any circumstances whatsoever. Thus I am opposed to H.B. 2038 and H.B. 2042, and in advance, any other of the myriad and varied such bills which I am sure will be introduced on the subject.

The fact that certain crimes are shocking, heinous, vicious, reprehensible and for any reason objectionable does not require the State to be vindictive, vengeful and equally obnoxious.

In this day and age, I consider capital punishment to be barbarous, uncivilized and unproductive of any corresponding gain. I don't want any part of contributing, by being a member of society, to the death of anyone under the guise of punishment.

I have grave doubts that such punishment is in any appreciable way a deterrent to such crime any more than more humane punishment would be.

I am sure the merits will be debated at length. I just want you to know my position. I like to think man has improved throughout the ages, and that just maybe we are seeing a little more enlightenment as time goes on.

Sincerely,

(Please make my view known to the committee.)

Atch. 7

*Marion C. Miller*  
(5218 W. 65<sup>th</sup> Terr., P.O. 66702)

# Death Penalty Rarely Stops Potential Killers, Study Says

By Margaret Gentry  
Associated Press Writer

WASHINGTON—The death penalty rarely if ever deters murder, according to a new statistical study.

The report published in the University of Minnesota Law Review disputes the widespread argument that a fear of execution would make potential criminals change their minds about committing murder.

Brian Forst, a senior research analyst at the Institute of Law and Social Research here, concluded in the latest analysis of the issue that "capital punishment does not, on balance, deter homicides."

However, the report said there was some evidence that a high murder conviction rate and prison sentences for murders have a deterrent effect.

Forst studied murder statistics for 32 states between 1960 and 1970, a decade when the murder rate was rising nationally and the number of executions was declining. His study was published last summer.

Between 1967 and last January, there were no executions in the United States because of court challenges to the constitutionality of capital punishment.

But after the Supreme Court ruled in 1976 that the death penalty for murder is constitutional under certain circumstances, many states passed new death penalty laws. Utah became the first state in the new era to carry out an execution when Gary Mark Gil-

more was shot by a firing squad Jan. 17.

Forst wrote that if capital punishment deters murder, the murder rate should have increased the most in states where the risk of execution went down the most.

Instead, Forst said in an interview: "The states that ended the death penalty had smaller increases in the homicide rates. The homicide rate went up more in states which did not have the death penalty in 1960."

From the findings in his report, "It is apparent that those states in which the actual use of capital punishment ceased during the 1960s experienced no greater increase in the murder rate than did the states that did not use capital punishment in the first place," Forst said.

In its opinion affirming the constitutionality of capital punishment, the Supreme Court speculated that for many murderers, "the death penalty undoubtedly is a significant deterrent."

Pollsters have found a widespread public belief in the deterrent value of capital punishment, Forst noted.

He measured what happened to murder rates in states that abolished the death penalty before 1960, those that still had a death penalty law but carried out few if any executions and those that used the law more frequently until court decisions forced an end to capital punishment.

Though he found no connection between capital punishment and the

murder rate, Forst did find a link between the murder rate and convictions and prison terms.

"This finding of a deterrent effect of imprisonments of persons convicted of murder is more real than spurious," Forst wrote. The largest murder rate increases tended to occur in states with a poor record of capturing and convicting killers, he said.

Hans Zeisel, a legal scholar, called Forst's analysis "the final blow" to the theory that capital punishment deters murder.

Zeisel, professor emeritus of law at the University of Chicago and a senior consultant to the American Bar Foundation, wrote in a recent article that Forst's analysis is superior to other statistical studies.

Tracing the history of those studies, Zeisel wrote: "This then is the proper summary of the evidence on the deterrent effect of the death penalty: If there is one, it can only be minute, since not one of the many research approaches from the simplest to the most sophisticated—was able to find it. The proper question, therefore, is whether an effect that is at best so small that nobody has been able to detect it justifies the awesome moral costs of the death penalty."

He noted, however, that the resumption of executions in some states will provide "another opportunity to see whether the capital crime rate in those states will decline compared with the states that still have no executions."

# Death Penalty Deterrent Argument Countered

By James Spaulding  
Pacific News Service

With the recent upsurge in public sentiment favoring the death penalty, more critics are going on the counteroffensive with a claim that capital punishment may in fact be an invitation to murder.

William C. Bailey, a Cleveland State University sociologist, has surveyed crime statistics in 42 states and found that, on the average, more people kill each other in states that have the death penalty than in states without it. This is true, he says, even allowing for regional, cultural and other differences.

For instance, in 1968 those states which had abolished the death penalty experienced an average of 21 first degree murders per 100,000 population. States with capital punishment saw nearly three times as many first degree murders—58 per 100,000.

Roughly the same statistical spread holds up for second degree murder, homicides and total murders.

The explanation, say Bailey and others, is that capital punishment offers certain types of deranged personalities an acceptable means of suicide.

The death penalty "becomes a promise, a contract, a covenant between society and certain... warped mentalities who are moved to kill as part of a self-destructive urge," says Dr. Louis Jolyon West, head of the department of psychiatry at the University of California at Los Angeles.

Experts disagree on why support for the death penalty has greatly increased in the last 10 years, but most say that a major reason is the increase in crimes of violence. A fearful public, they say, looks to the death penalty as the most effective deterrent.

Yet West claims that capital punishment "breeds more murder than it deters."

James Spaulding, emer science editor at the Milw. Journal, now teaches Journalism at the University of California, Berkeley.

"These murders," he says, "are discovered by the psychiatric examiner to be—consciously or unconsciously—an attempt to commit suicide by committing homicide. It only works if the perpetrator believes he will be executed for his crime."

West says he knows of cases in which "the murderer left an abolitionist (non-death penalty) state deliberately to commit a meaningless murder in an executionist state, in the hope of forcing society to destroy him."

Gary Mark Gilmore, who was executed Jan. 17 by a firing squad in Utah, is often cited as an obvious example. Some of his prison psychiatrists said Gilmore sought out his own death by murdering two young men in senseless, execution-style slayings. Following his conviction Gilmore demanded the death penalty be carried out despite the many objections of his attorneys.

West cites other examples:

- In 1965 a Texas farmer walked into a roadside cafe with a shotgun and blasted to death an Oklahoma truck driver he had never seen before. He said later, "I was just tired of living."

- In 1964 a lifer in an Oklahoma prison escaped and went on a spree of violence. After he was recaptured he petitioned the court to have him electrocuted, complaining that the state had gone back on its word three years before when he pleaded guilty to a murder but was spared.

- In 1958 James French killed a motorist who gave him a ride in Oklahoma. He asked for the death penalty, but his public defender successfully pleaded for a life sentence. Later, in state prison, he deliberately strangled his cellmate.

According to West, "During a psychiatric examination in 1965 French admitted to me that he had seriously attempted suicide several times in the past, but always 'chickened out' at the last minute." (Gilmore also attempted suicide while in prison, apparently afraid his execution would be delayed.)

"French's basic motive in murder-



ing his inoffensive cellmate," West said, "was to force the state to deliver to him the electrocution to which he felt entitled and which he deeply desired."

In 1966 French became the only person to be executed in the U.S. that year.

Many psychiatrists have long observed the intimate relationship between murder and suicide. West said that in England nearly half of all murders are followed by suicide attempts, of which two-thirds succeed. Thus, about one-third of all murderers in England kill themselves.

In Denmark some 40 per cent of murderers kill themselves.

Dr. Bernard L. Diamond, a psychiatrist at the University of California, Berkeley, says the relationship has been known for at least 200 years.

He cites a Danish law dating from 1767 that provides there should be no capital punishment for "melancholy and other dismal persons" who murder "for the exclusive purpose of dying by legal execution."

The same convict told a state investigator that he had twice tried suicide before the murders "but lacked the guts." He agreed to talk to Diamond the day before the execution only on the condition that the execution be carried out.

"It took three murders and an attempted fourth to complete his suicidal mission," Diamond later wrote in a psychiatry journal.

"I asked him what he would have done," Diamond said, "if California had had no capital punishment. He answered, 'I would have had to go to another state where they did have capital punishment and do it all there.'"

Diamond says he is convinced that if the man had known he wouldn't be executed and would have been forced to serve time in prison (which he hated bitterly), he would have been unable to commit murder.

Diamond concedes that if capital punishment is eliminated, such people might still seek death in other ways, such as a shootout with police. But

them, he says, suicide is difficult if not impossible.

Despite the statistics, advocates of the death penalty remain convinced that it is an effective deterrent. H. L. Richardson, California state senator, founder of Gun Owners of America and a leading advocate of the death penalty, says that "to deny the deterrence of the death penalty is to deny all cause and effect..."

"Every man has a right to his own mental aberrations, and these psychologists and sociologists are no different than anybody else," says Richardson.

But Diamond and his colleagues counter that for every murder that might be prevented by capital punishment, at least as many more will be incited.

## Failed Deterrent

By Kenneth L. Whiting

Singapore (AP)—Singapore imposed the death penalty two years ago for the manufacture or trafficking of hard drugs, but one top official says it apparently has not become a deterrent to drug use—in fact the illegal activity has increased.

"The introduction of the death penalty for trafficking does not seem to have curbed the supply so far," says John Hanam, director of the Central Narcotics Bureau. "On the contrary, heroin seems to be more widely used than ever before."

No pushers have been executed since the death penalty was introduced, although eight prisoners are on death row after conviction of trafficking.

Singapore's Misuse of Drugs Act was passed in 1973 and amended two years later to include the death penalty for the manufacture of any quantity of morphine or heroin or for trafficking a half-ounce or more of either of those drugs.

⑧

HOUSE JUDICIARY COMMITTEE HEARINGS ON THE DEATH PENALTY

TO: REP. JOSEPH HOAGLAND, AND THE COMMITTEE

FROM: THE PRIEST COUNCIL OF THE ARCHDIOCESE OF KANSAS CITY IN KANSAS AND  
THE PEACE AND JUSTICE COMMITTEE OF SAID PRIEST COUNCIL

RE: HOUSE BILLS 2038, 2042, & 2160

THIS IS A BRIEF COMMUNICATION OF A GROUP OF CITIZENS, PRIMARILY ROMAN CATHOLIC PRIESTS, WHO ARE OPPOSED TO THE DEATH PENALTY IN ANY FORM. IT IS OUR UNDERSTANDING THAT THESE PROPOSED BILLS WOULD ALLOW THE DEATH PENALTY TO BE CARRIED OUT BY ONE OF THE FOLLOWING METHODS IF PASSED: HANGING, LETHAL GAS, AND LETHAL INJECTIONS. RECENTLY ON A NEWSBROADCAST ONE PERSON IN FAVOR OF THE METHODS OF "LETHAL INJECTIONS" STATED AS HIS PRIMARY REASON FOR THIS MEANS WAS THAT IT WAS A "MORE HUMANE" MANNER OF ACCOMPLISHING THE PURPOSE, AND THUS THE BILL SHOULD BE PASSED. AS HUMAN BEINGS, AND MORE SPECIFICALLY AS CHRISTIAN HUMAN BEINGS, IT IS INCONCEIVABLE THAT ANY METHOD OF KILLING ANOTHER PERSON COULD EVER BE CONSIDERED "HUMANE," THE TERMS ARE CONTRADICTORY. WE ARE APPALLED THAT THIS COULD EVEN REMOTELY BE CONSIDERED AS AN ARGUMENT IN FAVOR OF THIS METHOD. THEREFORE WE WOULD LIKE TO GO ON RECORD AS UNEQUIVOCALLY OPPOSED TO THE DEATH PENALTY IN ANY FORM.

THE CONSTITUENCY WHICH I REPRESENT IS THE PRIEST COUNCIL OF THE ARCHDIOCESE OF KANSAS CITY IN KANSAS, CONSISTING OF 26 PRIEST ELECTED BY OTHER PRIESTS FROM THE 11 REGIONS OF OUR ARCHDIOCESE, WITH ARCHBISHOP STRECKER AS IT HEAD. AT OUR JANUARY 15, 1979 MEETING, A MOTION WAS PASSED BY OUR PRIEST COUNCIL TO EMPOWER ME TO CONVEY TO YOU OUR OPPOSITION TO THE DEATH PENALTY. THE VOTE WAS UNANIMOUS OF THE 21 MEMBERS PRESENT, INCLUDING ARCHBISHOP IGNATIUS STRECKER AND BISHOP MARION FORST. THE PEACE AND JUST COMMITTEE, CONSISTING OF 5 PRIESTS OF THE PRIEST COUNCIL, TWO RELIGIOUS WOMEN (NUNS) AND ONE LAYWOMAN, ALSO VOTED UNANIMOUSLY IN OPPOSITION TO THE DEATH PENALTY IN ANY FORM.

WITH KINDEST REGARDS FOR THE OPPORTUNITY TO SHARE OUR OPINION AND CONCERN WITH YOU, I REMAIN:

SINCERELY YOURS,

*Rev. George Seufferling*

REV. GEORGE SEUFFERLING,  
CHAIRPERSON OF THE PEACE & JUSTICE COMMITTEE  
Box 160  
EMPORIA, KANSAS 66801  
316/342-6695

Atch. 8



A Statement in Opposition  
to the State Legislating  
Capital Punishment  
Robert H. Meneilly

It is the hope of much of the Judeo-Christian community that the legislature of this state will forever oppose capital punishment.

We believe it is wrong for the state to kill offenders. If it is wrong for citizens to kill, is it right for the state to kill?

We have progressed in recent times creating a decent and more humane society. Now must we perpetuate the senseless barbarism of official murder?

The whole teaching of the Christian scriptures challenges the rightness of taking a life under any circumstances. "Any vengeance belongs to me, says the Lord." (Romans 12:19) The kind of decision that determines the final destiny of any person's earthly life belongs to almighty God alone. Nobody should consider usurping the prerogative of God. The time has come for us to join the company of those nations that have repudiated killing as an instrument of criminal law enforcement.

Let us not attempt to overcome evil with more evil or violence with more violence or even killing with more killing.

Research of integrity shows beyond a doubt that capital punishment has never proved to be a deterrent to crime.

There are many instances where unjust decisions were made in the best of our courts. Dare we admit there is not always equal justice in our courts because of systemic prejudices and the economic strength or weakness of litigants? The finality of a death penalty permits no redress or possibility of righting judicial errors. Capital punishment must assume our courts are infallible. We all know justice is relative and not absolute. Dare we cut anyone off from the full benefits of our proud system of justice?

Capital punishment is a symptom of how some inhumane segments of our society see criminals as sub-human creatures to be punished and made to suffer, to be destroyed once and for all and society be relieved of their burdensome responsibility. Would legislators, considered to be among the most responsible leaders of a better society, take it upon themselves to play the role of God?

Rather than the destructive and uncreative (lazy) role of capital punishment would not our state creatively set about to discover how to be constructive rehabilitating offenders of the law affording them the opportunity for repentance and a healing to wholeness of personhood and citizenship? If we might rehabilitate public opinion and our criminal justice system we would make capital punishment foreign to human consideration.

Life is sacred. A life is God's, not ours. Let us never consider we have the wisdom of God to determine when any person should die for whatever reason.

Let us lead our state to be humane not inhumane. Let us reverence life. Let us humanize our criminal justice program. Accountable to God for all our actions may we know that justice without love is not justice and love without justice is not love.

Atch. 9

*Committee Copy*

TESTIMONY TO HOUSE JUDICIARY COMMITTEE  
by William J. Lucero, Area Coordinator  
Unitarian Universalist Service Committee  
January 30, 1979

Mr. Chairman and members of the House Judiciary Committee:

A year ago I had the honor of being allowed to testify before this committee against the death penalty. I related to you then that as a victim of a heinous crime--my father being shot to death by my step-mother--that I had no right to ask for the state to take revenge against her. Nothing that the state could do to her could compensate for the loss I suffered. And today I stand before you again asking the same question--how is it that any of you can think you can do anything for me or any other victim of a crime by killing more people? The state owes me nothing and can serve no purpose by taking more lives. Instead of spending so much time deliberating what's the most humane way to ~~commit murder~~ <sup>put humans to death</sup>, we should address ourselves to the question, How can we assist victims of crime? For instance, how can we assist Mrs. Bernice Martin, both emotionally and financially? Before we lose sight of that particular victim, let me go on record to speak for the Coalition that we vigorously endorse proposed legislation to compensate her financially for the loss of her husband.

*Atch. 10*

As a Unitarian Universalist chaplain, I have officiated at the funerals of the murderer, the murder victim, the intentional suicide, and the negligent suicide. I, and most of these ministers here in attendance today, have struggled with their families and tried to render needed assistance to them. The point I'm making is that none of us here are naive occupants of an ivory tower theology. We're here because we know from the studies that have been conducted that the death penalty does not deter crime.

When you heard proponents speak yesterday did any of you hear mention of a solitary study showing that the death penalty was a deterrent? Bill Arnold has presented references stating that it isn't. Where is there supportive evidence stating that it is?

But just to get some kind of <sup>Personal</sup> perspective on the deterrent argument, this fall I compared the homicide rates between the states that used and did not use death sentencing (1976 FBI Crime Index). Interestingly enough, I found that the states with the seven highest homicide rates all had the death penalty while seven of the ten lowest rates (including the bottom four) did not. Kansas ranked 37th (4.5 per 100,000). Oklahoma ranked 28th (6.4), Colorado 26th (6.8), and Missouri 18th (9.3). Those bordering states all have the death penalty.

Robert Tilton is right when he says the death penalty is a tremendously moral issue. But the political issue is one we can't ignore either. Attorney General Stephen argued yesterday that his election represented the will of the people since he campaigned on the advocacy of the death penalty. Did he forget that his opponent campaigned for it too? Does he remember that former Governor Bennett advocated it and that Governor Carlin voted against it while Speaker of the House?

Those who advocate the death penalty because the throngs are calling for it should be advised that studies (e.g., Thomas and Foster, 1975) have shown that when confronted with the fact that the death penalty is not a deterrent, former advocates overwhelmingly show a shift in attitude. Although the random-sample poll we are presently taking of 200 Topekans has not yet been completed, we are finding much the same thing. Although there is much initial support for the death penalty, those who advocate it on the grounds of deterrence usually change their viewpoint when the deterrent argument is challenged.

The difficult work remains ahead. We must begin to educate the public about criminal justice and lay aside the folklore that killing people keeps people from killing people. Our job has just begun. Thank you for the opportunity to speak again. Please vote against consideration of H 2038, 2042, and 2160.

11

Testimony of Rabbi Fred N. Reiner

Topeka, Kansas

In opposition to Capital Punishment Legislation  
Members of the House Judiciary Committee:

Thank you for the opportunity to testify against proposed legislation which would reinstitute capital punishment in Kansas.

Since 1959 the Union of American Hebrew Congregations, representing 1 million Reform Jews nationally, has been on record as opposing the death penalty as not "morally justifiable." Their resolution points out that capital punishment "debases our entire penal system and brutalizes the human spirit!" They appeal to "all who cherish God's mercy and love to join in efforts" against this practice "which lies as a stain upon civilization and our religious conscience."

There are some who feel that capital punishment should be instituted because it is commanded in the Bible. I urge you to consider, however, that the overriding message of the Bible is mercy and repentance and not vengeance. To point to biblical injunction as the rationale for the death penalty is to ignore two thousand years of interpretation of those verses.

Over and over Jewish interpreters and jurists created obstacles to capital punishment, preconditions for taking a life on behalf of the community, so that it was virtually impossible to kill someone for a capital offense. They knew the sacredness of all human life and ~~that~~ likened the taking of anyone's life ~~is~~ to the destruction of the entire world.

I urge you to consider the interpretation and moral meaning of these biblical sections. I urge you to consider the sanctity of all human life and to oppose the death penalty legislation before you.

January 30, 1979

Atch. 11

TO THE MEMBERS OF THE KANSAS LEGISLATURE

RE: DEATH PENALTY

Mr. Vincent DeCoursey and Kansas Catholic Conference DO NOT speak for Kansas Catholics nor the Catholic Church, in their condemnation of the death penalty.

MILLIONS of U.S. Roman Catholics who adhere to Roman Catholic doctrine, tenets and the Magisterium, believe with the Teaching Church -

"That the State has the right to enforce the death penalty has been ceded by the Church for centuries."

"The death penalty is not contrary to Divine Law nor demanded by Divine Law."

From Our Sunday Visitor, January 16, 1977.

All practicing Roman Catholics join Mr. DeCoursey, Kansas Catholic Conference, Protestants, Jews, libertarian atheists, et al, in strongly speaking out to demand a mandatory HUMAN LIFE AMENDMENT to prohibit the taking of HELPLESS, INNOCENT life via ABORTION, INFANTICIDE AND EUTHANASIA. We would welcome some help from ACLU to safeguard the civil liberty of helpless, innocent Americans - born and unborn.

Most of us believe the pendulum of Justice has gotten stuck on the side of wanton murderers and believe their death penalty, after due process, should be administered swiftly and without fanfare or circus atmosphere.

*Esther Maassen Surs*

Esther Maassen Surs  
A Roman Catholic Kansas Voter

8115 Dearborn Drive  
Prairie Village, Ks.  
66208

Atch. 12

13

# First Baptist Church

112 SOUTH ARCHER    NORTON, KANSAS 67654  
TELEPHONE (913) 927-5214

WARREN D. WILSON, PASTOR  
304 NORTH WABASH  
(913) 927-3930

November 10, 1977

Dear Kansas Legislator:

Please forgive the form letter, but in order to have the time to write to all the Kansas State Senators and Representatives, I've been forced to do this.

I am an American Baptist pastor and a part of the Kansas Baptist Convention. In October of this year the Kansas Baptists met in annual convention session at the First Baptist Church of Shawnee, Kansas. An interesting thing happened at this convention which I would like to have you consider.

In 1973 the Kansas Baptist Convention met in annual session and one of the resolutions that was passed at that convention said in part, "...we urge our legislators and our governor to refuse to reinstate capital punishment."

And now in 1977, just four years later, the convention took another look at the issue of capital punishment. At Shawnee in October, the Kansas Baptists reversed their earlier stand on capital punishment by passing a resolution which read, "Because there is abroad in the land an inclination on the part of some persons to seek to solve their problems by premeditated murder, we register our level of FAVOR FOR CAPITAL PUNISHMENT for certain capital crimes as established by law." (Emphasis mine)

This resolution represents 268 Kansas Baptist Churches with a membership of 62,513 people. If and when the issue of reinstating capital punishment in the State of Kansas comes up before the legislature, I hope you will keep this in mind.

Thank you for reading and considering my letter.

Sincerely,



Warren Wilson, Pastor

Atch. 13