

Chapter 1 : Capital Punishment: The end of the death penalty

"A Brief History of Death" was supposed to be my written response to Ran's memory. My mother never went to university. Her family was poor, and from the age of twelve she had to manage the.

Why the era of capital punishment is ending By David Von Drehle The case of Dzhokhar Tsarnaev absorbed Americans as no death-penalty drama has in years. The saga of his crime and punishment began with the shocking bloodbath at the Boston Marathon, continued through the televised manhunt that paralyzed a major city and culminated in the death sentence handed down by a federal jury on May 15 after a two-phase trial. Support for capital punishment has sagged in recent years, but it remains strong in a situation like this, where the offense is so outrageous, the process so open, the defense so robust and guilt beyond dispute. Even so, Tsarnaev is in no danger of imminent death. He is one of more than 60 federal prisoners under sentence of execution in a country where only three federal death sentences have been carried out in the past half-century. A dozen years have passed since the last one. Despite extraordinary efforts by the courts and enormous expense to taxpayers, the modern death penalty remains slow, costly and uncertain. For the overwhelming majority of condemned prisoners, the final stepâ€”that last short march with the strap-down teamâ€”will never be taken. The relative few who are killed continue to be selected by a mostly random cull. Tsarnaev aside, the tide is turning on capital punishment in the U. Change is not coming quickly or easily. Americans have stuck with grim determination to the idea of the ultimate penalty even as other Western democracies have turned against it. We like to think we know them when we see them. Half a century of inconclusive legal wrangling over the process for choosing the worst of the worst says otherwise. On May 27, the conservative Nebraska state legislature abolished the death penalty in that state despite a veto attempt by Governor Pete Ricketts. A parallel bill passed the Delaware state senate in March and picked up the endorsement of Governor Jack Markell, formerly a supporter of the ultimate sanction. Only a single vote in a House committee kept the bill bottled up, and supporters vowed to keep pressing the issue. That officially idles the fifth largest death row in America. The largest, in California, is also at a standstill while a federal appeals court weighs the question of whether long delays and infrequent executions render the penalty unconstitutional. Even in Texas, which leads the nation in executions since when the U. Supreme Court approved the practice after a brief moratorium , the wheels are coming off the bandwagon. From a peak of 40 executions in , the Lone Star State put 10 prisoners to death last year and seven so far in There, as elsewhere, prosecutors, judges and jurors are concluding that the modern death penalty is a failed experiment. The reality is that capital punishment is nothing more than an expensive, wasteful and risky government program. The number of inmates put to death in was the fewest in 20 years, while the number of new death sentences imposed by U. Only one state, Missouri, has accelerated its rate of executions during that period, but even in the Show Me State, the number of new sentences has plunged. Thirty-two states allow capital punishment for the most heinous crimes. And yet in most of the country, the penalty is now hollow. Texas, Missouri, Florida, Oklahoma and Georgia. For the first time in the nearly 30 years that I have been studying and writing about the death penalty, the end of this troubled system is creeping into view. In Arizona on July 23, prison officials needed nearly two hours to complete the execution of double murderer Joseph Wood. That was not an aberration. In April , Oklahoma authorities spent some 40 minutes trying to kill Clayton Lockett before he finally died of a heart attack. Our long search for the perfect mode of killingâ€”quiet, tidy and superficially humaneâ€”has brought us to this: Lethal injection was intended to be a superior alternative to electrocution, gassing or hanging, all of which are known to go wrong in gruesome ways. But when pharmaceutical companies began refusing to provide their drugs for deadly use and stories of botched injections became commonplace, the same legal qualms that had turned courts against the earlier methods were raised about lethal injections. Alex Kozinski, the conservative chief judge of the federal Ninth Circuit Court of Appeals, recently wrote that Americans must either give up on capital punishment or embrace its difficult, brutal nature. Rather than pretend that execution is a sort of medical procedure involving heart monitors and IV linesâ€”a charade that actual medical professionals refuse to be part ofâ€”we should use firing squads or the guillotine. Utah, which abandoned execution by firing squad in ,

restored the option in April. Last year, Florida executed Askari Muhammad, a man known as Thomas Knight when he was sent to death row in after kidnapping, robbing and murdering a couple from Miami Beach. Five years later he stabbed a prison guard to death with a sharpened spoon. Suffice it to say, a legal system that requires half a lifetime to conclude the case of a proven lethal recidivist is not a well-functioning operation. Nor is that case unusual. In Florida alone, three other men who arrived on death row in are still there, marking their year anniversaries—part of a total death-row population in that state of . In those 40 years, Florida has carried out 90 executions. At that rate, the Sunshine State would need about years to clear out its death row. Of the 14 inmates executed so far this year in the U. State and federal courts are so backlogged with capital cases that they can never catch up. Moving faster creates its own problems. The risks involved in trying to speed executions are apparent in the growing list of innocent and likely innocent death-row prisoners set free—more than since . In Ohio, Wiley Bridgeman walked free 39 years after he was sentenced to death when the key witness at his trial—a year-old boy at the time—admitted that he invented his story to try to help the police. In general, scientific advances have undermined confidence in the reliability of eyewitness testimony and exposed flaws in the use of hair and fiber evidence. DNA analysis, meanwhile, has offered concrete proof that the criminal justice system can go disastrously wrong, even in major felony cases. The exoneration came after 30 years in prison. Incompetent investigators, using discredited science, sent two men to death row in Texas for alleged arson murders. One of them, Ernest Willis, was freed in after his attorneys commissioned a review by an expert in fire science, who concluded that neither blaze was caused by the suspects. But the findings came too late for the other man, Cameron Todd Willingham, who was executed that same year. In this instance, and perhaps in others, Texas may have killed an innocent man. The crime rate has plunged. Public support for capital punishment ebbs and flows. That trend contributed to the brief abolition of the death penalty by order of the Supreme Court in . But by then, a new crime wave was building, and states rushed to restore capital punishment by passing laws meant to eliminate arbitrary results and racial discrimination. After the Supreme Court approved the modern penalty in , support for the death penalty skyrocketed in lockstep with the murder rate. By the time New York City recorded more than 2, murders in the single year of , 4 of 5 Americans were pro-death-penalty, according to Gallup. Now crime rates have fallen back to levels unseen since the placid early s. In New York City alone, there are roughly 1, fewer murders per year now compared with the goriest days of the early s. Although pockets of violence remain in cities, the vast majority of Americans are much safer today than a generation ago. Gallup has measured the result: Shifting public opinion makes it easier for judges and legislators to train a skeptical eye on a dysfunctional system of punishment. Former Virginia attorney general Mark Earley supported the death penalty while presiding over the execution of 36 inmates from to . In March he published an essay calling for an end to capital punishment. In a number of other state capitals, the energy is also moving in that direction. The death penalty has been made to serve three kinds of purposes. One was highly practical. For most of American history, governments did not have secure prisons in which violent criminals could be safely housed for long periods of time. There was little alternative to killing prisoners who could not be set free. The fact that this alternative to capital punishment is now a practical possibility has fed the shift in public opinion, for most people realize that being locked in a solitary cell forever is a terrible punishment. Indeed, some argue it is a fate worse than death. Whatever deterrent capital punishment provides can likely be matched by the threat of permanent lockup. The second historical purpose has been discredited by time: The antebellum South was haunted by the possibility of slave uprisings; capital punishment was used to tamp down resistance. You can see it in the early Virginia law that made it a capital offense for slaves to administer medicine—it might be poison! Or the early Georgia statute that invoked the death penalty if a slave struck his master hard enough to leave a bruise. The late Watt Espy, an eccentric Alabaman whose passion for this topic produced the most complete record ever made of executions in the U. The racial disparity is arresting. In a mostly white America, significantly more blacks than whites were put to death. Whites were almost never executed for crimes—even murder—involving black victims. Some analysts still find vestiges of racial bias in the modern system, but the overt racism of the old order is now plainly unconstitutional. The best defense lawyers cost a lot of money. As a favorite saying on death row goes: Those without the capital get the punishment. This leaves only the question of justice, which is a visceral

and compelling force. Capital punishment is an expression of the principle that certain extreme boundaries cannot be crossed—that some crimes are so terrible that death is the only punishment sufficient to balance the scales. It shows how seriously we take our laws and the moral traditions underlying them. Anti-death-penalty thinkers have tried to knock down this idea for hundreds of years. Momentum is moving away from the death penalty not because it offends the sense of justice but because it is a system that costs too much and delivers too little. Which brings us to Reason 4. Governments are going broke. Across the country, governments are wrestling with tight budgets, which are likely to get tighter.

Chapter 2 : A Brief History of Death by WM Spellman – review | Books | The Guardian

This video by Rob Stansfield, PhD of Sociology & Anthropology at University of Guelph, depicts the history of abolition of capital punishment in the United States, on a state by state basis, from to

Dick Brewer, c. The three men had wielded an economic and political hold over Lincoln County since the early s, due in part to their ownership of a beef contract with nearby Fort Stanton and a well-patronized dry goods store in Lincoln. Tunstall put Bonney in charge of nine prime horses and told him to relocate them to his ranch for safekeeping. During the encounter, one member of the posse shot Tunstall in the chest, knocking him off his horse. Baker and Morton were killed while trying to escape. Hindman, were killed. Battle of Lincoln On the night of Sunday, July 14, McSween and the Regulators—now a group of fifty or sixty men—went to Lincoln and stationed themselves in the town among several buildings. Another group led by Marin Chavez and Doc Scurlock positioned themselves on the roof of a saloon. Peppin then sent a request for assistance to Colonel Nathan Dudley, commandant of nearby Fort Stanton. In a reply to Peppin, Dudley refused to intervene but later arrived in Lincoln with troops, turning the battle in favor of the Murphy-Dolan faction. Bonney and the other men fled the building when all rooms but one were burning. Beckwith, who was then shot and killed by Bonney. All four were indicted for the murder, despite conflicting evidence that Bernstein had been killed by Constable Atanacio Martinez. Antrim, alias Kid, alias Bonny [sic] but was unable to execute them "owing to the disturbed condition of affairs in that county, resulting from the acts of a desperate class of men". It specifically excluded persons who had been convicted of or indicted for a crime, and therefore excluded Bonney. According to eyewitnesses, the pair were innocent bystanders forced at gunpoint by Jesse Evans to witness the murder. On March 15, Governor Wallace replied, agreeing to a secret meeting to discuss the situation. Bonney met with Wallace in Lincoln on March 17. During the meeting and in subsequent correspondence, Wallace promised Bonney protection from his enemies and clemency if he would offer his testimony to a grand jury. Bonney escaped from the Lincoln County jail on June 17. The origin of the difficulty was not learned. He walked up to Grant, told him he admired his revolver, and asked to examine it. Grant handed it over. Before returning the pistol, which Bonney noticed contained only three cartridges, he positioned the cylinder so the next hammer fall would land on an empty chamber. When it failed to fire, Bonney drew his own weapon and shot Grant in the head. A reporter for the Las Vegas Optic quoted Bonney as saying the encounter "was a game of two and I got there first". Carlyle offered to exchange places with Greathouse, and Bonney accepted the offer. Carlyle later attempted to escape by jumping through a window but he was shot three times and killed. The shoot-out ended in a standoff; the posse withdrew and Bonney, Rudabaugh, and Wilson rode away. Unknown to Bonney and his companions, a posse led by Pat Garrett was waiting for them. When they arrived on December 26, they were met by crowds of curious onlookers. The following day, an armed mob gathered at the train depot before the prisoners, who were already on board the train with Garrett, departed for Santa Fe. Garrett refused to surrender the prisoner, and a tense confrontation ensued until he agreed to let the sheriff and two other men accompany the party to Santa Fe, where they would petition the governor to release Rudabaugh to them. On the evening of April 28, while Garrett was in White Oaks collecting taxes, Deputy Bob Olinger took five other prisoners across the street for a meal, leaving James Bell, another deputy, alone with Bonney at the jail. Bonney asked to be taken outside to use the outhouse behind the courthouse; on their return to the jail, Bonney—who was walking ahead of Bell up the stairs to his cell—hid around a blind corner, slipped out of his handcuffs, and beat Bell with the loose end of the cuffs. Bonney waited at the upstairs window for Olinger to respond to the gunshot that killed Bell and called out to him, "Look up, old boy, and see what you get". When Olinger looked up, Bonney shot and killed him. The first bullet struck Bonney in the chest just above his heart, killing him. Ritch, the acting New Mexico governor, refused to pay the reward. Most of these claims were easily disproven but two have remained topics of discussion and debate. In , a central Texas man Ollie P. This was unsupported by his family until , some time after his death. The image shows Bonney wearing a vest over a sweater, a slouch cowboy hat, and a bandanna, while holding an Winchester rifle with its butt resting on the floor. For years, this was the

only photograph scholars and historians agreed showed Bonney. This led historians to believe he was left-handed, but they did not take into account that the ferrotype process produces reversed images. Horan and Paul Sann wrote that Bonney was "right-handed and carried his pistol on his right hip". If authentic it is the only known photo of Billy the Kid and the Regulators together and the only image to feature their wives and female companions. McCubbin and outlaw historian John Boessenecker concluded in that the photograph does not show Bonney. Kent Gibson, a forensic video and still image expert, offered the services of his facial recognition software, and stated that Bonney is one of the individuals in the image. A photograph curator at the Palace of the Governors archives, Daniel Kosharek, said the image is "problematic on a lot of fronts", including the small size of the figures and the lack of resemblance of the background landscape to Lincoln County or the state in general. As a result of his efforts, a stone memorial marked with the names of the three men and their death dates beneath the word "Pals" was erected in the center of the burial area. New Mexico Governor Bruce King arranged for the county sheriff to fly to California to return it to Fort Sumner, [] where it was reinstalled in May. Although both markers are behind iron fencing, a group of vandals entered the enclosure at night in June and tipped the stone over. Unsourced material may be challenged and removed.

Chapter 3 : Readings - History Of The Death Penalty | The Execution | FRONTLINE | PBS

The History of Death illuminates the combination between the earthly and spiritual in funeral rites, the practices of human sacrifice and ritual killing, as well as the processes of grieving, burial, cremation, remembrance and the differing concepts of life after death. Funerals need not always be solemn, but can be celebratory, drunken and.

Death metal is only one of them, but you could write an entire book on its evolution indeed, there is one: By , Venom-influenced acts crept through the underground, peddling aggressive thrash with gruff vocals: Notice a theme yet? Trevor Peres, guitarist with classic groovy death metallers Obituary, recalls: Meanwhile, unsigned grindcore band Repulsion recorded their debut album, which was saturated with two other death metal staples: We were probably in competition, subconsciously. Minor mainstream success ensued for the Florida lot: In the UK, Carcass had matured considerably since their grindcore beginnings, unleashing the surprisingly melodic Heartwork in In the same year, Morbid Angel released their immortal masterpiece, Covenant. Church burnings, suicide and murder The embarrassing misconception that all death metallers were sick-minded, suicide-obsessed devil-worshippers took hold, and the genre was often confused with the quite different Norwegian black metal scene, where church-burnings, suicide and murder had occurred. In reality, death metallers are like any other rockers. There are some Satanic acts, but this is often more of a metaphor for inner strength and a reaction against Christianity. As for the unrelenting gore and death, would you brand someone a nutter for reading horror books or watching grisly movies? Today, death metal is recognised as exhilarating, challenging music that offers guitarists huge opportunities for expression. One of the most technically accomplished guitarists of the genre is Ralph Santolla, formerly of Deicide and currently plying his trade with Obituary: What impresses me is when people take that technique and make great music with it. I was doing more legato, big interval stuff, but I realised you could do what they were doing and make it sound super-cool. A really good place to go is the Guitar Grimoire book series - they have every scale and mode in them. Going up and down the scales in groups of three or four notes works for me. It has a humbucker and a Floyd Rose so I can dive-bomb and stay in tune, and I always use a passive pickup. So many bands these days are trying to remake Heartwork. Immolation, Incantation and Suffocation. Detuned guitars were now the norm, with some acts using 7-string guitars , as popularised by Morbid Angel.

As far back as the Ancient Laws of China, the death penalty has been established as a punishment for crimes. In the 18th Century BC, the Code of King Hammurabi of Babylon codified the death.

William Spellman begins when humans or their near relatives first began to care for their dead. No one is sure when that was. He says in one place that it was no later than , years ago, in another that it was in the old stone age, ie 90,, BC, and in yet another that the first real evidence we have comes from archaeological sites in the Czech Republic and Russia from around 28, BC, where care was clearly taken in the disposition of bodies and grave goods. The many unpleasant ways to die also have a long pedigree: Infectious diseases probably became more deadly when people started settling down; organised warfare really started when there were places to defend. But still, the story is very old. Despite his best efforts to find "preliminary patterns" in a great sea of facts only one emerges: A century earlier Hegel speculated that tombs were the first form of architecture. Spellman narrows his focus in the following chapter: It begins with Plato, who held that humans had an immortal soul that was trapped in the prison of the body until it was freed by death. Then it either recirculated to new bodies " an early version of the doctrine of metempsychosis, or soul travel " or it lived incorporeally and forever in the pure realm of forms. The question of whether such a soul, cleansed of its memories by the Lethean stream, as Plato believed it was, remained in any meaningful sense that of a person is another matter. Most of us would find little comfort in an eternal life so completely cut off from who we had been. But there is no time to pause. Thomas Aquinas translated his ideas into a Christian doctrine of immortality. However, this view only raised new problems. There are whole theological libraries arguing about precisely what a resurrected body would be like " what would be its age, would it regain limbs that it lost, what would happen to the body of a Christian who had been cannibalised? Epicurus and Lucretius who thought that dead meant dead, and to their modern heirs such as Stephen Jay Gould and Richard Dawkins. For this lot, the atoms of the living returned irrevocably to nature from whence they came and that was the end of it. With chapter three we are back to wide angle: The case of Jean-Dominique Bauby , for example, locked into his body and able to communicate only through the blinking of his eyes suggests how we, the living, might create a sensory world from memory just as a disembodied soul might do after death. Death would lose its sting. Spellman tells the more familiar Christian story in which the sacrificial death of God in human form assures the corporeal resurrection and blessed eternal life of the dead who subscribe to this view, and the horrible eternity that awaits those who die in sin. The lessons he hopes to draw from this short history are ambiguous. Some of us can live happily with what he calls the "mortalist" view, that "life on this earth with all its mystery and beauty" is all the eternity we need and all we will ever get. His spokesperson here is Somali-born Ayaan Hirsi. Most of us, however, seek a better sort of eternity. The denial of death that he finds prevalent in modern society is not sustainable; we need, he says, a cosmic sensibility. Exactly what would qualify as such remains open. Perhaps it is the realisation that we need to die to make room for others; or that life has to have a beginning and an end " "universal bookends" " to be meaningful; or that death is "essential to life, a necessary good that gives life ultimate value". Spellman cannot quite decide: As a short history of death it cannot succeed, for reasons that are implicit on every page. And how do we know that our Paleolithic ancestors had no views on individual mortality? There is also the problem of how evidence for purported beliefs about death maps on to the evidence we have of practices, texts and remains, that is, evidence for what people did: One can imagine archeologists excavating Highgate Cemetery a thousand years from now and coming upon the tomb of Karl Marx surrounded by scores of comrades. What kind of a strange saint was this man, and what power did his body hold for those buried around him? Or imagine their coming on the warehouse in Washington DC that holds all the notes, food, beer, teddy bears and much else left at the Vietnam Veterans Memorial. Why did these people leave grave goods, they might wonder. And who would have thought, our imagined archeologists might speculate, that these 20th century Americans believed that a name was the token of a dead body that might, in turn, do something with a Budweiser or a pack of cigarettes. But the problem is deeper. Reflections on death and care of the dead are not just one among many historical

topics on a par with others, not just something on which various philosophies and religions have views. Rather, as the philosopher Hans-Georg Gadamer wrote, they are matters "of the fundamental constitution of human being from which derives the specific sense of human practice", signs that "life that has spiralled out of the order of nature". Our awareness of death and the dead stands at the edge of culture. As such they may not have a history in the usual sense but only more and more iterations, endless and infinitely varied, that we shape into an engagement with the past and the present. A strange sect has undertaken the "difficult and praiseworthy task" of recording the names of everyone who has died in modern times. It is a record of a multitude of bookends with a repertoire of meanings. It might be possible to extract a history of the rise and fall of particular diseases and varieties of violence from such an encyclopedia. Perhaps, if it provided more information than we get from even the most thorough obituaries, we might glimpse patterns of how all of these people "thought things through" or created narratives of their lives and deaths or experienced their ends. But I suspect that the best we could hope for would be not a historical narrative but rather the articulation of a limited number of tropes that have circulated in the mists of deep anthropological time. Maybe there was a time when, as some Buddhist texts recount, wise men did not mourn their beloved dead because they had transcended endearment as an act of supreme spiritual triumph. But mostly we have stories of even great teachers falling short. How we die, in short, may have not so much a history that can be narrated but an ever-recurring, limited repertoire of possibilities and disappointments. William Empson probably has it right in his poem "Ignorance of Death". It is mostly a catalogue of painfully vacuous claims to know anything on the subject. Then there is this civilising love of death, by which Even music and painting tell you what else to love. Buddhists and Christians contrive to agree about death Making death their ideal basis for different ideals. The Communists however disapprove of death Except when practical. And in the end, the poet admits: Otherwise I feel very blank upon this topic, And think that though important, and proper for anyone to bring up, It is one that most people should be prepared to be blank upon.

Chapter 5 : Emmett Till is murdered - HISTORY

*The History of Death [Michael Kerrigan] on blog.quintoapp.com *FREE* shipping on qualifying offers. Death may be universal, but just as every culture has found ways of living differently, they have also found different - and sometimes extraordinary- ways to deal with dying and the effect it has on those left behind.*

ShareCompartir A person wearing a hat, a mask suggestive of a bird beak, goggles or glasses, and a long gown. The clothing identifies the person as a "plague doctor" and is intended as protection. Descriptions indicate that the gown was made from heavy fabric or leather and was usually waxed. The beak contained pungent substances like herbs or perfumes, thought at the time to purify the air and helpful in relieving the stench. The person also carries a pointer or rod to keep patients at a distance. Library of Medicine Plague has a remarkable place in history and has had enormous effects on the development of modern civilization. Some scholars have even suggested that the collapse of the Roman Empire may be linked to the spread of plague by Roman soldiers returning home from battle in the Persian Gulf in AD. For centuries, plague represented disaster for people living in Asia, Africa and Europe and because the cause of plague was unknown, plague outbreaks contributed to massive panic in cities and countries where it appeared. Numerous references in art, literature and monuments attest to the horrors and devastation of past plague epidemics. We now know that plague is caused by a bacterium called *Yersinia pestis* that often infects small rodents like rats, mice, and squirrels and is usually transmitted to humans through the bite of an infected flea. In the past, black rats were the most commonly infected animals and hungry rat fleas would jump from their recently-dead rat hosts to humans, looking for a blood meal. The Justinian Plague began in AD and was followed by frequent outbreaks over the next two hundred years that eventually killed over 25 million people Rosen, and affected much of the Mediterranean basinâ€”virtually all of the known world at that time. Entire towns were wiped out. Some contemporary historians report that on occasion, there were not enough survivors remaining to bury the dead Gross, Despite the vast devastation caused by this pandemic, however, massive labor shortages due to high mortality rates sped up the development of many economic, social, and technical modernizations Benedictow, It has even been considered a factor in the emergence of the Renaissance in the late 14th century. Over the next 20 years, it spread to port cities around the world by rats on steamships. The pandemic caused approximately 10 million deaths Khan, During this last pandemic, scientists identified the causative agent as a bacterium and determined that plague is spread by infectious flea bites. Rat-associated plague was soon brought under control in most urban areas, but the infection easily spread to local populations of ground squirrels and other small mammals in the Americas, Africa, and Asia. These new species of carriers have allowed plague to become endemic in many rural areas, including the western U. However, as a bacterial disease, plague can be treated with antibiotics, and can be prevented from spreading by prompt identification, treatment and management of human cases. Applications of effective insecticides to control the flea vectors also provide assistance in controlling plague. Plague lab, San Francisco. Library of Medicine Recent Outbreaks The most recent plague epidemics have been reported in India during the first half of the 20th century, and in Vietnam during wartime in the s and s. Plague as a Weapon of War As a highly contagious disease with an extremely high mortality rate if left untreated, *Yersinia pestis* has been used as a weapon of biological warfare for centuries. Some warfare strategies have included catapulting corpses over city walls, dropping infected fleas from airplanes, and aerosolizing the bacteria during the Cold War Stenseth, More recently, plague raised concern as an important national security threat because of its potential for use by terrorists.

Chapter 6 : Billy the Kid - Wikipedia

This is a short history of a very big topic over a very long period of time: death, natural as well as violent, in all its physiological, psychological, philosophical, social, and religious.

Visit Website Did you know? Even in the early 21st century, the legacy of the Holocaust endures. Swiss government and banking institutions have in recent years acknowledged their complicity with the Nazis and established funds to aid Holocaust survivors and other victims of human rights abuses, genocide or other catastrophes. On January 20, 1933, he was named chancellor of Germany. At first, the Nazis reserved their harshest persecution for political opponents such as Communists or Social Democrats. The first official concentration camp opened at Dachau near Munich in March 1933, and many of the first prisoners sent there were Communists. Like the network of concentration camps that followed, becoming the killing grounds of the Holocaust, Dachau was under the control of Heinrich Himmler, head of the elite Nazi guard, the Schutzstaffel SS, and later chief of the German police. In 1933, Jews in Germany numbered around 1.5 million, or only 1 percent of the total German population. Under the Nuremberg Laws of 1935, anyone with three or four Jewish grandparents was considered a Jew, while those with two Jewish grandparents were designated Mischlinge half-breeds. Under the Nuremberg Laws, Jews became routine targets for stigmatization and persecution. From 1933 to 1945, hundreds of thousands of Jews who were able to leave Germany did, while those who remained lived in a constant state of uncertainty and fear. German police soon forced tens of thousands of Polish Jews from their homes and into ghettos, giving their confiscated properties to ethnic Germans non-Jews outside Germany who identified as German, Germans from the Reich or Polish gentiles. Surrounded by high walls and barbed wire, the Jewish ghettos in Poland functioned like captive city-states, governed by Jewish Councils. In addition to widespread unemployment, poverty and hunger, overpopulation made the ghettos breeding grounds for disease such as typhus. Meanwhile, beginning in the fall of 1941, Nazi officials selected around 70,000 Germans institutionalized for mental illness or disabilities to be gassed to death in the so-called Euthanasia Program. After prominent German religious leaders protested, Hitler put an end to the program in August 1941, though killings of the disabled continued in secrecy, and by 1945, people deemed handicapped from all over Europe had been killed. In hindsight, it seems clear that the Euthanasia Program functioned as a pilot for the Holocaust. Beginning in 1942, Jews from all over the continent, as well as hundreds of thousands of European Gypsies, were transported to the Polish ghettos. The German invasion of the Soviet Union in June 1941 marked a new level of brutality in warfare. Mobile killing units called Einsatzgruppen would murder more than 3 million Soviet Jews and others usually by shooting over the course of the German occupation. Since June 1941, experiments with mass killing methods had been ongoing at the concentration camp of Auschwitz, near Krakow. The SS soon placed a huge order for the gas with a German pest-control firm, an ominous indicator of the coming Holocaust. Holocaust Death Camps, Beginning in late 1941, the Germans began mass transports from the ghettos in Poland to the concentration camps, starting with those people viewed as the least useful: The first mass gassings began at the camp of Belzec, near Lublin, on March 17, 1942. Five more mass killing centers were built at camps in occupied Poland, including Chelmno, Sobibor, Treblinka, Majdanek and the largest of all, Auschwitz-Birkenau. From 1942 to 1945, Jews were deported to the camps from all over Europe, including German-controlled territory as well as those countries allied with Germany. The heaviest deportations took place during the summer and fall of 1942, when more than 1 million people were deported from the Warsaw ghetto alone. Though the Nazis tried to keep operation of camps secret, the scale of the killing made this virtually impossible. Eyewitnesses brought reports of Nazi atrocities in Poland to the Allied governments, who were harshly criticized after the war for their failure to respond, or to publicize news of the mass slaughter. This lack of action was likely mostly due to the Allied focus on winning the war at hand, but was also a result of the general incomprehension with which news of the Holocaust was met and the denial and disbelief that such atrocities could be occurring on such a scale. At Auschwitz alone, more than 2 million people were murdered in a process resembling a large-scale industrial operation. A large population of Jewish and non-Jewish inmates worked in the labor camp there; though only Jews were gassed, thousands of others died of starvation

or disease. Nazi Rule Comes to an End, as Holocaust Continues to Claim Lives, By the spring of , German leadership was dissolving amid internal dissent, with Goering and Himmler both seeking to distance themselves from Hitler and take power. The following day, he committed suicide. The last trace of civilization had vanished around and inside us. The work of bestial degradation, begun by the victorious Germans, had been carried to conclusion by the Germans in defeat. Survivors of the camps found it nearly impossible to return home, as in many cases they had lost their families and been denounced by their non-Jewish neighbors. As a result, the late s saw an unprecedented number of refugees, POWs and other displaced populations moving across Europe. In an effort to punish the villains of the Holocaust, the Allies held the Nuremberg Trials of , which brought Nazi atrocities to horrifying light. Increasing pressure on the Allied powers to create a homeland for Jewish survivors of the Holocaust would lead to a mandate for the creation of Israel in

Chapter 7 : History | Plague | CDC

In , in an effort to make the death penalty more palatable to the public, some states began passing laws against mandatory death sentencing instead enacting discretionary death penalty statutes. The enactment of discretionary death penalty statutes in Tennessee, and later in Alabama, were seen as a great reform.

Chapter 8 : The Holocaust - HISTORY

The online series A Good Death is a CBC News co-production with students from the Graduate Program in Journalism at Western. | MORE A hundred years ago, a typical Canadian died at home from an.

Chapter 9 : Whatever Happened to the 12 Apostles? How Did They Die?

Day of the Dead is an important Mexican holiday that celebrates and honors deceased loved ones. In Mexico, the celebration is held from October 31 to November 2nd, coinciding with the Catholic feast days of All Saints and All Souls, but the festival's origins are rooted in a unique combination of elements drawn from indigenous beliefs and Catholic teachings.