

terms of the contract and when it was Dan Grove wrote him asking for his book. He did not send it to us," says Russell "and we consequently became somewhat disillusioned with him because we felt this was of great importance."

On page 28 Lane tells how his appearance on David Suskind's "Hot Line" program was canceled. According to Lane the "producer" told him it was canceled because "WPKI is owned by the Daily News and David has a terrible contract with the station. He cannot control the programs." She added that David had been ordered to cancel my appearance and in doing so he "was just following orders."

David Suskind's version is quite different: "When I discovered that Mark Lane had been invited to appear, I raised holy hell with the staff member . . . he was, in my view, grossly muddying the issues of the Commission's report. I ordered the invitation . . . withdrawn forthwith, telling the production person I didn't want him on the show. Since that production person is now my wife, I assure you that this version is correct. She informed me that she told Mr. Lane I

did not want him on the show, out of personal conviction. She said it had nothing to do with the station or any other sinister conspiracy, which he suggested was at the root of the issue."

On page 83 Lane cites a letter from C.B.S. producer Leslie Midgley to Raymond J. Marcus, an early critic of the Commission's conclusions. He quotes the last sentence of the letter (which confirms his point), and omits the first two sentences, which explain why it would be a mistake to attach importance to the material referred to in the last sentence.

One could, I suspect, go on ad infinitum. I know that honest men differ over where context stops and distortion begins; I know that many authors miss deadlines and aren't penalized; and I know that producers' assistants (even wives) have been known to tell disappointed guests one thing and their boss another. Therefore the main moral I would urge on Mark Lane is a heightened sensitivity to the unreliability of so-called eyewitnesses, even when the witness is the victim and the victim is oneself. ♦

Author's Query

For a biography of John Gregg Fee (1816-1901), Kentucky Abolitionist and clergyman, I would appreciate any pertinent information.

ROBERT LOESCH,
Box 306.

Canaan, Conn. 06018.