



**"Live up to the light thou hast,
and more will be granted thee."**

The Committee of Racial Social and Economic Justice
brings to New England Yearly Meeting
in this time of change, the challenge of living up to
our ethics and ideals in our relation to
justice work of Friends.

Issue #26: Summer 2013

NEYM Committee of Racial Social and Economic Justice asks you to consider:

Retrospective justice for African Americans:

- What does this mean to you?
- How could we, as a Yearly Meeting, frame our agenda with this in mind?

Definition:

This term refers to attempts to administer justice decades or centuries after the commission of a severe injustice against a person or persons or communities or nation or ethnic group. Consider the difference between the way things were supposed to be, based on civil rights laws that were passed, and the way things are today.

Where things are today:

- Affirmative action and voting rights are under attack and being dismantled.
- Groups are pitted against each other.
- Children are not being exposed to the contemporary world of diverse people and cultures.
- Racial justice is not promoted in the press or in the media.
- Innocent black males, including children, are stopped and frisked, incarcerated and even murdered with impunity

Friends support the work for racial justice, but are not engaged in the work.

In the Freedom and Justice Crier #23 Summer 2010 pages 7- 10 we chronicled anti-racism minutes passed by NEYM from 1947-1994. Some are powerful especially given where we are right now, like this one from 1968:

"Our worship-workshop on race relations was full of a sense of the urgency of confronting the present crisis. Out of our worship and work together, we experienced an opening to share with Friends our findings.

As we considered the part our lives have played in creating the urban crisis, Friends recognized the need for more sensitivity, more effort, and new habits of mind and living—even by those who have felt themselves personally friendly to the aspirations of our black brothers.

We call on all individuals and meetings to examine their consciences and practices for the subtle signs of discrimination and prejudice, for blindness in overlooking the degrading aspects of our present social patterns, and for weakness in failing to act on the leadings of the spirit. Further, we would urge each Monthly Meeting to feel the necessity to become involved in an action program relating to the racial problem, thus experimentally showing what love can do". <http://www.neympeace.org/storage/rsej-files/Crier23Summer2010final.pdf>

Given the definition of retrospective justice

- Have we fallen short?
- Why?
- Spirit has clearly been speaking to us; what have we been hearing?
- What have we been doing?
- Can we do better?
- How has this work been actualized in our corporate life in Spirit?
- What concrete things, besides writing minutes, have happened as a result of these many, many leadings?
- What have YOU done?
- How can you assist RSEJ address this clearly discerned spiritual work?
- Will you?
- What are we missing?

It's up to us. We can make what happened to Trayvon Martin have a positive outcome if we use it to recommit to racial justice and not succumb to the somniferous song of "just another victim of a broken system we can't fix so let's focus on something else." Instead we can open our eyes.

**Racism is insane.
It also is contagious.**

***PLEASE PASS THIS EDITION OF THE CRIER ON TO SOMEONE ELSE.
TAKE IT TO YOUR MEETING OR RETURN IT TO A MEMBER OF RSEJ.***



Issue #26: Summer 2013

With the Sessions' theme of "Live up to the light thou hast, and more will be granted thee." the Committee of Racial Social and Economic Justice, in a variety of contexts, is bringing to this gathering a concern that we live up to our commitment to justice, that we live up to the Light, exemplified in the words "Justice, justice shall you pursue, that you may live" (Deut. 16:18-20). One such venue is this publication .

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See the Freedom and Justice Crier summer 2012 #25 at

<http://www.neym.org/rsej/CrierSummer2012.pdf>

See publications up to 2011 at <http://neympsc.squarespace.com/rsej/> .

Scroll down and click "next" to see the last 11 years worth of editions.

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A periodic newsletter from the Committee on Racial, Social & Economic Justice
of New England Yearly Meeting of Friends (Quakers)
Editors: Katherine Brown and Rachel Carey-Harper

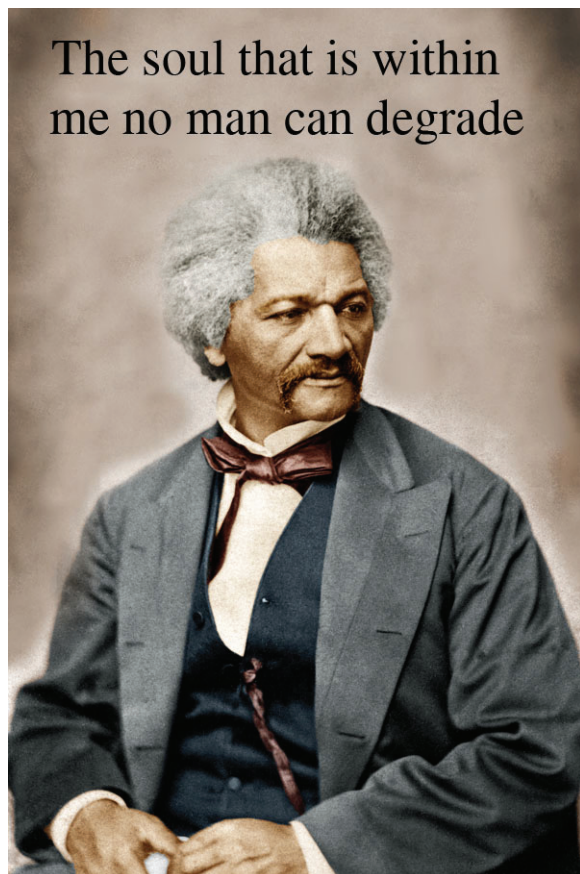
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The Freedom & Justice Crier, published by New England Yearly Meeting (Quakers), Summer 2013, #26

"Though the colored man is no longer subject to barter and sale, he is surrounded by an adverse settlement which fetters all his movements. In his downward course he meets with no resistance, but his course upward is resented and resisted at every step of his progress. If he comes in ignorance, rags and wretchedness he conforms to the popular belief of his character, and in that character he is welcome; but if he shall come as a gentleman, a scholar and a statesman, he is hailed as a contradiction to the national faith concerning his race, and his coming is resented as impudence. In one case he may provoke contempt and derision, but in the other he is an affront to pride and provokes malice."

Frederick Douglass

September 25, 1883



RAIL OF JUSTICE

APRIL 4, 2013

It was a Thursday like today 44 years ago, when Martin Luther King Jr. was murdered in Memphis. For those of us who were around, we were stunned and numb, and angry. A member of our family was taken from us too early.

Today we have our own day of pain. Youth in our communities hurting one another. Young ones filled with anger and rage because racism and the social and economic plague it brings in any age is so destructive. Martin wanted to be remembered as someone who tried to love somebody. On the night before he died he told a packed church, "We mean business now, and we are determined to gain our rightful place in God's world... We've got to stay together and maintain unity... The issue is injustice. The issue is the refusal of Memphis to be fair and honest in its dealing with its public servants who happen to be sanitation workers. ...Let us develop a kind of dangerous unselfishness..."

Pharaoh would like us to pick up a gun, or a knife, or a bat, keep the slaves fighting. The dangerous unselfishness, that Love that Martin focused on, is what we need to find in the cut, and share with one another. Go online and read the text (or listen to this last speech) of Martin. Share it with a friend, that is a gift you can give! (You will find it at: "April 3, 1968 Speech").

RAIL OF JUSTICE is action in motion using our hearts and our heads. It is a Quaker Ministry, dedicated to Nonviolence. Leave a Justice message of your own at our Face Book Page (coming soon).

" " " Greg Williams, an Underground Conductor! "
 " " " " " " gcw2849@yahoo.com
 REMEMBERING A BROTHER...



There are these words in Isaiah 6:8 "... Here am I. Send me!" Five easy words to say, but a demanding Call, to answer. I have felt the tug in my spirit to reach out and engage, but where does this engagement take me?

Some years back I took an online Quaker Studies Advent Retreat (QUAKER STUDIES)

I wrote the following, " I am feeling called to reach out to my large Quaker Community in New England, from a deepening Silence. Is there a place for QUAKER HERMITS? I know the healing power of prayer. I know just doing that, would be enough. So I am trying on that Sacred Shell. In part within an Ecumenical gathering of Franciscans, in which Quakers take part. I have gained an understanding of a Community Beloved, and Poverty touched by Hope and Love, but more on that in another letter.

But there are other pieces, Violence touching youth in Communities of Color, growth in the Prison Industrial Complex. I see the Quaker message within our Peace Testimony, as a living adventure that should bear fruit and give birth. Moses encountered a Burning Bush, and came into an awareness of Sacred Ground. Some people want to run away from it. Some people want to throw water on it and put it out. Some people want to sit by it and keep warm. I want to light fire sticks and wander in the wilderness lighting up other bushes with the heat of Peace and Justice!

So while this letter is short, getting here from that Advent retreat has taken 3 years. With Spiritual Accountability support, With support from Friends who have served over many years as Mentors and Elders, I step into a Loving Void. It is to be filled with Deep Prayer, from where all action must be rooted. I am led to journey with young People on the T (or Subway) of Boston. I am led to encourage Quakers starting in Massachusetts to relate to political issues that impact on Justice and Survival needs of Communities of Color. Friends together across the Commonwealth can help State Representatives and State Senators find common ground. I trust this "RAIL OF JUSTICE" will encourage many of us to reach into a diverse world with open Spirits and open Hearts. We have things to share, and much to learn.

I hope Friends and others will, join your prayer with mine and be supportive. If you are interested in helping RAIL OF JUSTICE with other types of support, call, email, or drop me a note, and I will keep you on the RAIL list.

Peace and all good,

Greg Williams

The New England Yearly Meeting Racial, Social & Economic Justice Committee encourages your Meeting to consider what the Trayvon Martin situation means to Friends. A brochure entitled "Neighborhood Safety and Stereotypes" is available for your Meeting to use for discussions, to include in your newsletter and for other distribution. This brochure is available afrom RSEJ or at <http://www.neympeace.org/racial-social-economic-justice/>.

May this be a blessing for renewed spiritual growth through answering that of God in everyone.

Oral History Project: Ella Mae Bynum

by Tamora Isreal

My Grandmother, Ella Mae Bynum, b. 1927 grew up in a small shack in the rural part of Albany, Georgia on a farm which the black community called the "Plantation." She remembers as she was growing up it was like growing up in slavery times: doing housework and picking cotton. Through her lifetime she has tackled many demons and stared into the face of adversity, always seeming to come out on top with an uncanny sense of strength, accompanied by the grace of God.

Ella Mae Bynum was just a little girl when she started picking cotton on the "Plantation." Picking cotton was a dreadful chore, the temperatures could hit as high as 110 degrees in the shade. The bristles of the cotton were bone dry and sharp, cutting Ella Mae's fingers and wrists. The cotton rows could go out as long as a mile, all of which had to be picked by Ella Mae and her family. The money they earned went to the owners of the "plantation" for room and board.

Ella Mae was named for her grandmother Ella Bynum and her mother Lizzy Mae. Her grandmother took her in as a child even though she was in her elder years. Ella Mae came to live with her grandmother when her mother re-married and her new husband didn't want any children. It was just as well because Ella Mae's grandmother wasn't comfortable with her granddaughter living in a home with an adult male with whom neither of them was well acquainted. Also living with Ella Mae and her grandmother was her brother Agnew Crawford and her uncle Jesse Crawford. Ella Mae was only one generation away from slavery. Her grandmother had been a slave but spoke very



This school served the needs of plantation blacks from nearby Broadfield Plantation from 1907 until the late 1950s. It is a rare surviving example of African-American vernacular schoolhouse architecture in Georgia.

little about her childhood, either her life as a slave or her past.

As Ella Mae reminisced about her childhood, the sound that the rain made on her tin-top roof shack came to her mind. The rain would make a distinct popping sound: pop, pop, pop. It would continue until the rain stopped. The shack they lived in was just one room. There were wooden walls with cracks between the boards and that tin roof. It had no insulation so was like an ice box in the winter with no heat and temperatures could fall as low as the teens, and it was like an oven in the summer. Georgia summers are notoriously brutal with high humidity and temperatures reaching over 110 degrees or higher. She said she remembered not having electricity, so had not even a fan and used kerosene lanterns for light. Only the well-off whites had electricity.

She remembered the many chores she had to do around the "Plantation" as a child. She had to shuck corn, shake peanuts, wash clothes with a washboard, cook, clean, sweep the yard and whatever other things needed to be done. When I asked what chores were like for her, she chuckled. "They were hard and took a lot of time, but they had to be done; the children did all the chores and such." Since I was unsure about what some of the chores entailed I asked her to explain them to me. She explained what shucking corn, shaking peanuts and washing clothes entailed; as for shucking corn: "You had to break it off (the corn stocks) and lay them down on the wagon for the mule to pull". Shaking peanuts turned out to be just as it sounds; "take the peanuts out the ground, shake the dirt off and stack them on the wagon" (for the mule to pull). Washing clothes using a wash board was no easy task either. "Things weren't like they are now, you had to boil water in a tub and scrub the clothes on the wash board until they

were clean.” The water they had to use was very hot and could scald the hands of the person doing the washing. Imagining that scenario is heart breaking, when we as the technology generation think about tough and dangerous chores, washing clothes does not land on the top of that list. When asked if she was given an allowance as a child for her work she chuckled again, this time louder; “The children wasn't given no allowance or nothing of that nature; when they fed us, that was our allowance!”

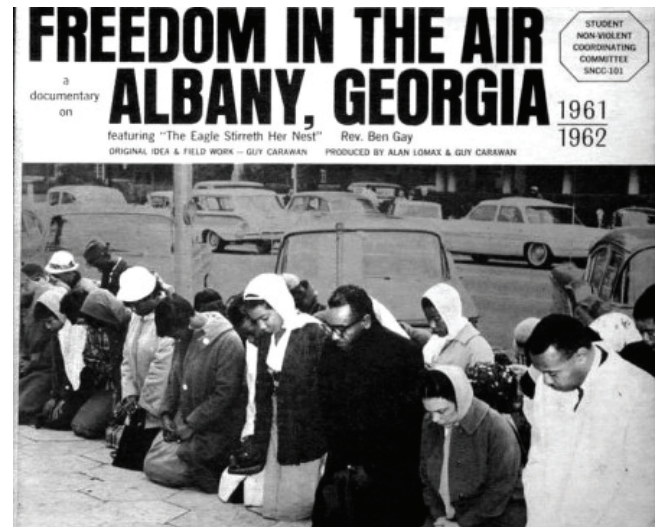
As a child Ella worked for "the white folks" on a farm; what she and her family grew on a small plot they would sell and keep very little for themselves. As I said, the money they earned went to the owners of the "plantation" so there was little left for them to live on. Because there was no integration of blacks and whites in rural Georgia in the 1930s. Blacks around that area stayed together. The blacks stayed in the shacks on the edge of the land and tended to the farming and the whites stayed in their houses and didn't fraternize with the “help.” Mostly blacks saw each other in church which was a big part of the survival of Blacks at that time. If they had nothing else, they had faith.

A good education was a privilege reserved for the well-off (usually white people) who could afford it. Ella Mae was not part of that elite group. She went to school when circumstance allowed it. Sometimes she'd go to school every other day but that was rare. Unfortunately she didn't learn as we now do in school. Children weren't taught Math, English, Science and certainly not History. Blacks at that time were not expected or allowed to be functioning parts of society. They received something that slightly resembled an education. She was barely taught to read in class but she exclaimed later that she learned more as an adult out in the world than she ever did as a child in school.

There were so many things that Ella Mae has endured throughout her many years on this earth. Ella Mae attributes her success and growth to her undying love of her Lord and Saviour Jesus Christ. She has always had a strong connection to religion and continues to keep her love of God alive. Her faith is unwavering like her love and her huge heart. She is an inspiration to many and

loved by all.

Tamora Isreal is a young adult who will be graduating from Cape Cod Community College. The first person in her family to receive more than a high school diploma.



featuring "The Eagle Stirrith her Nest" by Rev. Ben Gay

“As an eagle stirrith up her nest, fluttereth over her young,, speadeth abroad her wings, so the Lord did lead.”

Now that's my interpretation of this movement, that it's a part of God's divine program to bring His Kingdom into this world. You see, you can't have the Kingdom of God with segregation, discrimination and lines of demarkation zones, because God looks upon us all as being one. Not until that is an actual fact in this world will we have the Kingdom of God. The world is in a turbulent condition. Not only are we experiencing this change and this revolution here in Albany or in Georgia or in the United States, but this is worldwide.

The writer of the scripture that I just read uses the analogy of an eagle stirring her nest. It is said that the mother eagle becomes active and restless when it's time for the young to take their wings. Somebody in Albany, they said that it's time that Albany have some democracy here. It's time that we move out of the old ruts of life and begin to contend for the things tht all Americans ought to have. So they stirred up Albany, as an eagle stirreth her nest. (applause)

The eagle builds its nest out of thorns, and these thorns are laid parallel with the nest and woven in with feathers and straw. But when it's time for the little ones to bet out of that next, the the old mother eagle goes there and pulls those thorns up into the nest and makes the nest uncomfortable for those that ought to be up and going. We saw somewhere that there was a democracy that on the other side of the fence there were those enjoying the privileges of life. That there were those enjoying life in its richest blessing. And somebody came

and turned the thorn up in this nest of segregation where we were sitting complacent and at ease, and the nest of thorns have been turned up, and all Albany is uneasy now. (applause) Because an eagle has stirred her nest.

And in Albany, movement has come to Albany to stir her up. And by stirring up the Negroes in Albany, all of Albany is now reeling, by the impact of this great request we're making just to be first class citizens, just to be as anybody else, just to walk the streets with dignity and with pride and with honor. (applause) All we're trying to do is to help America to preserve herself, her better self.

Another example in point is that of Jonah. And you know, sometimes there is a mission out there that needs to be done for the sake of God's Kingdom. In the case of Jonah, Nineveh was on the brink of eternal ruin. All that she needed was somebody to go out and point the way to that great city to come back to God. Albany, Albany, Georgia, is on the brink of ruin. Nobody thought, not even you here, had any idea that commissioners downtown, the officers elected by you and by me to govern the city of Albany, nobody knew that they would take and ignore 38 percent of the populace of Albany in the manner that they have done. (applause) So Albany was on the brink of ruin. She couldn't be a part of God's Kingdom with that kind of heart. So God has called upon us to go down and point this city back to God. And by the help of God we're gonna do it in love, we're gonna do it in dignity, we gonna do it in pride.

God is no doubt using the Negro to a great extent to help save this nation. I know that Attorney General Kennedy is abroad now, and he is having to apologize for many things that happened, mainly here in Albany. But, but the time will come, when, when this, this world will look to America as she'll straighten up. But she can't lead the world, when most of the people of this world are people of color, by downing the Negro. They ask the question: "What about the Negroes in Albany, what about the Negroes in Alabama and Mississippi and all the other places? If you can't give them their rights, you cannot speak to us.



(applause) Isn't that right, ladies and gentlemen?

God went with Jonah, even in the belly of the great fish. God went with Abraham and protected him. God is saying to us today, in this hour that: "Lo, I'm with you always, even till the end of the world." And you know, sometimes people become stirred.

When they're stirred and really stirred, they become stirred to the extent that they will give the supreme sacrifice. Patrick Henry was stirred to the extent that his soul cried out within him: "Either gibe me liberty or give me death." Jesus saw so stirred by the sins of the world that he said: "Greater love than this hath no man, that a man would lay down his life for his friends." and he went out on Golgotha's Hill and died for the sins of the world because he was stirred by the sins of the world.

I read an article the other day and it said: "Everything shines, everything shines by perishing." And it went on to say "A candle, the sun, and even me, there are many sacrifices that you may be called upon to bear before this battle is fought to the victory." But I want you to understand that whenever, whenever I am deprived of something that I want or something that I need, that I can't go to town and get because I am cooperating with this movement, I want you to realize that everything shines by perishing. This sacrifice that you have, you, you're giving of yourself, but, but the giving of yourself is activeness, shines far beyond anything that you can imagine. Light a candle if you will, and the light that you get from that candle is coming from the wax of the candle, and as it burns, the candle is perishing. Everything shines by perishing. I am told that the sun is burning itself out at a rapid rate of speed, it's shining by perishing.

And even you and me in the Albany Movement, if we are to be a significant part, we got to shine, we got to give of ourselves, and when we give of ourselves, we're shining, not only in Albany, to the world around, saying that the Negro can do without, the Negro can stand together, the Negro can protest together, defend what he thinks is right and justly his. (applause) We gonna stand together for ourselves.

Hallelujah,

Ain't no harm in keeping your mind set on freedom, Hallelujah."



I RECOGNIZE

The founding fathers and mothers of Turtle Island, the role many indigenous nations had in the USA Independence with their council, and the role they had in many good policies, such as public education, preservation of ecosystems, and women's and queer rights.

I HONOUR

Their sacrifice to ensure a free life for the next generation, even whilst each nation was systematically wronged, massacred, and subject to genocide. I honour the descendants and survivors, members of sovereign nations- whether federally recognized or not. I stand beside them in their struggle to exist, and their right to protect what is sacred.

I SHARE

This spirit of respect with my non-native friends and neighbors, and I remember the role of indigenous people when the discussion turns to politics, climate change, or the direction of the USA. I respect their right to be unique, and accurately represented. I remember them, with their permission, and seek to respect their story as they tell it, not as the history or other books lay down.

I REMEMBER

Events that are significant to the indigenous nations, as I would hope others remember events significant to my people. Such as the anniversary of Wounded Knee massacre. I do not speak of their history as continual victimization, but as a continual, and successful struggle, which will persevere.

I DO NOT PITY

Them for what they have lost, but I admire them for what they have retained, and what they create. I do not listen to statistics as much as I listen to their voices. Sovereignty rarely makes it on the statisticians list.

I UNDERSTAND

That sovereignty is not a civil right; it is a human right. It is a relationship that is not dependent upon the federal US government to administer or take away. It is a right outside the jurisdiction of the US & Canada, and I will not stand in the way of that right being exercised. An injustice anywhere is a threat to justice everywhere.

I LISTEN

To indigenous americans. I hope what I am learning will help to protect their right to live, as well as what I now know is sacred. The river in my backyard. The trees on my street. The migrating geese, and the grass on which they graze. The water, and the knowledge that it flows to the gulf, and out to the sea. And that the sea is suffering.

I LEARN

From your example, about community empowerment. That power comes from truth, and unity comes from respect. I learn that respect does not mean on my terms- it means to respect on your-the indigenous peoples- terms.

I ACKNOWLEDGE

The role history has in a community and that it cannot be disregarded. Drug abuse, suicide, and diabetes cannot be looked at without an accurate, historical, and respectful context. Therefore, I learn a lot about public service and health care. I also learn a lot about myself, and my people, and the things I can do in my own community.

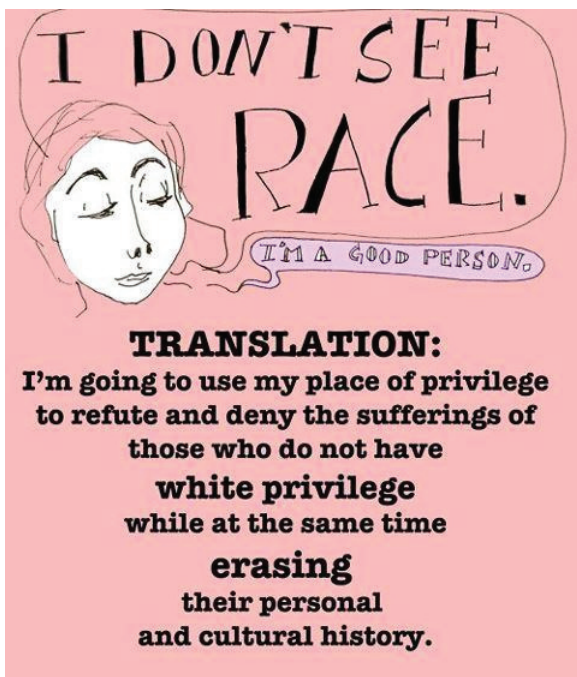
THANK YOU. Wado. Migweetch. Pilamaye. Hiy hiy.

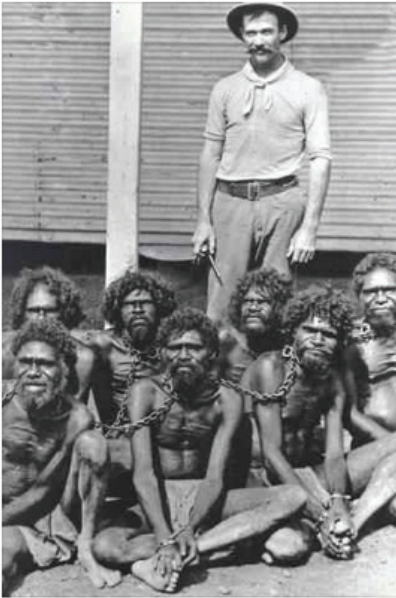
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Idle No More. All my relations.

~From an ally

LET'S BE PART OF THE SOLUTION





"Until the mid-60s, indigenous Australians came under the Flora And Fauna Act, which classified them as animals, not human beings. This also meant that killing an indigenous Australian meant you weren't killing a human being, but an animal.

To this day, Australia breaks every code of the Geneva Convention when it comes to indigenous Australians and their human rights. The "public housing" that the government has given them are one-bedroom shacks with no running water, no electricity and no gas, that entire families are forced to live in. These shacks are in communities in the outback, as far away from "civilised" society as possible. Out of sight, out of mind."

What do you know about the Indigenous People who lived on the land that you live on today?

Do you know any of their descendants?

How does it make you feel to know how this framework of oppression is fully intact in Federal Indian Law today?

Do you think this could change?

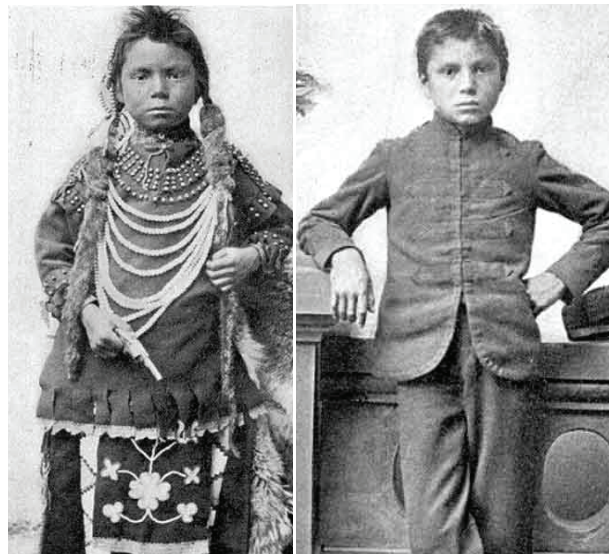
What would it take?

What would you do to change it?

Are you ready to change?

Could Friends acknowledge harm?....

"A principle [part] of the law of christendom that discovery gave title to assume sovereignty over governance of the unconverted. Judge John Catrina (1786-1865)



PROPOSED MINUTE ON THE DOCTRINE OF CHRISTIAN DISCOVERY

"To consider mankind otherwise than brethren, to think favours are peculiar to one nation and exclude others, plainly supposes a darkness in the understanding. For as God's love is universal, so where the mind is sufficiently influenced by it, it begets a likeness of itself and the heart is enlarged towards all men." John Woolman: 1772.

In the days of European exploration and colonization, governments relied on what we now call the Doctrine of Discovery to commit unspeakable crimes against Native peoples; deception, forced removal, social engineering, sterilization, and genocide; all in the name of God. The doctrine has not disappeared or been revoked and is the underpinning of US and Canadian chains of land title which deprive Indigenous Peoples of their rights.

In 2012 the UN Permanent Forum on Indigenous Issues (UNPFII) focused on encouraging global repudiation of the Doctrine of Christian Discovery. New England Yearly Meeting of Friends renounces this policy of domination, and encourages consultation with Indigenous Peoples to protect and restore the health of our planet. In so doing, we join other Friends, the Unitarian and Episcopal Churches, as well as the World Council of Churches in repudiating the Doctrine of Discovery. We encourage all Friends Monthly Meetings and Churches, and Yearly Meetings, to consider renouncing the Doctrine of Discovery.

"William Penn acquired the land that became Pennsylvania through the Doctrine of Discovery, so this is not just an academic question of righting historical injustice. We Friends have directly benefited from this evil theology." Eden Grace 2012

A Path Toward Healing: a year of study on the Doctrine of Christian Discovery

The Workshops on the Doctrine of Discovery are a project of the Racial Social and Economic Justice Committee of the NEYM with technical assistance provided by the American Friends Service Committee Healing Justice Program. To schedule a workshop, contact: Rachel Carey Harper rch@cape.com

HANDOUT: QUAKER INDIAN BOARDING SCHOOLS



Riverside School

Begun by U.S. Quaker Agents 1871 This school opened at the Indian agency on Sugar Creek with 8 pupils. A new building was erected as a boarding school in 1872 for Wichita and Caddo children. Fire in 1878 destroyed the school. It soon reopened in a new building here on the Washita and continues as the oldest boarding school in the United States Indian Service.



In, 1871, Jonathan Richards, the first Reservation Agent, with A.J. Standing, organized the first school at the Old Wichita Indian Agency Commissary. After much bribing, only eight students wearing traditional clothing, moccasins and braids laid the foundation for Riverside Indian School.



The following year more space was needed to accommodate students. A new building was erected to accommodate a small force of employees and about forty students. The school was then known as the Wichita-Caddo School, located at the foot of a large hill one mile east of the present school site. A fire, resulting in the tragic loss of one life, occurred in 1878. The school was then re-established at the present location. In 1893, the capacity of the institution was sixty students with only Wichita, Caddo

and Delaware tribes represented.



In the fall of 1922, Kiowa tribal students began attending with the abolishment of the Rainy Mountain Indian School. With the influx of other tribes the government allotted more money to finance the school.

In 1929, new buildings were constructed accommodating one hundred-fifty-five boys, marking a new era for Riverside.

New buildings, modern and fully equipped took the place of the original buildings. In 1935, the gymnasium was completed. The southern section of the present day school building was built in 1937. Seven cottage dormitories were completed in 1941 and are still in use today.

In 1945, the Navajo Tribe located in the Southwest began attending Riverside.

2013 Riverside Indian School ~ 101 Riverside Drive ~ Anadarko, OK 73005 ~ (888) 886-2029.

Website Last Modified 04/01/2013 13:16:32

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HORIZONLINES.ORG

They shoved Zitkala-Sa on the train, the first step in her journey to White's Indiana Manual Labor Institute, a Native-American boarding school in Wabash, Indiana. According to her 19th century autobiography, "The School Days of an Indian Girl," her mother complied with the government, allowing her daughter to be ripped from Pine Ridge Reservation in South Dakota, because she wanted her to receive a Western education.

The children traveled for several days, passing across miles of sunflower-covered plains. Zitkala-Sa arrived at the school grounds in 1891. She remembered the overwhelming terror as the Quaker missionaries pushed her toward the large buildings in the distance. They chucked her into a small room, leaving her to sleep among strange faces. "I [heaved] deep, tired sobs," said the Sioux woman. "My tears were left to dry themselves in streaks, because neither my aunt nor my mother was near to wipe them away."

In the decades following the Civil War, social reformers focused their attention on the education of Native-Americans. They believed in the intrinsic superiority of Western culture, which they considered indispensable to the intellectual development of productive citizens, so they designed boarding schools to assimilate the native Indians into American society. They stripped children from their families, ensuring the destruction of languages, religions, and cultures. The experience left a permanent scar on the Native American consciousness.



John Lewis Schools Rush Limbaugh

By Chelsea Rudman, Media Matters for America
20 January 2013

Rep. John Lewis corrected Rush Limbaugh's misrepresentation of the civil rights movement, responding to Limbaugh's suggestion that Lewis would not "have been beat upside the head" during the march to Selma if he had had a gun.

Earlier on Friday, Limbaugh had asked on his radio show, "If a lot of African-Americans back in the '60s had guns and the legal right to use them for self-defense, you think they would have needed Selma?" He continued, "If John Lewis, who says he was beat upside the head, if John Lewis had had a gun, would he have been beat upside the head on the bridge?"

During the 1965 march from Selma, Alabama, to Montgomery in support of voting rights for African-Americans, state troopers beat the unarmed protesters on the Edmund Pettus Bridge. Lewis suffered a concussion.

Responding to Limbaugh today, Lewis said in a press release:

"Our goal in the Civil Rights Movement was not to injure or destroy but to build a sense of community, to reconcile people to the true oneness of all humanity," said Rep. John Lewis. "African Americans in the 60s could have chosen to arm themselves, but we made a conscious decision not to. We were convinced that peace could not be achieved through violence. Violence begets violence, and we believed the only way to achieve peaceful ends was through peaceful means. We took a stand against an unjust system, and we decided to use this faith as our shield and the power of compassion as our defense."



"And that is why this nation celebrates the genius and the elegance of Martin Luther King Jr.'s work

and philosophy. Through the power of non-violent action, Dr. King accomplished something that no movement, no action of government, no war, no legislation, or strategy of politics had ever achieved in this nation's history. It was non-violence that not only brought an end to legalized segregation and racial discrimination, but Dr. King's peaceful

work changed the hearts of millions of Americans who stood up for justice and rejected the injury of violence forever."



"If we do not see meaningful progress here today, the day will come when we will not confine our marching on Washington, but we may be forced to march through the South..."
John Lewis, the march on Washington 1963



Read more: <http://www.smithsonianmag.com/history-archaeology/an-oral-history-of-the-march-on-washington#ixzz2YadFVu1Y>

Police Beating In Jasper, Texas, Prompts Civil Suit From Keyarika Diggles

Posted: 06/05/2013

A violent confrontation between an African-American



woman and local law enforcement in Jasper, Texas, has the racially troubled town in the news again.

KJAS reports that the Jasper City Council on Monday voted unanimously to fire two white police officers, Ricky Grissom

and Ryan Cunningham, after video from security cameras surfaced recently of the pair beating 25-year-old Keyarika Diggles at police headquarters. The council also unanimously passed a motion to direct the city's district attorney to consider criminal charges against the officers.



Diggles' attorney, Cade Bernsen, told The Huffington Post that on May 5, at approximately 8:30 a.m., police officers woke Diggles up by banging on the door of her home, stating they had a warrant for her arrest. KBMT reported that Diggles was detained for an unpaid traffic ticket, but according to Bernsen, he and Diggles have not been provided with a copy of the warrant, nor have they been told what it was related to.

Bernsen told Yahoo News that, once at the jail, Diggles was trying to arrange to pay the fine with her mother over the phone when Grissom abruptly ended the call. Footage shows the two arguing as Cunningham comes up behind Diggles and attempts to place her in handcuffs. The video shows the officers twisting Diggles' arms, grabbing her by her hair and shoving her head against a desk. She is then forced to the floor and dragged into a jail cell.

"...Jasper gained notoriety in 1998 after the brutal murder of James Byrd. Byrd's arm and head were severed after being dragged behind a pickup truck by Shawn Berry, Lawrence Russell Brewer and John King. The murder made national headlines and put a spotlight on the town's long history of racial divisions. Byrd's body was found by Rodney Pearson, Jasper's first black highway patrolman, who went on to become its first black police chief. Pearson was summarily fired after only 16 months on the job.

Bernsen, who also represents Pearson in a suit alleging the firing was racially motivated, told HuffPost that "Byrd's story has now come full circle."



There will be a vigil held at NEYM Sessions 2013 -- look for it
"Vigil for Victims of Hate Crimes: Holding in the Light Those who Suffer Vicious Human Rights Violations from Jasper, Texas to Sanford, Florida"

George Zimmerman, Not Guilty: Blood on the Leaves Posted by Jelani Cobb

... The added quotient of outrage in cases like this one stems not from the belief that a white murderer is somehow worse than a black one but from the knowledge that race determines whether fear, history, and public sentiment offer that killer a usable alibi....

We can understand the verdict to mean validation for the idea that the actions Zimmerman took that night were those of a reasonable man, that the conclusions he drew were sound, and that a black teenager can be considered armed any time he is walking down a paved street. We can take from this trial the knowledge that a grieving family was capable of displaying inestimable reserves of grace. Following the verdict, Sybrina Fulton posted a benediction to Twitter: "Lord during my darkest hour I lean on you. You are all that I have. At the end of the day, GOD is still in control."

There's fear that the verdict will embolden vigilantes, but that need not be the concern: history has already done that. You don't have to recall specifics of everything that has transpired in Florida over the past two hundred years to recognize this. The details of Rosewood, the black town terrorized and burned to the ground in 1923, and of Groveland and the black men falsely accused of rape and murdered there in 1949.. Names—like Claude Neal, lynched in 1934, and Harry and Harriette Moore, N.A.A.C.P. organizers in Mims County, killed by a firebomb in 1951—can be overlooked. What cannot be forgotten, however, is that there were no consequences for those actions.

Read more: <http://www.newyorker.com/online/blogs/newsdesk/2013/07/george-zimmerman-not-guilty-blood-on-the-leaves.html?printable=true¤tPage=all#ixzz2Z9Vo7syO>

Black Panthers, Quakers, and the Beloved Community
by Greg Williams

In, "Jesus and the Disinherited," Howard Thurman writes of a train trip, "I was going from Chicago to Memphis, Tennessee. I found a seat across from an elderly lady, who took immediate cognizance of my presence. When the conductor came along for the ticket, she said to him, pointing in my direction, "What is that doing in the car?" The conductor answered with a touch of creative humor, "That has a ticket."

I expect a bit of that reaction as Friends read the title of this piece, "Black Panthers, Quakers, and the Beloved Community." We don't usually equate the movement of these Panthers, with our Religious Society. "We are Nonviolent!" is a cry I suspect some Quakers would raise. An often unstated assumption (and not just for Quakers), is that the Black Panthers were prone to violence. They certainly did not fair well in their interaction with the Federal Government. The Director of the Federal Bureau of Investigation, J. Edgar Hoover viewed the Panther's as enemy #1. "...the greatest threat to the internal security of the Country." (Oakland Tribune, July 15, 1969, 17.)

The Black Panther Party viewed the situation differently. They were striking out against U. S. Imperialism. They viewed the Black Community as a colony, and the police were an occupation force. The Black Panthers after all saw themselves as a Party of, "Self Defense." By 1970 there were Party office's opened in 68 cities. They started in 1966 in Oakland, California. Most people, (you can translate that as Quakers), would write off the Panthers as a small blip on the life screen, But in their day, they had political connections with Algeria, Cuba, and France. They made it to China, before Nixon, an official visit.

A ghetto can be a lost place. The Panthers offered a sense of hope and empowerment, they gave a structure of support to young lives. We Quakers have a lot of good words like, "...Seeking that of God in each person." But here

in the Northeast our list of persons, seems contained and limited.

In "Peace Be with You" by Sandra Cronk, she wrote, "The peace witness is real only as we become vehicles for Christ's spirit. Where people are in prison, where they are starving, where there is disease, where people live in



terror, where individuals live alienated and separated from family and friends, where human beings commit suicide or destroy their lives with drugs, where communities know nothing of God's love and call to peace, there Christ wishes to be. As his body, members of the church community will act as personal representatives of his love and care. As we are touched by Christ's healing power and brought into the peaceable kingdom, we are called upon to become Christ for others. As we bear one another's burdens, the peaceable kingdom emerges in our midst." Her vision of the Beloved community, expand where we can venture with our testimony of peace.(pg. 31)

For me there is linkage between the words of the Panthers and Cronk. Both pull forth a list of points that have a firm impact on community seeking self empowering reality. Within the Ten Point program promoted by the Black Panther Party in 1967 they stated, "We Want Freedom. We Want Power To Determine The Destiny of our Black Community." "We want Full Employment For Our People." "We want Decent Housing Fit For the Shelter of Human Beings." "We Want All Black Men To Be Exempt From Military Service." "We Want An Immediate End To Police Brutality And Murder Of Black People." "We Want Freedom For All Black Men Held In Federal, State, County, and City Prisons, and Jails." "We Want Land, Bread, Housing, Education, Clothing, Justice And Peace." The demands of Black Panthers in 1966, stood the test of time. I can make the same demands as a Black Quaker in 2013! There is much more related to the Ten Point, that I would encourage Friends to check out.



Speaking at a Nonviolence training in 1956 Martin Luther King Jr. shared the following, "... our church is becoming militant, stressing a social gospel as well as a gospel of personal salvation." "We have before us a glorious opportunity to interject a new dimension of love into the veins of our civilization..." The end is reconciliation, the end is redemption, the end is the creation of the beloved community." (King Papers Vol. 3 Pg. 136).

It is important that Friends cross paths with other traditions. There is a lot of liberating political writing, that carries unique spiritual undertones. They will help us find a unique deepness in our own tradition. We may have to transpose word, but we should not be afraid to go there. There are many format where the Beloved Community can touch our Quaker Heart and enrich our community, and the search for Peace and Justice.

50 years ago the American Friends Service Committee was the first group to publish this letter
"Letter from a Birmingham Jail [King, Jr.]"

16 April 1963

My Dear Fellow Clergymen:

While confined here in the Birmingham city jail, I came across your recent statement calling my present activities "unwise and untimely." Seldom do I pause to answer criticism of my work and ideas. If I sought to answer all the criticisms that cross my desk, my secretaries would have little time for anything other than such correspondence in the course of the day, and I would have no time for constructive work. But since I feel that you are men of genuine good will and that your criticisms are sincerely set forth, I want to try to answer your statement in what I hope will be patient and reasonable terms.

I think I should indicate why I am here in Birmingham,. I am in Birmingham because injustice is here. Moreover, I am cognizant of the interrelatedness of all communities and states. I cannot sit idly by in Atlanta and not be concerned about what happens in Birmingham. Injustice anywhere is a threat to justice everywhere. We are caught in an inescapable network of mutuality, tied in a single garment of destiny. Whatever affects one directly, affects all indirectly.

There can be no gainsaying the fact that racial injustice engulfs this community. Birmingham is probably the most thoroughly segregated city in the United States. Its ugly record of brutality is widely known. Negroes have experienced grossly unjust treatment in the courts. There have been more unsolved bombings of Negro homes and churches in Birmingham than in any other city in the nation. These are the hard, brutal facts of the case. On the basis of these conditions, Negro leaders sought to negotiate with the city fathers. But the latter consistently refused to engage in good faith negotiation.

Then, last September, came the opportunity to talk with leaders of Birmingham's economic community. In the course of the negotiations, certain promises were made by the merchants--for example, to remove the stores' humiliating racial signs. ...As the weeks and months went by, we realized that we were the victims of a broken promise. A few signs, briefly removed, returned; the others remained. As in so many past experiences, our hopes had been blasted, and the shadow of deep disappointment settled upon us. We had no alternative except to prepare for direct action, whereby we would present our very bodies as a means of laying our case before the conscience of the local and the national community. ...

You may well ask: "Why direct action? Why sit ins, marches and so forth? Isn't negotiation a better path?" You are quite right in calling for negotiation. Indeed, this is the very purpose of direct action. Nonviolent direct action seeks to create such a crisis and foster such a tension that a community which has constantly refused to negotiate is forced to confront the issue. It seeks so to dramatize the issue that it can no longer be ignored. ... I have earnestly opposed violent tension, but there is a type of constructive, nonviolent tension which is necessary for growth. ... the kind of tension in society that will help men rise from the dark depths of prejudice and racism to the majestic heights of understanding and brotherhood. The purpose of our direct action program is to create a situation so crisis packed that it will inevitably open the door to negotiation. ...

My friends, I must say to you that we have not made a single gain in civil rights without determined legal and nonviolent pressure. Lamentably, it is an historical fact that privileged groups seldom give up their privileges voluntarily. Individuals may see the moral light and voluntarily give up their unjust posture; but, as Reinhold Niebuhr has reminded us, groups tend to be more immoral than individuals.

We know through painful experience that freedom is never voluntarily given by the oppressor; it must be demanded by the oppressed. For years now I have heard the word "Wait!" It rings in the ear of every



Negro with piercing familiarity. This "Wait" has almost always meant "Never." We must come to see, with one of our distinguished jurists, that "justice too long delayed is justice denied."

We have waited for more than 340 years for our constitutional and God given rights. Perhaps it is easy for those who have never felt the stinging darts of segregation to say, "Wait." But when you have seen vicious mobs lynch your mothers and fathers at will and drown your sisters and brothers at whim; when you have seen hate filled policemen curse, kick and even kill your black brothers and sisters; when you see the vast majority of your twenty million Negro brothers smothering in an airtight cage of poverty in the midst of an affluent society; when you suddenly find your tongue twisted and your speech stammering as you seek to explain to your six year old daughter why she can't go to the public amusement park that has just been advertised on television, and see tears welling up in her eyes when she is told that Funtown is closed to colored children, and see ominous clouds of inferiority beginning to form in her little mental sky, and see her beginning to distort her personality by developing an unconscious bitterness toward white people; when you have to concoct an answer for a five year old son who is asking: "Daddy, why do white people treat colored people so mean?"; when you take a cross county drive and find it necessary to sleep night after night in the uncomfortable corners of your automobile because no motel will accept you; when you are humiliated day in and day out by nagging signs reading "white" and "colored"; when your first name becomes "nigger," your middle name becomes "boy" (however old you are) and your last name becomes "John," and your wife and mother are never given the respected title "Mrs."; when you are harried by day and haunted by night by the fact that you are a Negro, living constantly at tiptoe stance, never quite knowing what to expect next, and are plagued with inner fears and outer resentments; when you are forever fighting a degenerating sense of "nobodiness"--then you will understand why we find it difficult to wait. There comes a time when the cup of endurance runs over, and men are no longer willing to be plunged into the abyss of despair.

One may well ask: "How can you advocate breaking some laws and obeying others?" The answer lies in the fact that there are two types of laws: just and unjust. I would be the first to advocate obeying just laws. One has not only a legal but a moral responsibility to obey just laws. Conversely, one has a moral responsibility to disobey unjust laws. I would agree with St. Augustine that "an unjust law is no law at all."

Now, what is the difference between the two? How does one determine whether a law is just or unjust? A just law is a man made code that squares with the moral law or the law of God. An unjust law is a code that is out of harmony with the moral law. To put it in the terms of St. Thomas Aquinas: An unjust law is a human law that is not rooted in eternal law and natural law. Any law that uplifts human personality is just. Any law that degrades human personality is unjust. All segregation statutes are unjust because segregation distorts the soul and damages the personality. It gives the segregator a false sense of superiority and the segregated a false sense of inferiority. Segregation, to use the terminology of the Jewish philosopher Martin Buber, substitutes an "I it" relationship for an "I thou" relationship and ends up relegating persons to the status of things. Hence segregation is not only politically, economically and sociologically unsound, it is morally wrong and sinful. Paul Tillich has said that sin is separation. Is not segregation an existential expression of man's tragic separation, his awful estrangement, his terrible sinfulness? Thus it is that I can urge men to obey the 1954 decision of the Supreme Court, for it is morally right; and I can urge them to disobey segregation ordinances, for they are morally wrong.

Let us consider a more concrete example of just and unjust laws. An unjust law is a code that a numerical or power majority group compels a minority group to obey but does not make binding on itself. This is difference made legal. By the same token, a just law is a code that a majority compels a minority to follow and that it is willing to follow itself. This is sameness

The greatest purveyor of violence in the world today is my own government.

~ Martin Luther King, Jr.



made legal. Let me give another explanation. A law is unjust if it is inflicted on a minority that, as a result of being denied the right to vote, had no part in enacting or devising the law. Who can say that the legislature of Alabama which set up that state's segregation laws was democratically elected? Throughout Alabama all sorts of devious methods are used to prevent Negroes from becoming registered voters, and there are some counties in which, even though Negroes constitute a majority of the population, not a single Negro is registered. Can any law enacted under such circumstances be considered democratically structured?

Sometimes a law is just on its face and unjust in its application. For instance, I have been arrested on a charge of parading without a permit. Now, there is nothing wrong in having an ordinance which requires a permit for a parade. But such an ordinance becomes unjust when it is used to maintain segregation and to deny citizens the First-Amendment privilege of peaceful assembly and protest.

I hope you are able to see the distinction I am trying to point out. In no sense do I advocate evading or defying the law, as would the rabid segregationist. That would lead to anarchy. One who breaks an unjust law must do so openly, lovingly, and with a willingness to accept the penalty. I submit that an individual who breaks a law that conscience tells him is unjust, and who willingly accepts the penalty of imprisonment in order to arouse the conscience of the community over its injustice, is in reality expressing the highest respect for law.

Of course, there is nothing new about this kind of civil disobedience. It was evidenced sublimely in the refusal of Shadrach, Meshach and Abednego to obey the laws of Nebuchadnezzar; on the ground that



a higher moral law was at stake. It was practiced superbly by the early Christians, who were willing to face hungry lions and the excruciating pain of chopping blocks rather than submit to certain unjust laws of the Roman Empire. To a degree, academic freedom is a reality today because Socrates practiced civil disobedience. In our own nation, the Boston Tea Party represented a massive act of civil disobedience.

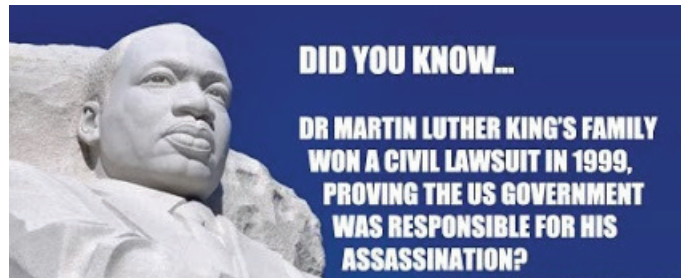
We should never forget that everything Adolf Hitler did in Germany was "legal" and everything the Hungarian freedom fighters did in Hungary was "illegal." It was "illegal" to aid and comfort a Jew in Hitler's Germany. Even so, I am sure that, had I lived in Germany at the time, I would have aided and comforted my Jewish brothers. If today I lived in a Communist country where certain principles dear to the Christian faith are suppressed, I would openly advocate disobeying that country's antireligious laws.

I must make two honest confessions to you, my Christian and Jewish brothers. First, I must confess that over the past few years I have been gravely disappointed with the white moderate. I have almost reached the regrettable conclusion that the Negro's great stumbling block in his stride toward freedom is not the White Citizen's Council or the Ku Klux Klanner, but the white moderate, who is more devoted to "order" than to justice; who prefers a negative peace which is the absence of tension to a positive peace which is the presence of justice; who constantly says: "I agree with you in the goal you seek, but I cannot agree with your methods of direct action"; who paternalistically believes he can set the timetable for another man's freedom; who lives by a mythical concept of time and who constantly advises the Negro to wait for a "more convenient season." Shallow understanding from people of good will is more frustrating than absolute misunderstanding from people of ill will. Lukewarm acceptance is much more bewildering than outright rejection.

I had hoped that the white moderate would understand that law and order exist for the purpose of establishing justice and that when they fail in this purpose they become the dangerously structured dams that block the flow of social progress. I had hoped that the white moderate would understand that the present tension in the South is a necessary phase of the transition from an obnoxious negative peace, in which the Negro passively accepted his unjust plight, to a substantive and positive peace, in which all men will respect the dignity and worth of human personality. Actually, we who engage in nonviolent direct action are not the creators of tension. We merely bring to the surface the hidden tension that is already alive. We bring it out in the open, where it can be seen and dealt with. Like a

boil that can never be cured so long as it is covered up but must be opened with all its ugliness to the natural medicines of air and light, injustice must be exposed, with all the tension its exposure creates, to the light of human conscience and the air of national opinion before it can be cured.

continued in next issue



The New York Times

Memphis Jury Sees Conspiracy in Martin Luther King's Killing

By EMILY YELLIN

Published: December 09, 1999

A jury in a civil suit brought by the family of the Rev. Dr. Martin Luther King Jr. decided today that a retired Memphis cafe owner was part of a conspiracy in the 1968 killing of Dr. King.

The jury's decision means it did not believe that James Earl Ray, who was convicted of the crime, fired the shot that killed Dr. King.

After four weeks of testimony and one hour of deliberation, the jury in the wrongful-death case found that Loyd Jowers as well as "others, including governmental agencies" had been part of a conspiracy. The jury awarded the King family the damages they had sought: \$100, which the family says it will donate to charity.

The family has long questioned Mr. Ray's conviction and hoped the suit would change the legal and historical record of the assassination.

"This is a vindication for us," said Dexter King, the youngest son of Dr. King. He said he hoped history books would be rewritten to reflect this version of the assassination.

Mr. Jowers, 73 and in failing health, owned Jim's Grill in 1968, a restaurant opposite the motel where Dr. King was shot and just below the second-floor rooming house from which, according to James Earl Ray's confession in 1969, Mr. Ray fired the single shot that killed Dr. King. Mr. Ray, who recanted his confession, hinted at a conspiracy. He died in prison last year while serving a 99-year sentence.

Mr. Jowers, in a 1993 television interview, said that he had hired a Memphis police officer to kill Dr. King from the bushes behind his restaurant. Mr. Jowers said he had been paid to do so by a Memphis grocery store owner with Mafia connections.

In an unlikely alliance, the King family was represented in the case by William Pepper, who had been Mr. Ray's lawyer. The King family maintains that Mr. Pepper's version of the assassination is the one that gets at the real truth behind Dr. King's death, not the official version with Mr. Ray as the gunman.

Mr. Pepper said federal, state and Memphis governmental agencies, as

well as the news media conspired in the assassination.

Mr. Jowers's lawyer, Lewis Garrison, had said since the trial began that he agreed with 80 percent of Mr. Pepper's conspiracy theories and disagreed only on the extent of his client's involvement. In his closing argument today, Mr. Garrison repeated what he had said through the trial that his client participated in the conspiracy but did not know that it was a plot to kill Dr. King.

One juror, David Morphy, said after the trial, "We all thought it was a cut and dried case with the evidence that Mr. Pepper brought to us, that there were a lot of people involved, everyone from the C.I.A., military involvement, and Jowers was involved."

John Campbell, an assistant district attorney in Memphis, who was not part of the civil proceedings but was part of the criminal case against Mr. Ray, said, "I'm not surprised by the verdict. This case overlooked so much contradictory evidence that never was presented, what other option did the jury have but to accept Mr. Pepper's version?"

And Gerald Posner, whose recent book, "Killing the Dream" made the case that Mr. Ray was the killer, said, "It distresses me greatly that the legal system was used in such a callous and farcical manner in Memphis. If the King family wanted a rubber stamp of their own view of the facts, they got it."

Do you remember this?

Please let RSEJ committee know what you have heard.

What are your thoughts about its authenticity?

TRANSCRIPT

THE COURT: In answer to the question did Loyd Jowers participate in a conspiracy to do harm to Dr. Martin Luther King, your answer is yes. Do you also find that others, including governmental agencies, were parties to this conspiracy as alleged by the defendant? Your answer to that one is also yes. And the total amount of damages you find for the plaintiffs entitled to is one hundred dollars. Is that your verdict?

THE JURY: Yes (In unison).

THE COURT: All right. I want to thank you ladies and gentlemen for your participation. It lasted a lot longer than we had originally predicted. In spite of that, you hung in there and you took your notes and you were alert all during the trial. And we appreciate it. We want you to note that our courts cannot function if we don't have jurors who accept their responsibility such as you have.

excerpts from President Obama's Speech On Trayvon Martin

(read the full text at <http://www.businessinsider.com/obama-trayvon-martin-race-speech-video-text-2013-7>)

...There are very few African American men in this country who haven't had the experience of being followed when they were shopping in a department store. That includes me. There are very few African American men who haven't had the experience of walking across the street and hearing the locks click on the doors of cars. That happens to me -- at least before I was a senator. There are very few African Americans who haven't had the experience of getting on an elevator and a woman clutching her purse nervously and holding her breath until she had a chance to get off. That happens often.

... Now, the question for me at least, and I think for a lot of folks, is where do we take this? How do we learn some lessons from this and move in a positive direction? I think it's understandable that there have been demonstrations and vigils and protests, and some of that stuff is just going to have to work its way through, as long as it remains nonviolent. ... I think it's going to be important for all of us to do some soul-searching. There has been talk about should we convene a conversation on race. I haven't seen that be particularly productive when politicians try to organize conversations. They end up being stilted and politicized, and folks are locked into the positions they already have. On the other hand, in families and churches and workplaces, there's the possibility that people are a little bit more honest, and at least you ask yourself your own questions about, am I wringing as much bias out of myself as I can? Am I judging people as much as I can, based on not the color of their skin, but the content of their character? That would, I think, be an appropriate exercise in the wake of this tragedy....

And so we have to be vigilant and we have to work on these issues. And those of us in authority should be doing everything we can to encourage the better angels of our nature, as opposed to using these episodes to heighten divisions. But we should also have confidence that kids these days, I think, have more sense than we did back then, and certainly more than our parents did or our grandparents did; and that along this long, difficult journey, *we're becoming a more perfect union --*

not a perfect union, but a more perfect union.



check out <http://dreamdefenders.org>

Anger over verdict rooted in 'Trayvon' experiences

July 23, 2013

There are those who cannot understand why some of us are so upset over the acquittal of George Zimmerman in the killing of Trayvon Martin.

As the white parents of two adopted black sons, we had a number of "Trayvon Martin" experiences. None resulted in death, but they were harmful, nonetheless.

One son, in front of us, was pushed into the street by a white man shouting, "Out of my way, n— —!" In high school he was denied the lead role in "Joseph and the Technicolor Dreamcoat" because the director worried that, though he had the talent, "the town wouldn't see it that way." Another son, walking home near our house, was terrified when pursued by an unmarked car. The police said he was followed because there had been break-ins in the neighborhood. At age 11, he was

beaten in a convenience store by a 19-year-old who called him "a half-pint n— —." No one helped him; he walked home alone bleeding profusely from the head.

Each incident occurred not in Mississippi, but in Massachusetts. Frankly, we exercised "white privilege" to get justice for our sons in these instances. But would we have gotten justice if we had been black? Ask the parents of Trayvon Martin.

David A. Purdy, Pamela Chatterton-Purdy
Harwich Port

President Barack Obama second inauguration address

"Each time we gather to inaugurate a president, we bear witness to the enduring strength of our Constitution. We affirm the promise of our democracy. We recall that what binds this nation together is not the colors of our skin or the tenets of our faith or the origins of our names. What makes us exceptional — what makes us American — is our allegiance to an idea, articulated in a declaration made more than two centuries ago: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are Life, Liberty, and the pursuit of Happiness."

Today we continue a never-ending journey, to bridge the meaning of those words with the realities of our time. For history tells us that while these truths may be self-evident, they have never been self-executing; that while freedom is a gift from God, it must be secured by His people here on Earth. ... For more than two hundred years, we have. Through blood drawn by lash and blood drawn by sword, we learned that no union founded on the principles of liberty and equality could survive half-slave and half-free. We made ourselves anew, and vowed to move forward together...

Together, we resolved that a great nation must care for the vulnerable, and protect its people from life's worst hazards and misfortune. ... [Today] we must be a source of hope to the poor, the sick, the marginalized, the victims of prejudice — not out of mere charity, but because peace in our time requires the constant advance of those principles that our common creed describes: tolerance and opportunity; human dignity and justice.



We, the people, declare today that the most evident of truths — that all of us are created equal — is the star that guides us still; just as it guided our forebears through Seneca Falls, and Selma, and Stonewall; just as it guided all those men and women, sung and unsung, who left footprints along this great Mall, to hear a preacher say that we cannot walk alone; to hear a King proclaim that our individual freedom is inextricably bound to the freedom of every soul on Earth.

It is now our generation's task to carry on what those pioneers began. For our journey is not complete until our wives, our mothers, and daughters can earn a living equal to their efforts. Our journey is not complete until our gay brothers and sisters are treated like anyone else under the law — for if we are truly created equal, then surely the love we commit to one another must be equal as well. Our journey is not complete until no citizen is forced to wait for hours to exercise the right to vote. Our journey is not complete until we find a better way to welcome the striving, hopeful immigrants who still see America as a land of opportunity; until bright young students and engineers are enlisted in our workforce rather than expelled from our country. Our journey is not complete until all our children, from the streets of Detroit to the hills of Appalachia to the quiet lanes of Newtown, know that they are cared for, and cherished, and always safe from harm....

You and I, as citizens, have the obligation to shape the debates of our time — ...with the voices we lift in defense of our most ancient values and enduring ideals.

Let each of us now embrace, with solemn duty and awesome joy, what is our lasting birthright. With common effort and common purpose, with passion and dedication, let us answer the call of history, and carry into an uncertain future that precious light of freedom.

Thank you, God Bless you, and may He forever bless these United States of America."



note: The challenges are immense. Only a miracle can get us to complete this journey when we have news anchors like one covering the inauguration on Fox news (Bret Baier I think) without appearing to understand its implications, saying that during Eisenhower's inaugural parade there was a cowboy who through a lasso around Eisenhower's neck and how this was not going to happen to Obama today.

Coming to My Senses:

How Quakerism Helped Strengthen me in my Quest to Accept my Blindness

By Helen Kobek April 30, 2013 Cambridge, MA

I was born with an illness that, in fits and starts, took portions of my eyesight from birth to age 27. My vision has been stable since then (I'm now in my early 50's), but I struggled to accept my level of impairment, generally avoiding the lifestyle changes I needed to make to live functionally, safely, and comfortably. I rarely used a white cane (and missed stairs); I struggled to read print (at 10 words per minute, with physical pain, and inaccurately, therefore nursing borderline illiteracy). I "passed" as sighted in my communities, pretending to know who people were when I had no clue. This is painfully common in the "blind with some vision" world (only about 10% of "blind" people are totally blind), and, at some point, it grows tedious if not unbearable, until and unless something "gives" – literally "gives." And something gave, a year ago.

What "gave" me my openness to stopping this difficulty was Quaker process. Various aspects of it. Mostly "waiting." I taught myself Braille, and spent months (and will spend more months) waiting for my Braille brain to kick in; I spend lengths of time waiting at street crossings while I listen for traffic to tell me when it's safe to cross; at street crossings I wait for benevolently misguided strangers to leave me in peace while I listen and wait. I wait for sighted people to get through the fear and pity that rises in them in response to a visibly blind woman. In my communities, I wait for people to awaken to the need to accommodate my blindness when I request it. Because of the fear and pity, such accommodations sometimes do not come. If they come, they can come with a struggle. I do my best to wait that out, and understand what people are feeling. Way opens at times, gloriously. Sometimes a great deal of explaining over and over again leads to way opening. And, as is inherent, I no longer feel that I can influence way opening. Where people's fear of blindness is concerned – such a deep and broad fear – it has its own life. I am too mortal to reach its depths. I can simply hold people in the light for the distress that my blindness stokes.

The idea of "Show up; pay attention; speak the truth; let go of the outcome," is helpful. Although, I sometimes drop the third guide, in favor of "make a request." I certainly need to be prepared to let go of the outcome. It is a challenge to find a way to participate fully in community activities. Blind folk are commonly marginalized. Ours is a highly visual world. Ours is not a world that embraces blindness all that much.

This is a pity, because blindness has its own flow and beauty – and a Quakerly flow, at that. As I have become more functional with my blindness, I have experienced a greater sense of the choreography necessarily created by my blindness. Seeking with my ears, seeking with my hands, seeking with my feet. It's a more immediate, physically local process, and, as such, has elements of being very "inward." As in "settled;" as in "gathered:" When I cross a hairy intersection safely, it is due entirely to the "gathered meeting" of my sensory and physical faculties.



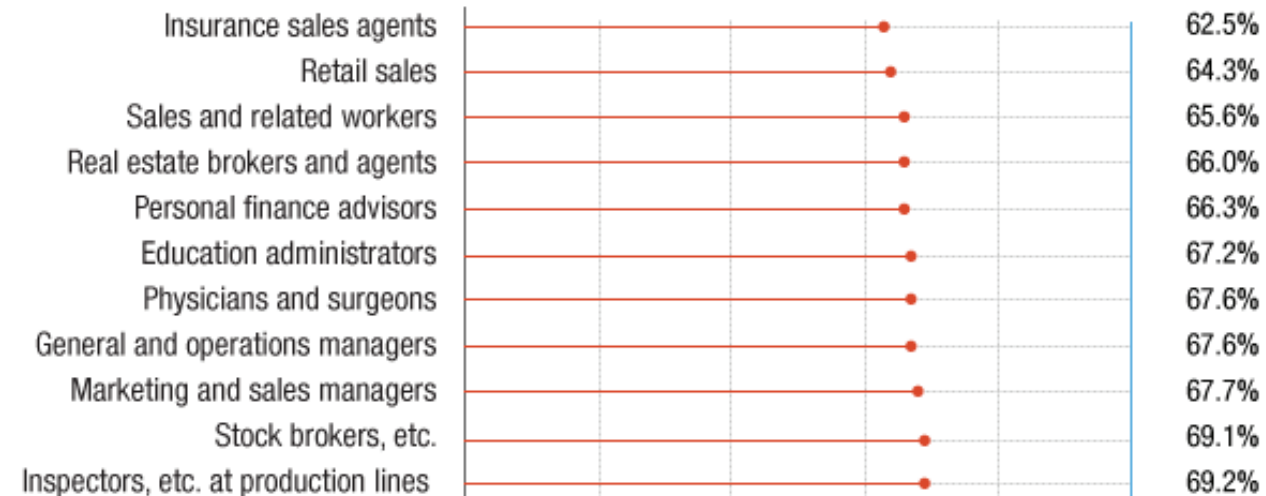
Modern humans take in information 75% through eyes; the rest is largely unconsciously through ears, kinetics (feet, limbs), and what's called "facial vision," the detection of environmental changes (endings of building, warmth of a sun-heated glass window we pass by). Skilled, trained, conscious blind folks tune into these "other" ways of knowing. We might read Braille; we can "feel" the presence of an awning overhead; we can hear when someone smiles. Folks who do not have the tuning in are sometimes awestruck, or, in a negative way, disturbed, by this capacity that seems alien to them. But, like Quakers who settle and tune into the essence, disregard the over-stimulation that is often visual information, blind people can know very deeply. Listening, feeling, sensing is very different from watching through eyes. It's a different channel, and one that can be trusted.

While there were other factors that influenced my "conversion experience" from "sighted with some blindness to blind with some sight," my Quakerism was by far been the most influential. Through it I have found the strength to cope with the public complexities (even threats – predictably, blind folks are more often targeted for violent crime) enough to carry myself well and do what I need to do to be able to read with comfort (Braille and screen reader software) and portage myself around the streets with confidence. I learned the skills I needed to free myself from eyestrain and blindness-related physical dangers of walking without a white cane. Way Opened for me, and my long, white cane taps back and forth through that Opening. I am free.

Sexism and the War against Women
Alive and Growing stronger

Women's Earnings As A Percentage Of Men's (2012)

Jobs Where The Gender Gap Is Biggest

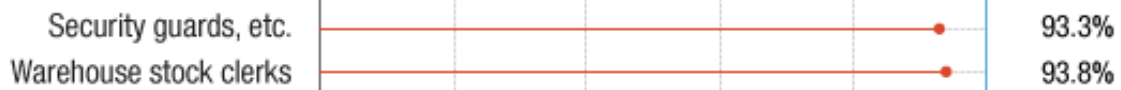


National Average

All Jobs

80.9%

Jobs Where The Gender Gap Is Smallest



The GOP's habitual state of war against women

JUNE 20, 2013 by ROBERT BOWEN

Last week, as the all male House Judiciary Committee considered the bill, the Republican sponsor, Rep. Trent Franks of Arizona, said that it is very rare for a pregnancy to ever result from rape. Franks was opposing an amendment to allow an exemption for rape, incest, or the health of the mother. ...

Blackburn said stopping abortions prevents rape

Speaker Boehner and Leader Cantor were terrified at the optics of Rep. Franks and Burgess appearing on the news so they decided to perfume the pig by having women do all the talking. House GOP leadership picked an all woman cast to handle floor debate led by Rep. Marsha Blackburn of Tennessee.

Blackburn, who voted against the violence against women act, and said that women did not want to be paid the same as men, is known for her ability to stick to GOP talking points in interviews. ...

GOP problem is an underlying attitude toward women

The Republican problem is not just messaging, and it is not just policy. It is an underlying attitude about women that resides deep in the hearts of many Republican politicians. They can not shake an old attitude that women are subservient to men. Republicans believe women can not make good decisions about their health and bodies. Many still blame the victim if a rape occurs.

A GOP Congressman, Phil Gingery of Georgia, took to the floor and suggested Congress needed to mandate classes to teach young people about the roles of men and women in the family—the 1950’s “Leave it to Beaver” type family.

In his soliloquy, Gingery said essentially that men do some things “better” [like run the family] and that needs to be taught to the children.

Until many Republicans change their hearts and their underlying beliefs, they will continue to be in a habitual state of war with women.

Women’s Earnings As A Percentage Of Men’s (2012)

Jobs Where The Gender Gap Is Biggest



The New York Times

The Opinion Pages

Sexism’s Puzzling Stamina

By FRANK BRUNI

Published: June 10, 2013

It’s gender — and all the recent reminders of how often women are still victimized, how potently they’re still resented and how tenaciously a musty male chauvinism endures. On this front even more than the others, I somehow thought we’d be further along by now.

I can’t get past that widely noted image from a week ago, of the Senate hearing into the epidemic of sexual assault in the military. It showed an initial panel of witnesses: 11 men, one woman. It also showed the backs of some of the senators listening to them: five men and one woman, from a Senate committee encompassing 19 men and seven women in all. Under discussion was the violation of women and how to stop it. And men, once again, were getting more say.

I keep flashing back more than two decades, to 1991. That was the year of the Tailhook incident, in which some 100 Navy and Marine aviators were accused of sexually assaulting scores of women. It was the year of Susan Faludi’s runaway best seller, “Backlash,” on the “war against American women,” as the subtitle said. It was when the issue of sexual harassment took center stage in Clarence Thomas’s confirmation hearings.

All in all it was a festival of teachable moments, raising our consciousness into the stratosphere. So where are we, fully 22 years later?

We’re listening to Saxby Chambliss, a senator from Georgia, attribute sexual abuse in the military to the ineluctable “hormone level” of virile young men in proximity to nubile young women.

We’re congratulating ourselves on the historic high of 20 women in the Senate, even though there are still four men to every one of them and, among governors, nine men to every woman.

I’ll leave aside boardrooms; they’ve been amply covered in Sheryl Sandberg’s book tour.

... A recent Pew Research Center report showing that women had become the primary providers in 40 percent of

American households with at least one child under 18 prompted the conservative commentators Lou Dobbs and Erick Erickson to fret, respectively, over the dissolution of society and the endangerment of children. When Megyn Kelly challenged them on Fox News, they responded in a patronizing manner that they'd never use with a male news anchor.

Title IX, enacted in 1972, hasn't led to an impressive advancement of women in pro sports. The country is now on its third attempt at a commercially viable women's soccer league. The Women's National Basketball Association lags far behind the men's N.B.A. in visibility and revenue.

Even in the putatively high-minded realm of literature, there's a gender gap, with male authors accorded the lion's share of prominent reviews, as the annual VIDA survey documents. Reflecting on that in Salon last week, the critic Laura Miller acutely noted: "There's a grandiose self-presentation, a swagger, that goes along with advancing your book as a Great American Novel that many women find impossible or silly."

I congratulate them for that. They let less hot air into their heads.

But about the larger picture, I'm mystified. Our racial bigotry has often been tied to the ignorance abetted by unfamiliarity, our homophobia to a failure to realize how many gay people we know and respect.

Well, women are in the next cubicle, across the dinner table, on the other side of the bed. Almost every man has a mother he has known and probably cared about; most also have a wife, daughter, sister, aunt or niece as well. Our stubborn sexism harms and holds back them, not strangers. Still it survives.



are too delicate. It would kill them to play ball every day."

Baseball commissioner Kenesaw Mountain Landis evidently agreed. It was widely reported (though no proof exists) that he voided Mitchell's contract on the grounds that baseball was too strenuous for women....



The Woman Who (Maybe) Struck out Babe Ruth and Lou Gehrig

By Tony Horwitz

Smithsonian magazine, July-August 2013,

...the astounding story of Jackie Mitchell, a 17-year-old southpaw who pitched against the New York Yankees on April 2, 1931. The first batter she faced was Ruth, followed by Lou Gehrig, the deadliest hitting duo in baseball history. Mitchell struck them both out. There was a box score to prove it and news stories proclaiming her "organized baseball's first girl pitcher." For a lifelong baseball nerd, this was like learning that a hamster once played shortstop or that Druids invented our national pastime....

"Girl Pitcher Fans Ruth and Gehrig," read the headline in the next day's sports page of the New York Times, beside a photograph of Mitchell in uniform. In an editorial, the paper added: "The prospect grows gloomier for misogynists." Ruth, however, was quoted as saying that women "will never make good" in baseball because "they

Idle No More -- Think Occupy, But With Deep Deep Roots

by Bill McKibben

I don't claim to know exactly what's going on with #IdleNoMore, the surging movement of indigenous activists that started late last year in Canada and is now spreading across the continent -- much of the action, from hunger strikes to road and rail blockades, is in scattered and remote places, and even as people around the world plan for solidarity actions on Friday, the press has done a poor job of bringing it into focus.

But I sense that it's every bit as important as the Occupy movement that transfixed the world a year ago; it feels like it wells up from the same kind of long-postponed and deeply-felt passion that powered the Arab spring. And I know firsthand that many of its organizers are among the most committed and skilled activists I've ever come across. In fact, if Occupy's weakness was that it lacked roots (it had to take over public places, after all, which proved hard to hold on to), this new movement's great strength is that its roots go back farther than history. More than any other people on this continent, they know what exploitation and colonization are all about, and so it's natural that at a moment of great need they're leading the resistance to the most profound corporatization we've ever seen. I mean, we've just come off the hottest year ever in America, the year when we broke the Arctic ice cap; the ocean is 30 percent more acidic than it was when I was born.

Thanks to the same fossil fuel industry that's ripping apart Aboriginal lands, we're at the very end of our rope as a species; it's time, finally, to listen to the people we've spent the last five centuries shunting to one side.

Eighteen months ago, when we at the climate campaign 350.org started organizing against the Keystone XL Pipeline, the very first allies we came across were from the Indigenous Environmental Network -- people like Tom Goldtooth and Clayton Thomas-Muller. They'd been working for years to alert people to the scale of the devastation in Alberta's tar sands belt, where native lands had been wrecked and poisoned by the immense scale of the push to mine "the dirtiest energy on earth." And they quickly introduced me to many more -- heroes like Melina Laboucane-Massimo, a member of the Cree Nation who was traveling the world explaining exactly what was going on.

When, in late summer 2011, we held what turned into the biggest civil disobedience action in 30 years in this country, the most overrepresented group were indigenous North Americans -- in percentage terms they outnumbered even the hardy band of Guilty Liberals like me. And what organizers! Heather Milton-Lightning, night after night training new waves of arrestees; Gitz Crazyboy of Fort Chipewyan, Alberta absolutely on fire as he described the land he could no longer hunt and fish.

In the year since, the highlights of incessant campaigning have been visits to Canada, always to see native leaders in firm command of the fight -- Dene National Chief Bill Erasmus in Yellowknife, or Chief Reuben George along the BC coast. Young and powerful voices like Caleb Behn, from the province's interior; old and steady leaders in one nation after another. I've never met Chief Theresa Spence, the Attawapiskat leader whose hunger strike has been the galvanizing center of #IdleNoMore but I have no doubt she's cut of the same cloth.

The stakes couldn't be higher, for Canada and for the world. Much of this uprising began when Canada's





Prime Minister Stephen Harper rammed through Parliament an omnibus bill gutting environmental reviews and protections. He had no choice if he wanted to keep developing Canada's tar sands, because there's no possible way to mine and pipe that sludgy crude without fouling lakes and rivers. (Indeed, a study released a few days ago made clear that carcinogens had now found their way into myriad surrounding lakes). And so, among other things, the omnibus bill simply declared that almost every river, stream and lake in the country was now exempt from federal environmental oversight.

Canada's environmental community protested in all the normal ways -- but they had no more luck than, say, America's anti-war community in the

run up to Iraq. There's trillions of dollars of oil locked up in Alberta's tarsands, and Harper's fossil-fuel backers won't be denied.

But there's a stumbling block they hadn't counted on, and that was the resurgent power of the Aboriginal Nations. Some Canadian tribes have signed treaties with the Crown, and others haven't, but none have ceded their lands, and all of them feel their inherent rights are endangered by Harper's power grab. They are, legally and morally, all that stand in the way of Canada's total exploitation of its vast energy and mineral resources, including the tar sands, the world's second largest pool of carbon. NASA's James Hansen has explained that burning that bitumen on top of everything else we're combusting will mean it's "game over for the climate." Which means, in turn, that Canada's First Nations are in some sense standing guard over the planet.

And luckily the sentiment is spreading south. Tribal Nations in the U.S., though sometimes with less legal power than their Canadian brethren, are equally effective organizers -- later this month, for instance, an international gathering of indigenous peoples and a wide-ranging list of allies on the Yankton Sioux territory in South Dakota may help galvanize continued opposition to the Keystone XL pipeline, which would help wreck those tar sands by carrying the oil south (often across reservations) to the Gulf of Mexico. American leaders like Winona LaDuke of the White Earth Indian Reservation have joined in the fight with a vengeance, drawing the connections between local exploitation and global climate change.

Corporations and governments have often discounted the power of native communities -- because they were poor and scattered in distant places, they could be ignored or bought off. But in fact their lands contain much of the continent's hydrocarbon wealth -- and, happily, much of its wind, solar and geo-thermal resources, as well. The choices that Native people make over the next few years will be crucial to the planet's future -- and #IdleNoMore is an awfully good sign that the people who have spent the longest in this place are now rising artfully and forcefully to its defense.



New England Friends Home: a Legacy for Restorative Justice?

Proposal for the ad hoc Legacy Discernment Committee

What does living in right relationship mean?

Realizing that the New England Friends Home was on land taken from Native Americans, that no person of color was ever a resident, few employed, and a racial discrimination case brought against the Home, could we consider using the money to benefit descendants of the original inhabitants and to help us move forward honoring retrospective and restorative justice for all people of color?

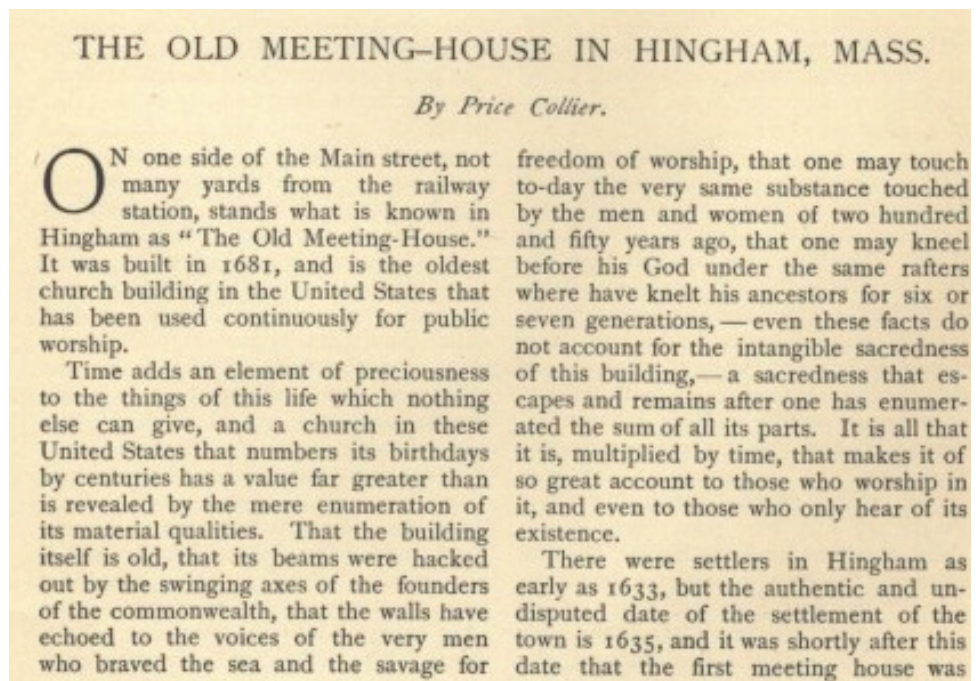
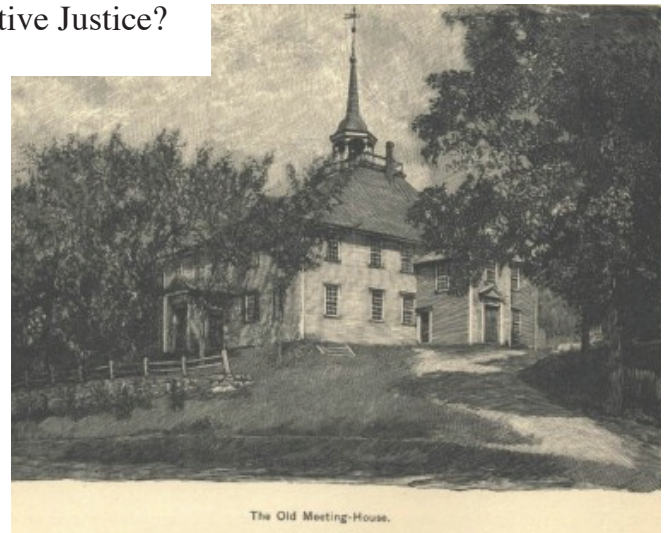
What does living in spiritual integrity ask of us?

The Committee of Racial Social and Economic Justice proposes that the ad hoc Legacy Discernment Committee consider substantial funding given to the NEYM's Prejudice and Poverty Fund. This fund was created in the early 1970's out of the spirit of retrospective justice to aid in the continuing struggle to secure justice and equality for all Americans. This Fund gives not only lip service but also financial support to organizations (and rarely to individuals) working to alleviate suffering caused by discrimination in whatever damaging form it takes. Most Prejudice and Poverty grants are under \$1,000 and are non-renewable. There is a set process, grant guidelines, criteria and application form which over the years has been reexamined and refined by our committee, published each year in the Crier. This application includes that moneys will be awarded as a one-time grant, and organizations are not encouraged to reapply for additional funds. It also states that "applications should reflect a project's consistency with Quaker beliefs in equality and community; in truth and integrity." There is an accountability structure built in including periodic reviews and also set protocols and procedures for grant approvals within the Committee of Racial, Social & Economic Justice including addressing issues of any potential conflict of interest.

Unfortunately the fund is often without money. Imagine what could be done if instead of being sporadically available, grants were consistently being distributed. Imagine if instead of one or two \$500.00 grants possible but not certain a year, up to \$10,000 could be awarded to four or five worthy projects a year for the next 20 years. Imagine how far this could go to step up to our responsibility for retrospective justice, to address the injustices of the past that carry on to the present: the Doctrine of Christian Discovery, the treatment of African-Americans, slavery by another name, treatment of Asian-Americans, and others—over 500 years of injustice. Imagine embarking together on a journey of healing that makes a commitment to follow through with restitution, to make things right both materially and spiritually.

Could this be a sacred opportunity?

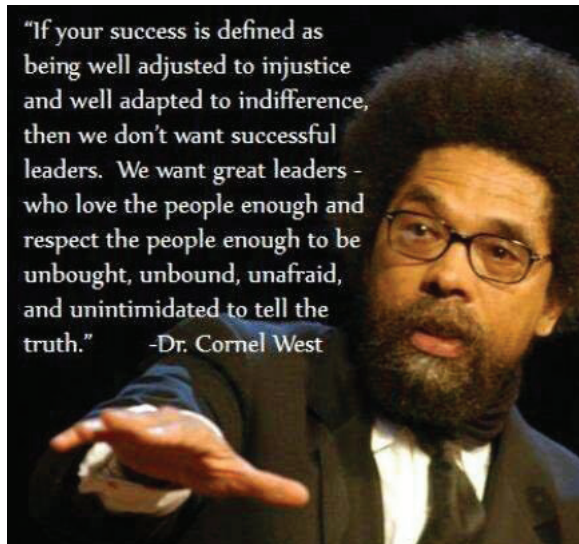
"That the building itself is old, that its beams were hacked out by swinging axes of the founders of the commonwealth, that the walls have echoed to the voices of the very men who braved sea and the savage for freedom to worship..."



Application form for Prejudice and Poverty Fund grants:

- a) Projects for which P&P funds are requested should be consistent with the P&P mandate to address needs and concerns of organizations (and in exceptional circumstances individuals) who work to alleviate the suffering of segments of the U.S. population such as minorities, women, the poor, et. al., who struggle with damaging discrimination on the basis of race, culture, class, gender, religious belief, sexual orientation, differing lifestyles, physical challenges, incarceration, poverty, homelessness, or some other characteristic not of their choosing.
- b) Most P&P grants are under \$1,000 and historically have not exceeded \$2,000.
- c) Except in unusual circumstances P&P moneys will be awarded as a one-time grant, and organizations are not encouraged to reapply for additional grants from P&P.
- d) Applications should usually reflect a project's consistency with Quaker beliefs in equality and community; in truth and integrity; in nonviolence, peace, and the denial of outward war; in simplicity, and in respect for the earth and the environment.
- e) Applications should provide the following information:
- Name of organization, address, phone number, email, and a contact person's name and information.
 - A brief history of the organization
 - A summary of the project to be funded.
 - A background history of the project
 - A description of the organization's previous experience, if it has any, with the stuff of the project.
 - Applications should reflect a conscious intention to avoid damaging patterns of charity by providing for administrative and feedback participation in the project by those being served by it.
 - A proposed budget: Amount of the total budget, brief description of major items, total amount requested from P&P, and indication of other grants being sought or received.
 - The P&P award committee will consider most favorably those projects with involvement of Friends (Quakers) and/or Friends' organizations, either as project organizers or as project recipients.
 - Five hard copies of this application should be submitted to the clerk of the Working Party of RSEJ who will present the project and a recommended grant amount for approval of the full RSEJ committee of NEYM.
- Graphics and photographs are encouraged as part of these applications.

Please land mail completed applications to James Varner, 531 Brunswick St, Old Town, ME 04468-1926, (207-827-4493) or email to Shelby Grantham, shelby.grantham@dartmouth.edu (802-649-5142).



Poverty and prejudice have not gone away. Indeed, both are again on the rise in the United States. NEYM's Prejudice and Poverty Fund was created in the early 1970's out of the spirit of reparations and in the continuing struggle to secure justice and equality for all Americans. This Fund gives not only lip Service but also financial support to organizations (and occasionally individuals) working to alleviate suffering caused by discrimination in whatever damaging form it takes. Most Prejudice and Poverty grants are under \$1,000 and are non-renewable.

Only a few NEYM committees are authorized to raise money. The Committee of Racial Social and Economic Justice , which administers the Prejudice and Poverty Fund, is one.

We come now to the membership of NEYM, hat proudly in hand, to solicit contributions to expand our work through this historic and essential fund.

Contributions in any amount are welcome and can be sent directly to NEYM/RSEJ; 901 Pleasant Street, Worcester, MA 01602-1908 . Checks should be earmarked on the memo line for RSEJ's Prejudice and Poverty Fund. As with any donation to NEYM, such contributions will be tax-deductible to the extent allowed by law.

For further information about the work of NEYM's prejudice and Poverty Fund, contact RSEJ clerk Rachel Carey-Harper, P.O. Box 585, Dennis MA 02638 or rch@cape.com or Working Party Funds Dispersal, James Varner; 531 Brunswick St, Old Town, ME 04468-1926, 207-827-4493.

A S - L - O - W CONVERSATION CONTINUES

The Israeli-Palestinian Conflict: 2013

by Allan Kohrman

The last time I wrote in these pages I reminded readers of the saying “The more things change, the more they stay the same.” Little has changed on the ground to alter my assessment. For three-quarters of a century peace between Israelis and Arabs has been impossible because of the intransigence of the Arabs, shored up by the support they get from the international left which includes Friends.

The principal reason for the intransigence of the Arabs is their insistence upon returning to the areas they, or more likely, their parents, grandparents, great or even great, great grandparents left in 1948. So many Arabs would return that Israel would soon become an Arab state which perhaps is the intention. Many left-wing religious folk—including, it seems, most Quakers have agreed with this Arab position. They proclaim their love of Israel even though such a return would destroy Israel. They utterly deny that their acceptance of this claim has anything with Israel being a Jewish country, even though they have supported few other such claims.

The principal obstacle to peace between Israelis and Palestinians is the refusal of Palestinians and Arabs to recognize Israel as a Jewish state. The Palestinians could never make this concession. They are taught when young that Israel does not exist. Israel does not appear on the maps they study. They are taught to blame all of their problems on Israel. All of their problems will disappear once “Palestine” becomes “liberated.” Above all, they are taught to despise Israelis and Jews.

The Palestinians and Arabs have had numerous opportunities to make the peace. The Arabs refused the offer of the 1936-37 British Peel Commission. They declined the United Nations plan in 1948, preferring to instigate war, certain that they would win. They did not. After the war of 1967, Israel forged a consensus offering land for peace. Israel would give up the West Bank, Gaza, and the Sinai in return for Arab recognition of Israel. But the Arabs, meeting in Tunisia, once again refused.

In the Camp David-Tara peace negotiations of 2000-2001, Prime Minister Ehud Barak offered the Palestinians virtually everything they had been demanding, including a state with its capital in Jerusalem, control over the Temple Mount, a return of about 95% of the West Bank, and a \$30 billion compensation package for the 1948 refugees.

Yassir Arafat, the Palestinian leader, walked away from the negotiations without offering a counterproposal. A new round of Palestinian terrorism ensued, and Quakers did not condemn it. They and the international left blamed Israel for the failure of the negotiations and for bringing the terrorism upon itself. Once more, Israel was the pariah, the aggressor, the destroyer of peace.

In 2005 Israel unilaterally withdrew from the Gaza Strip, extracting no concessions from the Palestinians. The Palestinians responded with another round of terrorism. In 2007 the Israeli Prime Minister Ehud Olmert offered the Palestinians approximately the same deal; Arafat once again rejected it and responded with yet another wave of terrorism. As usual Quakers did not condemn this violence.

Since then, the bulk of Israelis seem to have given up on the possibility of peace, preferring to live their lives as best they can. Who can blame them? Sadly, the Palestinians continuous refusal has allowed the Israeli right wing to propose more settlement in the West Bank. These settlements would have never taken place had the Palestinians accepted almost full control of the West Bank, as they had been offered many times.

Another reason for the impossibility of negotiations at the present time is the question of Palestinian representation. Hamas, an avowedly terrorist group, is in full control of Gaza. It was founded with the expressed purpose to “liberate” “Palestine” from Israeli occupation and to establish an Islamic state, Hamas had affirmed unequivocally that it will never recognize Israel and never negotiate with it. Furthermore, Hamas will not accept Fatah as a negotiating partner for the Palestinians.



Memorial to the Jewish defenders of Yodfat, which fell to Roman forces on July 20, 67 CE

I have been urging Quaker for 40 years to reconsider their attitudes toward Israel and why so many of us condemn Israel and not other truly despotic nations. I have asked Quakers to consider the gnarly roots of anti-Semitism and how even Quakers might be infected with this horrifying disease. To date only a few have been willing to engage me. But I will soldier on until I no longer can.

A Reply

by Skip Schiel



The United Nations, representing a major portion of world opinion, has repeatedly challenged Israel on the occupation of Palestine and its siege and numerous attacks on Gaza. A multitude of resolutions have called for the right of return of Palestinians displaced by Israel, for the end of occupation, and for the provision of services to the occupied people rather than repression. The UN has repeatedly chastised Israel for its various attacks on Palestinians and residents of bordering nations, as well.

The International Criminal Court of Justice ruled in a 2004 advisory opinion that the Israeli-constructed separation barrier is illegal when built on Palestinian territory, must be dismantled, all victims of the wall compensated, and the world community has a responsibility to demand justice. Furthermore, the settlements are illegal. Under international law an occupying power cannot install its own population on land it has seized.

A growing number of Jews in the USA have taken action, largely thru various versions of the BDS movement, Boycott-Divest-Sanction. The New Historians of Israel such as Benny Morris and Illan Pappé have explored and written about newly released documents that demonstrate Israel's founding policies fostering ethnic cleansing.

And finally, Quakers, both the worshipping community of Quaker meetings and churches, and the AFSC: what have been their roles? First of all, humanitarian service. The AFSC in 1948 established aid systems for refugees in Gaza. It runs youth programs in the West Bank and Gaza, developing leadership and building community. Friends are known for their highly acclaimed elementary and high school in Ramallah and for non-violence training in the West Bank. Ramallah Friends Meeting, established in 1910, is linked with Friends International Center that brings together disparate Palestinian voices. Quakers worldwide are also increasingly focusing on advocacy, supporting selective divestment as requested by Palestinian civil society in 2005, and the boycott of settlement products. I'm proud to report that a major Friends investment fund (Friends Fiduciary) last year divested from US-based corporations that support the occupation. To me, this is good news, the good news of service to suffering people and advocacy for human rights.

"The gnarly roots of anti-Semitism and how even Quakers might be infected with this horrifying disease."

Where do you see it?

What would you have Quakers do?

Palestinians: "No Jews Allowed!"

by Khaled Abu Toameh

(Khaled Abu Toameh, an Arab Muslim, is a veteran award-winning journalist who has been covering Palestinian affairs for nearly three decades.)

The next time U.S. Secretary of State John Kerry visits Ramallah, will he actually violate U.S. law to make sure there are no Jews among his entourage, lest he upset his Palestinian hosts?

"We will approve the meeting on condition there are no Jews." This is what you are likely to hear these days if you request a meeting with any senior Palestinian Authority official in the West Bank.

...Another Palestinian journalist who tried to arrange an interview with a Palestinian Authority official for a European colleague was turned down "because the man's name indicates he is a Jew." ...The only people with whom they want to meet are those who support the Palestinians and do not ask difficult questions. ...



More than half the 306 complaints about torture last year came from Palestinians who had been detained or imprisoned by Abbas's security forces in the West Bank; 11 detainees died in Palestinian Authority and Hamas prisons according to a report by the Palestinian Independent Commission for Human Rights.

The EU has refrained from condemning the Palestinian Authority or Hamas in wake of a report that pointed to an increase in human rights violations in the West Bank and Gaza Strip...

And instead of criticizing or condemning Palestinian Authority President Mahmoud Abbas for human rights violations perpetrated by his security forces, the EU missions chose to "welcome" his instruction to respect the prohibition of torture in his detention centers and prisons.

So not only is Abbas not condemned for the death of two detainees in his prisons and the crackdown on freedoms of speech and the media, he is in fact being praised by the EU for ordering his security and intelligence officers to stop torturing Palestinians.

As the human rights group's report shows, there has been a 10% increase in the number of complaints of torture and mistreatment by Hamas and the Palestinian Authority during 2012 compared with the year before.

Dr. King backs entity if Israel, calls anti-Semitism immoral
The Christian Science Monitor Oct. 13, 1967 pg. 18

<http://www.gatestoneinstitute.org/3783/palestinians-no-jews-allowed>

Dr. King backs entity of Israel, calls anti-Semitism immoral

By Reuters

New York

The Rev. Dr. Martin Luther King, Jr., in a letter just made public, denounces anti-Semitism as immoral and says Israel's right to exist in security is incontestable.

The Nobel Peace Prize winner's views were contained in a letter to Morris Abram, president of the American Jewish Committee. It was in response to a telegram from Mr. Abram and leaders of nine other Jewish organizations who asked the civil-rights leader to dissociate himself from views expressed at a recent gathering of left-wing and civil-rights activists in Chicago called the New Politics Convention.

The Jewish leaders objected among other things, to what they called "the anti-Semitism, in spite of disavowals," displayed at the conference and "the irrational anti-Israel resolution" adopted by the gathering.

Dr. King said Oct. 10 that staff members of his organization the Southern Christian Leadership

Conference, who attended the gathering "were the most vigorous and articulate opponents of the simplistic resolution on the Middle East question."

He added that if he himself had been present when the resolutions were discussed "I would have made it crystal clear that I could not have supported any resolution calling for . . . a condemnation of Israel and an unqualified endorsement of the policy of the Arab powers."

Dr. King said: "Israel's right to exist as a state in security is incontestable. At the same time the great powers have the obligation to recognize that the Arab world is in a state of imposed poverty and backwardness that must threaten peace and harmony."

The civil rights leader said that the Southern Christian Leadership Conference has expressly, frequently, and vigorously denounced anti-Semitism and will continue to do so. It is not only that anti-Semitism is immoral—though that alone is enough. It is used to divide Negro and Jew, who have effectively collaborated in the struggle for justice."

In the spring and summer of 1838, more than 15,000 Cherokee Indians were removed by the U.S. Army from their ancestral homeland in North Carolina, Georgia, Tennessee and Alabama. Held in concentration-like camps through the hot summer, they were then forced to travel over 1,000 miles, under adverse conditions to Indian Territory, which is now Oklahoma. Thousands died. The Cherokees came to call the event Nunahi-Duna-Dlo-Hilu-I or Trail Where They Cried.

This catastrophic journey, one of the darker events in American history, not only affected the Cherokee, but has symbolized the removal of the other Southeastern and Eastern Indian tribes. The grim result of U.S. Government American Indian Removal Policy, the forced relocations devastated American Indian cultures.

Source(s): <http://www.archaeology.ncdcr.gov/tears/>

Right of Return?

~32~



Another Proclamation -

Sherman Alexie

When
Lincoln
Delivered
The
Emancipation,
Who
Knew

that, one year earlier, in 1862, he'd signed and approved the order for
the largest public execution in the United States History?

Who did they execute? "Mulatto, mixed-bloods, and Indians."

Why did they execute them? "For uprising against the State and her citizens."

Where did they execute them? Mankato, Minnesota.

How did they execute them? Well, Abraham Lincoln thought it was good.

And

Just

To

Hang

Thirty-eight

Sioux

simultaneously. Yes, in front of a large and cheering crowd, thirty-eight
Indians dropped to their deaths.

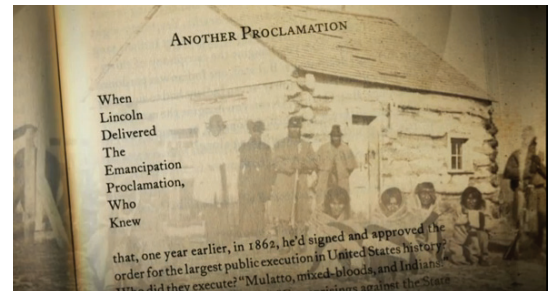
Yes, thirty-eight necks snapped. But before they died, thirty-eight
Indians sang their death songs.

Can you imagine the cacophony of thirty-eight different death songs?

But wait, one Indian was pardoned at the last minute, so only thirty-seven Indians had to sing their death songs.

But, O, O, O, O, can you imagine the cacophony of that one survivor's mourning song?

If he taught you the words, do you think you would sing along?



Protests in Turkey by Nur

Protests in Turkey started on 28 May 2013 to originally contest the urban development plan for Istanbul's Taksim Gezi Park. The protesters were angered by a brutal eviction of a sit-in at the park. Consequently, supporting protests and strikes took place throughout Turkey protesting which included issues of freedom of the press, freedom of expression, freedom of assembly, and the government's encroachment on Turkey's secularism.



The initial protests in Istanbul were led by about 50 environmentalists, opposing the replacement of Taksim Gezi Park with a shopping mall. The Occupiers of the Gezi Park set up tents, a library, a kitchen to feed everyone and a medical tent. It resembled the occupation at Zuccotti Park. The Gezi Park movement became widespread after police used massive and disproportionate force in an unsuccessful attempt to clear out Gezi Park and adjacent Taksim Square with tear gas and water cannons

The protests then evolved beyond the development of Taksim Gezi Park into wider anti-government demonstrations, spreading to other cities in Turkey, and other countries with significant Turkish communities. The overall number of protesters involved was reported to be

at least 2.5 million by the Turkish Interior Ministry. The hashtag #OccupyGezi trended in the social media. On June 3rd unions announced strikes for the 4th and 5th of June in support of the protesters.

Prime Minister Recep Erdogan, the current Prime Minister is also the chairman of the ruling Justice and Development Party (AKP) which hold the majority in the Grand National assembly of Turkey, denounced the protestors as a bunch of "ayyas" (alcoholics), çapulcu (looters) and even terrorists. His televised remark: "The police were there yesterday, they were there today, and they will be there tomorrow" drove people into the streets to protest.

Erdoğan's insults only made the protest movement stronger: the protesters responded with humor, using the word çapulcu to describe their common identity. Chapulling is a neology with the opposite meaning, compared to the original Turkish



word: it now defines Turks who strive to defend their rights, in particular freedom of speech. The Chapulling generation feels betrayed, and the protesters realize the power of large numbers to pressure the current regime for change.

Erdoğan and his AKP's officials have tried to paint the movement as just a bunch of fringe leftists and long-haired Westernized secularists out to make trouble, people without traditional Turkish values. In reality, however, the Chapulling generation is far more diverse. A wide variety of Turkish society was drawn to Taksim Square: young and old, labor union members, unemployed, college students, social activists, Kurds, leftists, Christians, and Muslims. Even farmers from rural regions of Turkey came to the city to protest against the AKP's authoritarian drift.

To make everything worse, the prime minister announced recently a new set of strict restrictions on the consumption and sale of alcohol in Turkey to "protect new generations from such un-Islamic habits" and raise them according to the Turkish and Islamic culture. While Erdogan's followers might approve of such measures, it has aggravated the many others who prefer a secular lifestyle and reject the imposition of religious rules.

Politically, as the middle class and inclusion of the Kurdish population have grown, so has participation in elections. However, the democratic process is in trouble. Since 2007, jailing journalists, punishing businesses whose owners disagree with the government, and slowly cutting down on freedoms of expression, all have increased. Great example of this is the lack of coverage of the protests. As CNN International covered the protests live, CNN Turk aired a cooking show, likely fearing the government's press censorship and intimidation. The Committee to Protect Journalists (CPJ) recently reported that Turkey jailed the most journalists in 2012 - ahead of Iran and China.

It's been over a month since the Gezi Park movement got started in Turkey, and over that short timeframe a new political generation has come of age. Yesterday the Chapulling Generation; the young, the old, the conservative, the liberal, the retired, the student, the union worker, the activist, they gathered and broke their Ramadan Fast to show their solidarity. Their struggle for a true democracy will not be denied. As one young Turk commented: "The young will not be overwhelmed by the past, or the dead, or those on the make and on the take. The future belongs to them and not to the voluble, brutal, patriarch Erdogan."



Homeless not Hopeless by Jeffrey Howell

Allowing people to die on our streets or in the woods behind our homes is immoral whether that human soul dies in a poor, urban neighborhood or within a short distance of a multi-million dollar seaside home.

Whether people care or not was beyond the point of concern six years ago for four homeless people on Cape Cod. They had watched too many of their friends die--on average ten a year on Cape Cod alone--even while concerned citizens did their best to address the homeless problem through local housing agencies and shelters.

These four--led by Billy Bishop who remains with the organization today--decided to pool together what meager savings they had and rent their own home to get off the streets or out of the woods for the winter. They founded a group named Homeless not Hopeless with the help of a coffee shop owner, who provided first and last rent. Naming their first house Elise House located less than a minute from the Kennedy Memorial in Hyannis, Cape Cod, the group of homeless people helping homeless people has gone on to start and maintain four homes.



Davio, the artist, lived homeless on the streets of Cape Cod. His murals represent his life experience. In this one, sleeping in the cemetery.

Now approaching their sixth anniversary, Homeless not Hopeless has done more than just provide shelter for over two hundred men and women; they have helped each person learn and grow so they can move on in their lives in a positive productive way.

Moreover, this organization has provided a model by which other communities around our nation can help homeless people help themselves.

It's long been established that shelters alone do not work. The Homeless not Hopeless model points to a way to effectively empower people to do more than just survive, but instead to thrive.

Since we live in a world in which the average person may care about the plight of the homeless, but will do little or nothing to show they care, creating and supporting more groups like Homeless not Hopeless may be one of the best ways to keep people from dying, needlessly, of homeless related causes on our streets.

BOOK REVIEW

Blessings of the Burden: **Reflections and Lessons in Helping the Homeless**

by Alan R. Burt

The best way to get a sense of this powerful book about overcoming prejudice and turning ones life to answer that of God within, answer the call to spiritual purpose, is with the actual words themselves:

excerpt: "One day at a stoplight I looked to my left and happened to see one of the homeless. He was elderly and very thin, with a white beard and ragged clothes. For some reason I didn't turn away quickly, and as I looked at him, he smiled and winked at me.

The light changed, and I drove away, realizing as I did somehow that something very deep inside of me had suddenly changed. In fact, I knew in an instant that I would never be the same again.

My mind went into a spin as my heart took the wheel of my life, and I soon found myself walking into our local Salvation Army. I approached the army officer and, with tears in my eyes, said, "I am here to help."

Norma gave me a hug, beckoned me into her office, and began to help me sort out what was happening to me.

Norma asked me: "If God was somewhere on this earth, would you want to find him?"

"Yes, of course," I said. She then said, as she opened her Bible, that in Matthew 25 Jesus told us where to find God. She read, "Whatever you did for one of the least of these brothers and sisters of mine, you did for me" (Matt. 25:40 NIV).

"What do you think about this?" she asked.

I said, "Mother Teresa wrote that in the face of the old, the poor, the sick and dying, we can see the distressed disguise of God."

She smiled and said, "Let me introduce you to one of our homeless guests."

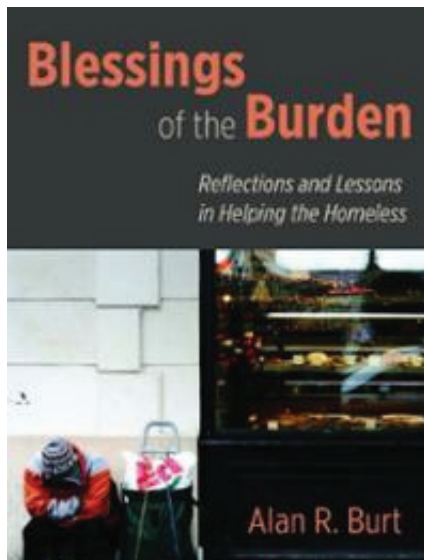
Although I was a little nervous, I followed her down the hall to the dining room. To my surprise she introduced me to Henry — the same elderly man who had winked at me on the street corner. He was so easy to talk to, and his story was heartbreaking.

Henry said that his wife had come down with dementia and was sent to a nursing home. He said that with the loss of her social security he was unable to pay the rent and ended up on the streets sleeping behind dumpsters."

"Blessings of the Burden is a heartfelt reflection on the plight of the homeless in America. In this touching personal account of his own work with homeless people, Alan Burt gives voice to the voiceless among us -- people we all too often ignore and neglect. Woven into this compilation of stories is a perceptive analysis of the forces that cause homelessness as well as prayers and lessons about what ordinary people like us can do. May this slim volume find a broad readership. Dan Wolf -- Massachusetts State Senator



**An estimated
2-3 million
Americans
experience
being homeless
over the course
of a given year.**



available from Amazon.com



*"Give me your tired, your poor
Your huddled masses yearning to breathe free,
The wretched refuse of your teeming shore,
Send these, the homeless, tempest-tost to me,
I lift my lamp beside the golden door!"*

A BLACK SPEAKS TO AMERICA

Hey America!
Parasitic tenet of pigmentation.
Land of tint and shade;
Here. Look at the wound of discrimination.
Feel the scar it made.

Listen America!
Rot-gut liquor and left over food.
That's how I dined at night;
Bed-time nigger and gay-stepping fool.
And you ask why I fight.

Damn you America!
Will you not comprehend
I'll have no more dreams deferred;
Must my knife your throat apprehend.
Before my voice is heard?

Hear me America!
Listen to my anger. Understand my wrath;
Damnit.
Stop imitating the blind
And listen to the mute-voiced epitaph
Echoing in the dead-end alleys of your mind.

Shame on you America!
In your preferred innocence
Love was your disguise.
You were exposed by indifference.
And the way you dress truth in lies .

from The Street That God Forgot

By Guillaume (Bill Brown)