

Permanent Board Agenda

Worcester Friends Meeting

901 Pleasant St Worcester, MA 01602

December 14, 2024, 9:00 AM - 3:30 PM EDT

Gather for hospitality 8:30

8:30 AM Greetings and fellowship

9:00 AM Opening Worship

Roll Call

PB clerk's comments

Report on consultation regarding undesignated Legacy funds

Report on consultation regarding the condition of the quarterly meetings

Outreach, dialogue, and conflict updates

Approval of September 28, 2024 PB minutes

NEYM Financial Status update

Contributions Criteria wg report

Yearly Meeting Secretary's Report

Development, Endowments, Feasibility Study, Continuing Projects

Sessions 2025

Friends Camp

Presiding Clerk's Report

YM Conflict Response update; QUIBS report submission; Sessions minutes update

Southeast Quarterly Meeting Minute on Cuban Embargo

Puente travel- For Approval

Traveling in the Ministry updates

Committee and workgroup updates and reports

Nominating Committee

Memorial Minutes for Approval (John Preston, Ruth Hawkins, Muriel Farrar, Karen Cadbury)

Closing worship

December 14, 2024

**Draft Minutes
Permanent Board
Providence Friends Meeting
September 28, 2024**

24-71 Welcome

Rebecca Leuchak(Providence) welcomed us to Providence Meeting. This meetinghouse was built in 1951. The previous meeting had been located on Meeting Street.

24-70 Roll Call

The recording clerk, Willa Taber (Fresh Pond), read the roll.

Bold is present in the room. Underline is present on Zoom.

Susan Davies (PB Clerk), Willa Taber (PB Recording Clerk), Travis Belcher, Thomas Brenner, Darcy Drayton, Martin Forsythe, **Elizabeth Hansen, Newell Isbell Shinn, Carolyne Lamar Jordan, **Meg Klepack**, **Frances Lightsom**, Edward Mair, Allison Randall, **Carole Rein**, **Kathleen Wooten**, **Mary Zwirner****

Ex-officio members

Marian Dalton (Treasurer), Scot Drysdale (Finance Clerk), **Rebecca Leuchak (Presiding Clerk)**, Noah Merrill (YM Secretary), **Jackie Stillwell (Clerk of Nominating Committee)**, Carl Williams (Clerk of Ministry and Counsel)

Regrets/Absent

Kimberly Allen, Sarah Gant (Clerk, Meeting Accompaniment Group), Morgan Wilson, Diane Weinholtz, Donn Weinholtz, Deana Chase, Christopher Gant, Roger Jasaitis, Bob O'Connor, Anna Radocchia, John Reuthe, Martha Schwope, Liesa Stamm

Visitors

Doug Armstrong, Polly Atwood,, Melody Brazo, Kurt Hansen, Janet Hough, Beckey Jones, Kristina Keefe-Perry, Mary Link, Kate Monahan, **Jay O'Hara, Robb Spivey, **Nia Thomas (Program Director)**, **Pamela Tierrien**, Phil Veatch, Kim West, **Robert Watt**, **Maille Wooten****

24-72 Announcements

Susan Davies (Vassalboro), clerk of the Permanent Board, made some announcements related to the life of the Yearly Meeting and of the Permanent Board. Because Permanent Board meeting agendas are so full and lack opportunities to connect with one another, she has built into our calendar two opportunities for what she is calling Permanent Board Conversations. These are optional meetings where no business will be conducted. The first will be held on Zoom on the evening of October 17. It will be an opportunity to go over the flow of our work for the year and to provide an orientation for our new members. The second one will be in February and more details will be forthcoming.

Anna Fritz, the cellist who performed at Sessions two years ago will be touring New England. Two of her performances will be at Friends School of Portland on October 19 and at the First

Universalist Church in Rockland, ME, on October 20. Susan will send details to the Permanent Board announcement list.

Several members of the Coordinating and Advisory Committee (C&A) will be traveling to Fresh Pond Meeting for worship and dialogue at the meeting's invitation. They are grateful for the invitation and are looking forward to the conversation.

Friends General Conference (FGC) is eagerly seeking Friends to help with the planning of the FGC Gathering to be held in Burlington, VT, in July of 2026. Anyone interested can contact Susan Davies, Rebecca Leuchak, or Jackie Stillwell.

The Legacy Gift Committee will not be considering applications for grants this fall as they regroup after 10 years of service. They plan to resume accepting applications in the spring.

24-73 Priorities for the coming year

Susan Davies presented some of the focus priority areas for the Permanent Board and the Yearly Meeting for the coming year. The first is attention to nurturing the spiritual, cultural, and practical foundations of New England Yearly Meeting. This includes nurturing conditions for prayerful discernment and nurturing a culture of inquiry and friendly attentiveness towards each other and our differing perspectives. Included in our foundation is stewarding our youth programs. The second area is our work on development and endowments. The third area is work to strengthen the nominating process. Currently there are 357 slots on the committees and working groups of New England Yearly Meeting. We will be hearing recommendations to improve the nominating process later today. Finally we need to pay attention to the state of the quarterly meetings. We will have a particular concern for Salem Quarter and the transition of some of its tasks following its sabbatical.

Friends broke into small groups to reflect on these priorities.

24-74 Approval of Permanent Board Minutes from July 18.

Friends considered the minutes from our July 18 meeting. There were some minor clarifications. The corrected minutes are attached.

Friends approved the minutes for our July 18 meeting.

24-75 2024 Sessions Minutes

Rebecca Leuchak (Presiding Clerk) reported that it was her understanding that Sessions minute 24-12 provided that non-action minutes did not need to be approved by the Permanent Board. Some Friends in the room did not share that understanding and expressed concerns about the practice of not providing approval of minutes. It was noted that Chapter 3 of our Interim Faith and Practice states that "Friends have not completed their action until they have approved the minute, and no body of Friends will be better prepared to give or withhold its approval than the one that has just achieved unity of purpose."

The Permanent Board is cognizant of the difficulties caused by long delays in approving minutes.

The Permanent Board approves the YM Sessions Clerks Table and Presiding Clerk's understanding that the non-action minutes of the 2024 Sessions do not need to be approved. The Permanent Board also requests that the Coordinating and Advisory Committee consider these issues and bring forward a recommendation for a procedure for approving Sessions minutes going forward. The Permanent Board will also carry forward this concern.

24-76 Friends Camp budget

Noah Merrill (Putney), Yearly Meeting Secretary, introduced the Friends Camp Operating and Capital Budgets, here attached. He appreciates the care and attention that Friends Camp has given to their budgeting process. This budget adds a full-time assistant director role. This will require an update to the Yearly Meeting Personnel Policy. The camp would also appreciate establishing an endowment fund for Camperships.

Kate Monahan, Friends Camp Treasurer, noted that the cost of attending Friends camp will be going up 7% this year but even with this, she does not know of a camp that is cheaper. She also highlighted that they are making efforts to be more disciplined about budgeting for depreciation.

Friends approved the operating and capital budgets for Friends Camp.

24-77 Yearly Meeting Secretary's Report

Noah Merrill, Yearly Meeting Secretary, presented his written report here attached. He is glad that there appears to be new energy for development work in the Yearly Meeting. A range of people from high school age to people in their 80s have put together a \$30,000 encouragement challenge to help to continue to rebuild and ensure a stable foundation for the ministries of the Yearly Meeting. There are 3 days left in the fiscal year for people to help meet this challenge. Friends have been generous since Sessions. It looks as though the actual room and board expenses for Sessions will come in close to our projections. Contributions from monthly meetings are also on track to meet our expectations. The Finance Committee will be bringing a report to our meeting in December.

Noah presented a slide show, attached, about establishing dedicated endowment funds for the Yearly Meeting.

He explained that having separate endowments instead of one large one has several advantages. Having large funds without a sense of priorities can lead to conflict. Continuing revelation cannot exist without previous revelation. It helps that we have already said that this is important to us now so in the future we need to consider this in our decision-making. We don't want to tie the hands of the future but to provide guidance and support. Some people would find comfort in knowing that large gifts would go to a specific need such as youth ministries.

Friends asked, "what does stewardship mean?" In the third world it is a common understanding that money comes in so that it can go out rather than something to be guarded. What does it mean to have faith that what I will need will come to me so I do not need to clutch my treasure so that I will have it later?

Another Friend said that their understanding of the Quaker way is that letting go is the key to our liberation and redemption. Building barns for storage is explicitly rejected in scripture. Are we substituting the pattern of our culture for a new vision that can enliven us and draw in new Friends? Few resources are needed to maintain a cohort of vital Friends. It takes a living room and tea. Where are we placing our treasure?

Perhaps we are called into the tension between these views rather than a binary of one thing or another. Faithfulness may involve both. We were also reminded that if we get this wrong, God will give us opportunities to fix it. With the Legacy Gift Funds we used some of the money to establish an endowment and some was designated to be fully spent. We were also reminded that capital campaigns cannot come at the expense of current giving. We were asked to consider the amount of work that goes into the giving of gifts, both in receiving it and in sending it back out.

Sessions committed that there be consultation between Legacy Gift, Finance, and others before a recommendation is brought to the Permanent Board in December to provide a solid grounding for the Witness and Ministry Fund. These recommendations will include options for undesignated Legacy Gift Funds. Friends Camp wants to establish a Campership fund and a decision at our December meeting would fit with their plans.

Friends affirmed the direction Noah outlined. The Permanent Board expects that specific proposals for endowment funds will be brought to our December meeting.

24-78 Contributions Criteria Working Group

Kathleen Wooten (Lawrence) provided an update on the work of the Contributions Criteria Working Group here attached. They held a listening session at Yearly Meeting Sessions. They are planning to bring a recommendation to the December Permanent Board Meeting. They would like to hear the results of group discernment from monthly meetings and not just comments from individuals. Starting in December she will be working for FUM and is now an employee of AFSC. She is clear to continue this work until the December Permanent Board meeting but is concerned that she will not be able to continue because she will have an inherent conflict of interest.

24-79 Nominating Committee Report

Jackie Stillwell, clerk of the Nominating Committee presented the Nominating Committee Report here attached and the addendum report also attached.

Beth Hansen (Westerly) presented the nomination of Jackie Stillwell to be Supervisor of the Yearly Meeting Secretary.

Rachel Cogbill resigned from the Faith and Practice Revision Committee.

Friends approved the following nominations:

Sessions Clerk - Kristin Wilson (Framingham), to begin immediately. Class of 2027

Sessions Theme & Speakers Team – Minga Claggett-Borne, (Cambridge) Class of 2026

Sessions Theme & Speakers Team – Gail Melix (East Sandwich) 2026

Faith & Practice – Alana Parkes (Beacon Hill) to begin immediately, no term limit
Legacy Gift Committee – Lucy Candib (Worcester) Class of 2026
Legacy Gift Committee - Jonathan Vogel-Borne (Cambridge) Class of 2027
Supervisor of the YM Secretary - Jackie Stillwell (Monadnock) Class of 2027
Youth Ministries – Heather Gray (Framingham) Class of 2026
Representative to AFSC - Bob Eaton (Durham) Class of 2027
Representative to FCNL - Sara Smith (Concord) Class of 2027
Representative to FCNL - John Fletcher (Westerly) Class of 2027
Representative to FGC - Sally Farneth (Portland) Class of 2027
Representative to FGC – Barbara Dakota (Westerly) Class of 2027

24-80 Presiding Clerks Report

Rebecca Leuchak presented the written Presiding Clerk's report here attached. She apologized for posting these reports to the advance documents at such a late date.

The Permanent Board sent a proposal to Sessions for the creation of a Conflict Response Team. Sessions had several questions about how this group would operate and sent the question back to the Permanent Board for refinement and to bring it back to Sessions in 2025. Rebecca proposes that these questions might be addressed by providing a Purposes, Procedures and Composition document for the Conflict Response Team. We will also need to address what happens when there is a conflict involving Yearly Meeting leadership. She intends to bring names to serve on a revived Conflict Response Working Group to address these issues to the December Permanent Board Meeting.

Rebecca, along with Noah Merrill, is composing a letter that will go out to support the Indigenous Boarding school Bill HR727. She will also write a cover letter when the Quaker Indigenous Boarding School (QIBS) group has composed their report and is ready to send it to the Secretary of the Interior.

24-81 Coordinating and Advisory Committee Report

Rebecca Leuchak presented the Coordinating and Advisory(C&A) Report here attached. At the May 11 meeting of the Permanent Board they presented a long list of things C&A was doing. They were asked to prioritize that list. Those priorities are included in their report to this meeting.

24-82 Changes to the Yearly Meeting nominating process.

Jackie Stillwell presented a report from Coordinating and Advisory titled Recommended Updates and Adjustments to the Yearly Meeting Nominating Process, here attached. The process of having a Naming Committee to name members to the Nominating Committee has not worked. This proposal recommends that the members of the Nominating Committee be nominated by the Nominating Committee. The clerk of the Nominating Committee will be nominated by the Sessions Clerk and the Clerk of the Permanent Board and approved by the Permanent Board. Friends are welcome to volunteer to help the clerks with this process.

Friends approved the changes to the Purpose, Procedures and Composition of the Nominating Committee as contained in the report from the Coordinating and Advisory Committee.

24-83 Stipends Experiment Evaluation working group.

Doug Armstrong (Monadnock) presented the report of the Stipends Experiment Evaluation working group, here attached. Martin Forsythe (Northampton) clerked this portion of the meeting since the Permanent Board Clerk and the Sessions Clerk are both stipended positions.

The stipends have not been successful in achieving the goals of diversifying the leadership of the Yearly Meeting. The way to increase diversity is by diversifying the leadership pipeline in the Yearly Meeting and by encouraging long time attenders to become members.

We were reminded that the Yearly Meeting already has other supports in place for service to the Yearly Meeting including providing childcare, travel reimbursement, purchase of computers or other equipment, and waiving fees to attend Yearly Meeting Sessions. How can we coordinate our budget for supporting service and Sessions subsidies? We need to make support for service available in a way that does not require asking for it as that may cause shame in the people needing to ask for it. Perhaps the Nominating Committee can be provided with a short document outlining the supports for service that are already available so that it can be given to every person when they are asked to serve.

We were asked how we welcome people into our meetings and encourage them to become members since membership is often a requirement for leadership positions in the Yearly Meeting. How do we assist Young Adult Friends in their transition to participating in the larger Yearly Meeting?

It is a sign of hope to try an experiment, to say it doesn't work, and to be mindful of the impact on Friends on ending this.

Friends charge the Yearly Meeting Secretary, the Treasurer, and the clerk of the Nominating Committee to consult and bring back recommendations to our December meeting on ways we can make service easier and how existing options can be coordinated. This may include changes to our budget to include a way to consolidate the reporting of the expenses for expenditures under the control of the Yearly Meeting Secretary and subsidies for attending sessions.

Friends approved discontinuing the stipends for leadership positions at the end of the recipient's current terms.

Friends approved laying down the Stipends Experiment Evaluation working group.

24-84 Memorial Minutes

Friends received the memorial minute for Jack Shepherd forwarded to us by Hanover Meeting and Northwest Quarter. Friends also received the memorial minute for Julie Heagney sent to us directly from Framingham Meeting because of the continuing hiatus of Salem Quarter.

Friends approved sending the memorial minutes for Jack Shepherd and Julie Heagney to Yearly Meeting Sessions.

NEYM PERMANENT BOARD

Report from the Contributions Criteria Working Group

December 14, 2024

Background:

At the December 9, 2023 meeting of the Permanent Board, and after consultation with Yearly Meeting Presiding Clerk, Rebecca Leuchak, Kathleen Wooten (Lawrence) and Liesa Stamm (Hartford), agreed to serve as a Contributions Criteria Working Group to start the work of setting priorities for NEYM contributions to outside organizations. A Proposed Charge for the Contributions Criteria Working Group was brought to the Permanent Board meeting of February 2, 2024 by the Coordinating and Advisory Group. The charge identifies the Working Group's purpose as establishing simple criteria for the yearly meeting to use to support other organizations. Further, the charge stipulates that the proposed contributions criteria should align with the core purposes and priorities of NEYM, as well as the Funding Priorities of the ongoing listening, consultation and discernment process.

Contributions Criteria Working Group Process:

Following the approval of its charge by the NEYM Permanent Board, the Working Group consulted regularly during the spring of 2024 to develop a process for hearing as widely as possible the concerns and differing priorities of Friends across New England. Our work was guided and enhanced through consultations with NEYM Presiding Clerk, Rebecca Leuchak, Yearly Meeting Secretary, Noah Merrill, and Permanent Board Clerk, Susan Davies.

Underlying Premises.

Our process for obtaining guidance from New England Friends for establishing criteria for NEYM contributions to outside organizations was based on the following suggested premises:

- Contributions to outside organizations in any NEYM budget year will occur only when funds are available beyond those needed to fund the basic and on-going NEYM operations and priorities.
- If funds are available beyond those needed for NEYM operations, funding to outside organizations should be made in congruence with other financial priorities such as building up the NEYM reserves and endowment.
- Contributions to outside organizations should be congruent with the ecology of NEYM's financial stewardship and sustainability.

- The process of developing recommendations for contributions criteria should provide a forum for monthly meetings to reflect on the issues of contributing to other organizations as part of their contribution to NEYM.

Process for Consultation with New England Friends

- At NEYM Sessions in Castleton, VT in August 2024 we held a Listening Session for Friends to suggest criteria for supporting outside organizations, as well as expressing any concerns about such funding,
- During the Fall of 2024 we attended and/or contacted Quarterly Meetings to present our initiative and request recommendations for developing NEYM contributions criteria. In addition, some individual monthly meetings were contacted. The Quarters we either attended or contacted included:
 - Connecticut Valley
 - Dover
 - Falmouth –
 - Northwest
 - Salem
 - Sandwich
 - Southeast
- To frame our Listening Session at NEYM Sessions and our consultation with Quarterly Meetings and individual monthly meetings, we asked Friends to consider the following queries:
 - *What is important to you and/or your meeting regarding contributions to NEYM outside organizations?*
 - *What concerns might you hold around our Yearly Meeting giving to outside organizations?*
 - *What guidelines for contributions might you recommend?*

Recommended Contributions Criteria:

Our consultations with New England Friends provided consistent overall suggestions. Based on that input, we are recommending that NEYM consider the following criteria in making contributions to outside organizations:

- 1) All contributions to outside organizations should only be made from available financial resources after the basic functions and responsibilities of NEYM have been fully funded.
- 2) Based on the level of funding available for outside organizations, it is recommended that the Finance Committee establish two main contributions funding streams:
 - Funding for organizations/associations in which NEYM is a member.
 - A discretionary fund for other organizations.
- 3) It is further recommended that if funding is available, consideration should first be given to funding membership organizations to which NEYM currently belongs.

Current NEYM Membership Organizations:

- Friends United Meeting,
- Friends General Conference
- Friends World Committee for Consultations
- New England states ecumenical organizations:
Maine Council of Churches, Massachusetts Council of Churches, New Hampshire Council of Churches, Rhode Island State Council of Churches, Vermont Ecumenical Council

4) Discretionary Funding

Discretionary contributions to outside organizations should take into account the following considerations:

- The correlation between the organization's values and those of NEYM:
 - Do the organization's values correspond to NEYM's core purposes and priorities?
 - Can membership in an organization be a way to build bridges for bringing about some organizational change?
 - By contrast, does withdrawing NEYM funds diminish NEYM's voice for promoting organizational change?
 - By participating in and/or contributing to an organization, can NEYM have an impact on making changes in an organization whose values do not fully correspond to NEYM values?
- Consider providing funding for organizations for which NEYM appoints representatives but is not an official member.
- Based on an assessment of an organization's overall budget, take into consideration the potential impact of an NEYM contribution to the organization relative to NEYM's financial resources.

- Include consideration of funding organizations in which NEYM members are significantly involved but not as NEYM representatives.
- 5) Further, it is recommended that NEYM funding provided to support NEYM members' travel to attend meetings and gatherings of outside organizations, while not a direct financial contribution to the organization, should be included in consideration of NEYM funding of outside organizations.

Respectfully submitted to the NEYM Permanent Board,
Kathleen Wooten (Lawrence Monthly Meeting)
Liesa Stamm (Hartford Monthly Meeting)

Proposed Actions Relating to the Financial Sustainability and Stewardship of New England Yearly Meeting of Friends

Submitted to the Permanent Board in preparation for its meeting on December 14, 2024.

Contact: Noah Merrill, Yearly Meeting Secretary, noah@neym.org, with questions or requests for further information in advance of the meeting

Summary of Actions Proposed in This Document

This document makes 4 distinct but related proposals for consideration and approval by the Permanent Board.

These proposals are offered in support of the thriving of Friends faith and practice in local meetings across our region, and with particular attention to strengthening development and promoting financial sustainability and stewardship for the ministries under the care of New England Yearly Meeting of Friends as an organization.

These proposals ask the Permanent Board to:

1. **Designate for “Present and Future Uses of NEYM”**—including such timely uses as financial sustainability, development (fundraising), Sessions, staff capacity and resilience, and ensuring appropriate reserve levels—the **remaining funds deriving from Sessions’ decision to set aside the remainder of funds formerly designated for the Witness & Ministry Fund**, after redesignating \$750,000 to the Witness & Ministry Fund (Sessions Minute 2024-62).
2. **Approve the initial use of up to \$50,000 from these “Present & Future Uses” funds to support immediate next steps to strengthen NEYM development work overall**, including a feasibility study, fundraising consulting hours, and possible temporary increases in hourly staff time prior to March 2025.
3. **Approve the creation of a small number of new “mission-focused” funds**, to be invested with purposes focusing on vital and enduring aspects of the overall mission of NEYM, to which gifts of any size may be invited and received from local meetings and Friends’ households in the months and years to come.
4. **Affirm that the Yearly Meeting Secretary proceed to sign a contract with the University of Massachusetts at Amherst** as the host site for NEYM Sessions 2025, giving appropriate consideration to projected risks and financial contingencies this may involve.

Details:

1. **Designate for “Present and Future Uses of NEYM”**—including such timely uses as financial sustainability, development (fundraising), Sessions, staff capacity and resilience, and ensuring appropriate reserve levels—the **remaining funds deriving from Sessions’ decision to set aside the remainder of funds formerly designated for the Witness & Ministry Fund**, after redesignating \$750,000 to the Witness & Ministry Fund (Sessions Minute 2024-62).
 - a. This action is consistent with the sense of Friends participating in the consultation process directed by Sessions 2024, as part of the conclusion of the Legacy Gift Review process.
 - b. Further themes and important considerations arising from the consultation process also included:
 - i. recognition and reminders of the significant financial assets that may be required if Friends discern that the Yearly Meeting is led to engage in financial reparations;
 - ii. the essential need to sustain focus on the spiritual health of Friends, which is the ultimate purpose of financial stewardship;
 - iii. the commitment to be proactive and intentional about uses of funds set aside for the purposes above, and;
 - iv. the need for integration and clear communication and shared expectations in future consultative processes
 - c. A further report and reflection on this tender and inclusive consultation process will be shared at the 12/14 Permanent Board meeting.

2. **Approve the initial use of up to \$50,000 from these “Present & Future Uses” funds to support immediate next steps to strengthen NEYM development work overall**, including a feasibility study, fundraising consulting hours, and possible temporary increases in hourly staff time prior to the meeting of the Permanent Board on March 1, 2025.
 - a. Any increases in hourly staff time prior to March 1 would be temporary and provisional, pending further discernment and approval at/after that point
 - b. Feasibility study and development consulting have been preliminarily explored and could proceed in early 2025
 - c. At the **March 1 Permanent Board meeting**, following further consultation and seasoning with Friends with financial management, fundraising, and organizational leadership roles and experience, **further recommendations for uses of the “Present & Future Uses” funds to strengthen development and financial sustainability**, as well as other possible coordinated uses, would be brought to the Permanent Board for discernment and

approval.

3. **Approve the creation of a small number of new “mission-focused” funds**, to be invested with purposes focusing on vital and enduring aspects of the overall mission of NEYM, to which gifts of any size may be invited and received from local meetings and Friends’ households in the months and years to come.
 - a. For several years, Friends and meetings have expressed interest in the Yearly Meeting establishing invested funds to allow for flexibility, sustainability, and new resources to support the mission of the Yearly Meeting, our ongoing ministries, and our growing edges
 - b. These purposes would include: *youth ministries, thriving of local meetings, lifelong spiritual formation, camperships for Friends Camp, and investment for unrestricted operating support for the YM’s annual budget as a whole*
 - c. Recent annual income shortfalls have increased attention and recognition of the urgency to strengthen financial sustainability and resilience for the yearly meeting and the ministries in its care.
 - d. This proposal is one part of a wider response to the Permanent Board’s direction to the Coordinating and Advisory Committee to bring proposals for ways to strengthen the development activities of the Yearly Meeting.
 - e. A presentation with more detail and context on this proposal will be given at the 12/14 Permanent Board meeting.
 - f. Possible revisions to the names, purposes, and management of the mission-focused funds presented here may arise in the process of the feasibility study, or through future experience, and would be brought to PB for approval of any revisions.
 - g. See **Appendix 2** of this document below, and the coordinated **proposal approved by Friends Camp Committee** for more detail on the proposed purposes and management of these funds.

Specific Requests for Action by Permanent Board related to this proposal:

1. **Approve creation of each of the board-designated funds as described in this document**
2. **Approve the creation of a permanently-restricted fund for camperships at Friends Camp as described in the Friends Camp campership endowment proposal**
4. **Affirm that the Yearly Meeting Secretary proceed to sign a contract with UMass Amherst** as the host site for NEYM Sessions 2025, acknowledging awareness and commitment to the risks and financial contingencies this may involve.

- a. As Friends know, the overall process of Sessions Visioning (see report in advance documents) is underway, with the goal of a recommendation coming to Sessions 2025 for the design for Sessions 2026 and beyond.
- b. Since this process is ongoing, 2025 is necessarily a “bridge year”, allowing for Sessions to be held in 2025, even as discernment and preparations continue for 2026.
- c. In this complex environment, there are substantial financial and other considerations for which Permanent Board’s awareness, consideration, and affirmation are needed.
- d. A detailed presentation with context on the Sessions site search and recommendations for 2025 will be given at the meeting on December 14.

Appendix 1: Roles & Responsibilities in NEYM overall financial stewardship

Review of Roles & Responsibilities

As requested by the Clerk of the Permanent Board, a brief review of roles and responsibilities related to financial stewardship and development that are relevant to the proposals presented above:

The **Treasurer** of the Yearly Meeting holds the responsibility for overall volunteer governance oversight of the finances of the Yearly Meeting, including ensuring regular and accessible reporting on the financial condition of the organization of the Yearly Meeting. In general, it is helpful for the Treasurer to take a conservative view of the finances, serving to ensure oversight of the implementation of finance policies and practices. The Treasurer is a signer on the bank accounts of the Yearly Meeting, with access to all accounts.

The **Yearly Meeting Secretary** has primary executive responsibility for the management of the budget and finances of the Yearly Meeting, including drafting (with the Accounts Manager) an annual budget for further seasoning and approval by the Finance Committee as part of the budget process, playing a leading role in development efforts, and authorizing expenditures within budgeted guidelines in order to meet the purposes and needs of the Yearly Meeting on behalf of Friends across the Yearly Meeting. The Secretary is a signer on the bank accounts of the Yearly Meeting, with access to all accounts.

The **Accounts Manager** holds the responsibility for bookkeeping, creating both financial statements (with guidance from the Treasurer and Yearly Meeting Secretary, and in alignment with approved financial policies) as well as more focused financial reports for a variety of uses. This role also plays a vital role in institutional memory and ensuring the implementation of current policies and best practices in financial management, in creating financial projections, and in supporting fundraising efforts. To ensure appropriate spending controls, the Accounts Manager is not a signer on bank accounts of the Yearly Meeting.

The **Finance Committee**, led and shepherded by its **Clerk**, is responsible for creating, seasoning, and reviewing policies relating to the overall financial stewardship of the Yearly Meeting as an organization. Its membership includes (ex officio) the Treasurer, YM Secretary, and the Accounts Manager, in addition to nominated members. It also plays a central role in seasoning and bringing forward (for approval by the Yearly Meeting) the annual operating budget. Policies developed by the Finance Committee are brought to the Permanent Board for discernment and approval. The **Clerk of the Finance Committee** is empowered to authorize budget overruns within certain limits. To ensure appropriate spending controls, the Finance Clerk is not a signer on bank accounts of the Yearly Meeting.

The **Permanent Board** is responsible for approving, at the recommendation of the **Coordinating & Advisory Committee**, the annual funding priorities, which guide the Finance Committee in its development of the annual budget, which is traditionally approved by **the Yearly Meeting in Annual Sessions**. Significant unexpected expenditures beyond what

the **Finance Clerk** can approve require discernment and approval by the Permanent Board. The **Permanent Board** is also responsible for policy and purposes relating to the creation and stewardship of board-designated and permanently (donor) restricted funds.

Each of these several roles and bodies serve together in complementary and collaborative ways to help Friends steward the finances of the Yearly Meeting throughout the year.

Appendix 2: Review of Types of Funds, and Purposes for Mission-Focused Funds.

The nature and usage of funds addressed in this proposal fall into three categories:

1. Permanently (Donor) Restricted Funds, “Income Only”
 - a. Contributions to these funds would be used for the purposes for which they were given (and were solicited), and **could not be changed** by the Yearly Meeting.
 - b. These funds would be invested and managed to maintain the principal intact, with only the annual income from each fund available for distribution, and again only for the purposes for which the funds were given and created.
2. Board Designated Funds, “Income-Only”
 - a. While gifts to these funds would be solicited for the purpose for which the funds were created, in future any amount of these funds **could be re-purposed by action of the Yearly Meeting** (Permanent Board or Sessions). Any such change of purpose would involve substantive discernment, seeking to respect as much as possible the mission-focused intentions for which the funds were first designated (e.g. not to support annual operating shortfalls).
 - b. These funds would be invested and managed in a similar way as #1, above, with the principal maintained intact, and only the interest (or income) from the funds would be available for distribution in a given year, following approval by the Yearly Meeting at the recommendation of the designated role (see below), in consultation with relevant parties.
3. Board Designated Funds, “Income-Plus”
 - a. Gifts would be invited with similar board designations as above, **allowing the Yearly Meeting**, with substantive discernment, **to re-purpose these funds for another purpose**, seeking as much as possible to respect the mission-focused intentions for which funds were raised.
 - b. These funds would be invested and managed such that funds in excess of the available income could be distributed (i.e. including a portion of the principal), following approval by the Yearly Meeting at the recommendation of the designated role (see below), in consultation with relevant parties.

Description of Proposed New Funds

Board Designated Funds

1. Thriving Meetings Fund (Income Plus)

- a. For outreach, local meeting leadership development, establishing and nurturing new worship groups and meetings in early life, and nurture of the faith, practice, and common life of local Friends meetings
- b. Uses approved by PB at the recommendation of the Clerk of Meeting Accompaniment

2. Spiritual Formation Fund (Income Plus)

- a. Support for group and personal spiritual formation, religious education, and mentorship activities for adults in the Friends tradition, including the nurture of ministers, elders, and other servant leaders in local meetings
- b. Uses approved by PB at the recommendation of the Clerk of Ministry & Counsel

3. The Acorn Fund for Youth Ministries (Income Plus)

- a. Support for the “growing edges” of youth ministry in Friends communities across the Northeast, for the spiritual formation & nurture and religious education of youth in Friends faith and practice, through changing times
- b. Uses approved by PB at the recommendation of the Program Director

4. Stewardship Fund (Income Only)

- a. for unrestricted annual operating support
- b. Would function as a board-designated fund in parallel to the purpose of the current permanently-restricted Endowment Fund
- c. Would act as a designated “quasi-endowment”, distinct from any unrestricted operating reserves

Permanently (Donor) Restricted Funds

5. Friends Camp Campership Fund (Income Only)

- a. Income would annually offset costs of camperships in the Friends Camp operating budget, helping keep Camp financially accessible
- b. See detailed proposal from Friends Camp in 12/14 advance documents

###

Friends Camp Proposed Endowment Fund for Camperships

Approved by Friends Camp Committee December 7, 2024

Friends Camp Endowment Fund Proposal – for the Approval of Permanent Board

Friends Camp is asking Permanent Board to approve the creation of a permanent endowment fund which would receive contributions specifically to provide camperships to families in need each year. We are proposing a donor-restricted fund, in which the principal will be invested, and any distributed income will be used to support camperships. This is part of a coordinated larger effort for long-term financial sustainability for the ministries of the Yearly Meeting.

Funds generated from this endowment fund would help reduce the amount that the camp needs to budget for unfunded camperships each year. Over time, we envision the endowment principal could eventually reach as much as \$1,000,000. If we can achieve an annual distribution rate of 4%, \$1,000,000 of principal will be enough to cover \$40,000 in camperships. This will still not cover the full need, but it will allow the camp to decrease the amount it needs to budget for unfunded camperships each year. The savings can be used to support other much needed expenses already identified by the Camp, including physical plant expansion and maintenance, reliable vehicles for transporting campers, and increasing compensation for seasonal staff in attempt to approach a livable wage. **Creation of such an endowment fund would ensure that the Camp can continue to prioritize financial accessibility for families, regardless of their ability to pay camp tuition.**

Background Information

Friends Camp is a part of the New England Yearly Meeting of Friends and has been in operation since the early 1950's. According to the current Friends Camp Governance Framework:

The mission of Friends Camp is to give youth and families a unique outdoor camp for spiritual, emotional, and creative growth. Friends Camp strives to be a caring and accepting community that embraces the faith and practices of Friends (Quakers) as one of many ways of helping youth discern a true and healthy path into adulthood with group worship, recreational activities, artistic pursuits and work projects.

This mission requires regular financing. Although the Governance Framework also states that NEYM, as the owner and operator of Friends Camp, has responsibility for the assumption of all payments and debts that cannot be paid out of Friends Camp budget or accounts, the Camp strives to cover its expenses independently of the general division of NEYM. By seeking a solid

financial footing on its own, the camp frees up Permanent Board and NEYM from responsibility for camp expenses or major interruptions in operations.

Each year, Friends Camp generates about 80% of its income through camper tuition, with the remainder made up from contributions, interest and investment income, and off-season rentals. The camp currently has a fund to receive contributions made specifically for camperships, but the amount received annually is small. Funds received earmarked for camperships are used in their entirety each year.

The need for camper financial assistance goes far beyond the amount of campership funds received. Each year the Camp sets aside an amount in its budget to cover “unfunded” camperships. Unfunded camperships are actually discounts awarded by the Camp Director after working diligently with camper families to determine how much assistance is needed in order for them to be able to send their children to camp. In the past seven years at least, the Camp Director has been able to use the money budgeted for unfunded camperships to bridge the financial gap for all campers wishing to attend camp and in need of assistance. In Fiscal Year 2024 the Camp awarded \$48,778 in unfunded camperships.

The recent Friends Camp Visioning Working Group included the following as the first of its recommendations, which were accepted by Permanent Board in spring 2023:

“Empower Friends Camp to sustain itself financially and invest in its long-term physical property and buildings. In alignment with the overall financial stewardship of NEYM, find ways to support Friends Camp in benefiting from fundraising opportunities. Identify practical ways that Friends Camp and NEYM can act in a coordinated fashion as both embark on new development efforts.”

Approval of the creation of this endowment for camperships is an important step in this coordinated effort. If Permanent Board approves the endowment above with the intended purpose, there will be a number of items for the Friends Camp Committee to discern and bring forward to Permanent Board for seasoning and approval, including disbursement policies, what will happen to funds if the ministry of Friends Camp is laid down, and the investment vehicles to be used. These policies would be made in coordination with wider NEYM policies regarding endowments.

To: Permanent Board

From: Carl Williams, clerk New England Yearly Meeting Ministry and Counsel

Re: Thriving Ministry and Eldership Group

December 3, 2024 for the December 14, 2024 Permanent Board Meeting

Friends—At sessions last August we noted that in some meetings there is deep experience in caring for those called into service, and in others these practices are not well understood.

A recommendation was brought forward to create a small resource group to support local and quarterly meetings in strengthening their practices of support, care, accountability, and oversight of Friends serving in public ministry. Specifically, a group that does not replace the existing essential role of local and quarterly meetings in tending gifts, but provides support to strengthen the capacity and grounding of meetings to undertake this care.

After discernment, Friends approved the proposal, adding eldership to the charge of supporting thriving ministry. The description below reflects those approved additions.

In faith—Carl

Thriving in Ministry and Eldership Group charge

Background

Over the past three years Friends have sought ways to raise up and respond to various aspects of the work with which yearly meeting's Ministry and Counsel Committee has historically been charged that are meaningful, manageable, and can actively respond to the growing edges of Life amongst us. We continue to have a clerk of Ministry and Counsel, and have established an Accompaniment Group, and Friends to focus on worship at Annual Sessions. We've revitalized a yearly meeting Prayer List, and are looking for ways to once again broadly share our intervisitation. We've adopted the practice of an annual Meeting for Listening to explore where Spirit calls us as a body made up of local Friends meetings—our challenges and our common threads. A worship coordinator during Sessions helps us coordinate and grow together.

Consistent with the charge from Sessions, the Spiritual Life Listening Group¹ recommends that we now establish a “Thriving in Ministry and Eldership Group,” as described below:

Thriving in Ministry and Eldership Group

The primary work of this group is to nurture the culture and practice of recognizing and upholding ministry among Friends in New England, and of acknowledging and sustaining Friends' tradition of supportive elders. According to Faith and Practice, care and accountability of ministers is rooted in the local monthly meeting, with additional responsibility and support held by the Ministry & Counsel of quarterly meetings. The role of the yearly meeting, and specifically of the Thriving Ministry and Eldership Group, is to support monthly meetings and quarters in these vital responsibilities.

¹ *As approved by Sessions in 2022, the Spiritual Life Listening Group is tasked with exploring ways to notice and uphold, in an ongoing way, the rising edges of Life in the yearly meeting and to suggest ways to encourage and support them. This group consists of the Yearly Meeting Secretary and clerks of the Yearly Meeting, Permanent Board, Ministry and Counsel and Accompaniment Group, as well as the Program Director.*

The tasks of this group of Friends include:

1. Remembering that we are a faith community where all are called to participate in the universal ministry, hold the diverse expressions of the yearly meeting's ministry in prayer, and support grounded ministry as it stirs in worshiping communities.
2. Through example and articulation, foster a more common and dynamic understanding of ministry in Friends' experience and tradition among Friends in New England.
3. Through relational presence, mentoring, consultation, and sharing resources, support monthly meetings and quarters—including those holding particular responsibility for nurturing ministry—seeking to deepen their role as caregivers of the ministries in their midst. Help to move toward common understanding of the ways monthly meetings can support ministry, including [those provided in NEYM Faith and Practice](#).
4. Walk with Friends—especially those newer to Friends or to this shape of service—who feel a stirring toward ministry but who are in transition or without the support of a worshiping community's connections and resources, to help establish these connections
5. Walk with monthly meetings that are working to support a Friend who is being called into ministry.
6. Regularly reach out to accountability/support/ministry oversight committees (through their local meetings) to enquire if there is a way they might be supported; be available to respond to requests as needed
7. As led, and in partnership with others holding related responsibilities, offer opportunities for monthly meetings to gather and share experiences and information on upholding the gifts that Friends from their meetings carry. This may take the form of workshops or other educational explorations.
8. With staff support, reach out to Friends with travel minutes, minutes of religious service, and recorded gifts annually, encouraging an annual report and offering opportunities for sharing their experiences with the

wider community during Sessions or other New England wide gatherings.

9. Report annually on the group's sense of some of the growing edges of ministry within the yearly meeting.
10. Listen for the needs of Friends serving as Elders—whether or not recognized—and provide opportunities for Friends who are called into this service to connect with each other and with the broader community.

Composition

5-7 members, for a term of five years, nominated by the Nominating Committee in consultation with the clerk of Ministry & Counsel. The clerk of Ministry and Counsel, clerk of Meeting Accompaniment Group, and YM Secretary serve ex officio. As this work begins, the clerk of Ministry & Counsel may choose to clerk this group, or another clerk may be proposed by the Nominating Committee in consultation with the clerk of Ministry and Counsel and the Permanent Board.

Gifts and experience needed

Seasoned Friends with experience with ministry oversight, accountability, and support practices in a local meeting; geographic diversity in terms of quarterly meeting affiliation; capacity for deep listening; eldership; knowledge of wider conversations and practices related to ministry and eldership among Friends; understanding of the issues presented by ego, pride, and identity in covenant communities, and how they may be challenges in this service; awareness of some frequent stumbling blocks for meetings and individuals in the journey of stewarding gifts of ministry.



NEW ENGLAND
YEARLY MEETING
OF FRIENDS
QUAKERS

14 December 2024

The Honorable Deborah Haaland
Secretary of the Interior
Washington, DC
% Chelsea Wilson, Senior Project Manager for the
Federal Indian Boarding School Initiative

Dear Secretary Haaland,

Enclosed find the response of the New England Yearly Meeting of the Religious Society of Friends (Quakers) to the questions and issues you and others have raised about the participation of religious denominations in the operation of Indigenous Boarding Schools and the promotion of the assimilation of Native children.

We submit this report with sadness and remorse for the lasting harms caused by our spiritual ancestors. Our two-year study revealed many of the ways Quakers from New England and elsewhere shared the deep, negative prejudices of their Protestant contemporaries about Indigenous People and their lifeways. Furthermore, we learned how they enthusiastically promoted and enacted the assimilationist agenda for which the Boarding Schools were a central mechanism. We came to recognize that they believed, as many in the dominant society of the time did, that adopting the language, practices, mores, and beliefs of the ascendant, White society was the only alternative to extinction. We have also learned that nothing in their “good intentions” or hopes for Indigenous people can excuse or mitigate the grievous and continuing harms that resulted.

Our report details the following. Friends from New England directly operated or supported eight (8) Boarding Schools and five (5) Day Schools in the Quapaw and Sac & Fox Agencies in Indian Territory (modern Ottawa, Lincoln, and Pottawatomie Counties in Oklahoma). Our involvement included sending teachers and other staff, financing, and supplies and clothing. Some Indigenous children were sent from these schools to the off-reservation Boarding Schools such as White’s in Indiana, Carlisle in Pennsylvania, and Chilocco in Oklahoma. Quakers from New England were also major advocates for the assimilationist policies of allotment, nominal citizenship, and de-tribalization. The records we have looked at so far do not include more than occasional references to the ill health or demise of students at these schools and shed no light on where children might be buried.

We have learned from Indigenous leaders and elders with whom we have been in conversation that truth-telling is the indispensable first step in building relationships with those we have harmed. We fervently hope that this report can form the basis of new relationships between the

Quapaw, Peoria, Ottawa, Miami, Modoc, Wyandotte, Seneca-Cayuga, Sac & Fox of the Mississippi, Iowa, Kickapoo, Absentee Shawnee, and Citizen Potawatomie People and New England Friends.

We hope in the not-too-distant future to begin substantive conversations about how we might acknowledge our kinship and support the healing and flourishing of the descendants of those who were robbed of their land, their languages, their lifeways, and their identities.

We hope this report will contribute to telling the stories of the Indigenous Peoples of Turtle Island, of their tribulations *and* their determination to resist their erasure.

Sincerely,

New England Yearly Meeting of the Religious Society of Friends

Rebecca Leuchak, Presiding Clerk

GB/RL:sh
Enclosure

INDIGENOUS BOARDING AND DAY SCHOOLS SUPPORTED BY
THE NEW ENGLAND YEARLY MEETING OF THE RELIGIOUS
SOCIETY OF FRIENDS.

This report by the New England Yearly Meeting (NEYM) of the Religious Society of Friends (Quakers)¹ attempts to respond to three goals outlined in Interior Secretary Deb Haaland's departmental memorandum of June 22, 2021:

- identifying boarding school facilities and sites;
- [determining] the location of known and possible student burial sites located at or near school facilities;
- and [determining] the identities and Tribal affiliations of children interred at such locations.

In the following pages, we will list the 13 Indian Boarding and Day schools² supported by New England Quakers, and share what little we know about the students and the cemeteries where they might be interred. In compiling this list, we were cognizant of the four criteria put forth by the Secretary: housing, education, federal support, and services.

We will also make some observations on the complicated question of whether the religious denominations profited monetarily from their participation in that program and offer a brief, provisional description of the role of American Quakers in general in the Indian Boarding Schools and the assimilationist policies of the U. S. government.

INDIGENOUS BOARDING AND DAY SCHOOLS SUPPORTED BY
NEW ENGLAND YEARLY MEETING AND ASSOCIATED CEMETERIES

In the Quapaw Agency / Ottawa County, Oklahoma:

NEYM and New England Friends were involved in one way or another with three boarding schools in the Quapaw Agency, two of which are on DOI's list of Federal Indian Boarding Schools (FIBS).

- The Agency Boarding School, also known as the Quapaw/Ottawa Indian Industrial School, was located near the modern town of Quapaw.
- The Seneca Indian School, also known as the Seneca, Shawnee, and Wyandotte School, was located in Wyandotte, near the current site of the Wyandotte Nation Tribal Offices.
- A school for the Modoc Nation and other Indigenous children was opened in 1880. It operated as a day school and later a boarding school. The schoolhouse/meetinghouse now sits on Modoc Nation land adjacent to their cemetery and powwow grounds. It is not listed in the FIBS inventory.

Additionally, there were day schools for the Peoria, Ottawa, and Miami children. NEYM also provided funds to build a schoolhouse at Bluejacket for the Absentee Shawnee. (Appendices B and C)

Emeline and Asa Tuttle and Anna and Henry Thorndike and their family, all from the same part of eastern New Hampshire, taught in the Ottawa, Quapaw, and Modoc schools for many years. Financial and material aid from New England Friends directly and through the Associated Executive Committee of Friends for Indian Affairs (representing NEYM and other Orthodox Friends) supported the construction and operation of Quapaw Agency schools for many years.

An Ottawa County Historical Society map from 1965 (Appendix C)³ lists ten cemeteries associated with Indian schools or Tribes. Numbers on the enhanced version, Appendix D, indicate the following locations for cemeteries:

- [1] *Ottawa* (1 cemetery) east of Miami, near their powwow grounds
- [2] *Peoria* (1) about 5 miles west of Peoria on the Spring River near the Peoria Day School
- [3] *Modoc* (1) in the northwest corner of the current Modoc reservation
- [4 & 6] *Seneca* (2) near the Seneca Indian School, just north of Wyandotte
- [5 & 7] *Quapaw* (2) near the Quapaw Agency, one for the nearby Catholic-operated "St. Mary's of the Quapaw" boarding school
- [8] *Wyandotte* (1) north of Wyandotte on the Spring River
- [9] *Eastern Shawnee* (1) just west of Seneca, Missouri
- [10] *Seneca-Cayuga* (1) near the Seneca-Cayuga reservation in the southern part of the county

In the Sac & Fox Agency / Lincoln and Pottawatomie Counties, Oklahoma:

NEYM and New England Friends were also deeply involved in five Indian Boarding Schools in the Sac & Fox Agency, only two of which, the Agency and Shawneetown schools, are listed in DOI's inventory.

Listed chronologically, the Shawnee Mission School is the oldest of these schools and was founded in 1869, as the federal boarding school program was beginning. Located on the North Canadian River in what was then known as Shawneetown, the school served Absentee Shawnee and Citizen Potawatomie students. Boarding schools also operated at the Agency in Stroud: for the Iowa at Fallis, the Mexican Kickapoo at McLoud, and Stella for Big Jim's Band of the Absentee Shawnee. The last three were primarily mission schools, but all received support from the federal government and directly or indi-

NEW ENGLAND YEARLY MEETING — INDIGENOUS BOARDING SCHOOLS

rectly from New England Quakers. Day schools for the Citizen Potawatomie operated intermittently. (See Appendices E and F.)

Vermont-born sisters, Eliza Grinnell Elliott and Mary Grinnell Alford both taught at the Quaker-supported Freedmen's school in Maryville, TN before coming to Indian Territory as matron and teacher respectively. NEYM also helped pay salaries for Quaker teachers/missionaries (Jeremiah Hubbard, Rachel & Charles Kirk, Eva and John Watson, Elizabeth Test, Mary Sherman, Lina Lunt) and supplied clothing, books, and financial assistance.

Six miles south of Stroud, OK, and a little over a mile from the Sac & Fox Tribal Community Building is the Tribal Cemetery. The large public graveyard, Tecumseh Cemetery, on Citizen Potawatomie land across the road from the 1870's era Friend's Church south of Shawnee, OK may contain Shawnee and Citizen Potawatomie students' graves. The Kickapoo Cemetery lies a little over 2 miles south of the Tribal Headquarters in McLoud, OK, next to the Quaker Church and Schoolhouse. The Iowa Mission Cemetery is just north of Fallis, OK. We have not located cemeteries associated with the Absentee Shawnee school in Stella, OK, or the day schools for the Citizen Potawatomie community in the open land north of the Canadian River.

Skiatook/Hillside School:

Quakers from New England were important financial supporters of the Friends mission boarding school begun around 1882, on Cherokee land, in Skiatook, northwest of Tulsa.

A cemetery, four-and-a-half miles north of Skiatook, dating back to the boarding school era, marks the school's location.

STUDENT LISTS

We have looked and so far have not found student lists among the NEYM records. We did not compile a list of those interred in the 5 cemeteries we visited, but did note that there were a number of graves of those who died during the boarding school era.⁴

We did find a variety of attendance records and other student-related documents in the NARA repository at the Oklahoma Historical Society in Oklahoma City.

When the off-reservation boarding schools were established, Quakers sent students from Quaker mission schools to several of these, including Carlisle and White's in Indiana. There are records of deaths at those schools.

AVAILABILITY OF RECORDS

The Minutes of the New England Yearly Meeting annual sessions, certain Yearly Meeting committee minutes, and a number of local Meeting records are housed in the Special Collections and University Archives in the Du Bois Library of the University of Massachusetts in Amherst, MA. They are available for research. The yearly meeting's minutes from 1847 to 1945 have been digitized.⁵

Minutes and other documents of local, Monthly Meetings, in New England, are held in various places. The Maine Historical Society in Portland, Maine holds many records from the Monthly Meetings in that state. The Vassalboro Historical Society in East Vassalboro, Maine has many of John D. Lang's papers. (Lang was a long-standing member of the Board of Indian Commissioners.)

TRIBAL LANDS

We did not find any deeds or other legal documents indicating the New England Yearly Meeting or Friends from New England held title to the lands on which the schools and missions were located. Further research is warranted. In particular a search of the Quaker archives, including records of the Associated Executive Committee of Friends for Indian Affairs, at Earlham College in Richmond, IN should be undertaken to see any records for lands granted to Quakers for missions and schools.⁶

The Commissioner's Annual Report for 1889 makes the following statement accompanying a chart entitled "Lands upon Indian reservations occupied by religious or other societies, etc.":

It is worthy of notice that the Government is every year making liberal grants of right of occupancy of land within Indian reservations to the various religious bodies, and especially to the Home Mission Societies of various denominations, on which to erect mission buildings and schools. Thus the civilizing and refining agencies of our frontier and wilderness localities are being multiplied. An impartial view of these grants is here given: Land upon Indian reservations occupied by religious or other societies for civilizing purposes, educational, and religious.⁷

An excerpt from the aforementioned chart is reproduced below.

338 REPORT OF THE SUPERINTENDENT OF INDIAN SCHOOLS.

Lands upon Indian reservations occupied by religious or other societies, etc.—Continued.

Name of reservation.	Acres granted	Date of grant or occupancy.	Name of organization.	For what purpose used.
INDIAN TERRITORY.				
Cheyenne and Arapaho..	100	1880	Mennonites.....	School.
Do	100	1880	do	Do.
Kiowa, etc	160	1888	Presbyterian.....	School and mission.
Do	160	1889	Roman Catholic.....	Do.
Do	160	1889	Methodist Episcopal South.....	Do.
Do	160	1889	Reformed Presbyterian.....	Do.
Do	160	1889	Baptist.....	Do.
Oauge.....	160	1888	Roman Catholic.....	Schools and church.
Do.....	160	1887	Methodist Episcopal.....	School.
Ponca and Otoe.....	40	1887	do.....	Mission.
Pawnee.....	2		do.....	Do.
Wyandotte.....	2	1874	Friends and Methodist.....	Church and parsonage.
Do.....	10	1882	Friends.....	House.
Seneca.....	3	1884	do.....	Church.
Modoc.....	5	1880	do.....	Mission.
Sac and Fox.....	5	1878	Baptist.....	Church.
Absentee Shawnee.....	5	1884	Friends.....	Church and parsonage.
Citizen Pottawatomie.....	290		Roman Catholic.....	Church and school. They claim 640 acres.
IOWA.				

FUNDING

We have not been able to address fully one of the many remaining questions that circulate among Indigenous advocacy groups and Quaker researchers. Did Friends or other religious denominations profit from operating the Indigenous Boarding Schools?

We have found no indication that New England Yearly Meeting was in receipt of federal monies in relation to the Indigenous Boarding Schools or any other program. Funds may have gone directly to the schools, but we have not located records to verify this.

In 1874, New England Yearly Meeting’s two representatives to the AEC, Edward W. Howland and Ann B. Earle, summarized the manner of NEYM’s involvement in the Indigenous Boarding Schools under its care:

Arrangements were also made to engage in the duty specially assigned to us by the Yearly Meeting, viz., the fostering care and supervision of two schools within the limits of the Quapaw Agency; and it was apprehended that our charge embraced not only their literary, but their religious and scriptural instruction. While the general government furnishes buildings for the purpose, and defrays the expense of superintendent and teachers, and also supplies the necessary food for the mission, it is expected of us to provide suitable clothing for the children, to see that books, papers and other necessary articles are furnished for the schools, and in general to promote the moral and religious growth of our charge, and their advancement in civilized life.⁸

The operations were very complex and the system was vulnerable to interruption. Agents were not always well-equipped for the wide range of their responsibilities. The Modoc Nation, for instance, has detailed memories of ways in which they felt cheated and not well-served by the Agent of the time, Hiram Jones, and the network of clerks and factors, all Quaker and many related by blood or marriage.⁹ The AEC looked into the matter and did not find merit in the complaints. The Modoc continue to disagree. Further examination of the details of this episode are needed. We are not in a position to refute or confirm Modoc historical memory. That corruption continued into the Grant administration seems highly likely. Further research and actions may be needed for Quakers to hold ourselves accountable for corruption and ineptitude of our Agents.

We had hoped to be able to begin assembling some of the elements that might help us develop “profit-and-loss” statements for the schools in the Quapaw and Sac & Fox Agencies. This has not been possible because the necessary data is difficult and time-consuming to locate, and not always where we had hoped or expected to find it.¹⁰

Harmonizing the various reports has also proven difficult. It is unclear, for example, what is included in the “\$ education” column, headed “Amount expended for education,” in the Annual Report of the Commissioner. Agent’s Reports vary in length and detail, including numbers of students (enrolled or attending) and teachers some years but not others. The Quaker representing Orthodox Friends to the Board of Indian Commissioners (BIC) chose to submit a copy of the

NEW ENGLAND YEARLY MEETING — INDIGENOUS BOARDING SCHOOLS

relevant section AEC's 1881 Annual Report (which included attendance figures for two schools only). NEYM's Committee on the Western Indians described the work of several Quakers teachers and missionaries, but provided no statistical information.

The availability of a wide range of data has been tantalizing but not sufficient. Rates of pay for the employees of the Agencies and schools are readily available in the congressionally-mandated biennial Official Record of the United States but their distribution within the Agencies is not well documented.¹¹ Because the Indian Service purchased commodities and supplies for use in the field in bulk, we know what was paid each year for everything from bacon and woolen cloth to 10-penny nails. But we do not know how these materials were apportioned among the Agencies and schools. Figures are available in Agent's reports for the costs of some large construction projects, like a house for the staff or a new dormitory, but there are only passing references to smaller projects and no reporting that we have seen on maintenance costs.

We suspect that a fuller accounting might be available among the records of the Central Superintendency whose chief clerk for many years was Cyrus Beede.¹² He was involved in banking and real estate before his appointment to the Indian Service and was famous for the accuracy of his bookkeeping.¹³

CONTEXT FOR THIS REPORT

This report is about the involvement of New England Quakers and the New England Yearly Meeting (NEYM) of the Religious Society of Friends. Quakers in North America are highly decentralized. It is rare when Friends can speak with one voice. Originally organized geographically, theological and social differences led to further fracturing of our religious community. By the 1840s, most Friends in North America belonged to one of two networks, the Hicksite (more conservative regarding Quaker traditions and practices) or the Orthodox (more influenced by the evangelical reforms of the Second Great Awakening). New England Yearly Meeting was aligned with Orthodox Friends. The Associated Executive Committee of Friends for Indian Affairs (AEC) was established in 1869 to coordinate efforts by Orthodox Quakers to assist the Indigenous Tribes that had been removed west of the Mississippi and Missouri Rivers. Hicksite Friends created the Central Executive Committee to coordinate their parallel activities in Nebraska.

New England Friends have been actively collaborating with a loose and unofficial network of Quaker researchers from across the country to produce a comprehensive description of Friends' involvement in the Indigenous Boarding Schools and the assimilationist program of the United States government. As you know, the National Native American Boarding School Healing Coalition (NABS) and other Indigenous advocates have been urging religious denominations to make public a candid accounting of their roles in the Indigenous Boarding Schools and the forced assimilation of Native children and to provide ready access to their archives and records. NEYM has recognized that a meaningful response to that call is long overdue. We offer this report as a first installment in a full and unflinching account of Friends' participation, and as an encouragement to other Quakers and to other religious denominations to complete this vitally important work.¹⁴

The New England Yearly Meeting Quaker Indigenous Boarding Schools (QIBS) Research Group was created by the Yearly Meeting in August, 2022, implementing NEYM Sessions Minute 2022-36:

Friends also asked the Permanent Board to begin the process of researching New England Quakers' involvement with Indian Boarding Schools, and to do this in consultation with the Archives Committee and the Right Relationship Resource Group. We recognize that this research may happen in stages, may require funding from sources other than our operating budget, and may benefit from widespread input from around the Yearly Meeting. It is hoped that the Permanent Board may report back on progress and findings at Annual Sessions 2023.

This work arises out of the Yearly Meeting's repudiation of the Doctrine of Discovery in 2013 and the "Apology to Native Americans" approved in 2021.

A report¹⁵ was prepared by the Research Group¹⁶ submitted to, and accepted at the Annual Sessions of New England Yearly Meeting in August of 2024. This report to the Department of the Interior is a distillation and amplification of the Research Group's findings.

QUAKERS AND INDIAN EDUCATION AND ASSIMILATION

In 1869, two delegations of Quakers, members of the Religious Society of Friends, met with newly-elected President Grant and sketched out the particulars of what would become known as the "Quaker Indian policy" or simply the "peace policy."¹⁷ The appointment to positions of authority within the Indian Service of upstanding men from a dozen of the country's Protestant denominations was intended to accomplish the pacification of Indigenous Peoples and the opening of land for settlement and exploitation with less expense, bloodshed, and corruption.

The implementation of this plan resulted, among other things, in the oversight and implementation of federal Indian policy in Nebraska, Kansas, and Indian Territory, later Oklahoma, by Friends (also known as Quakers). By 1871, Quakers were responsible for 25,000 Indigenous Peoples from at least 28 Tribes and Bands spread out over nearly 230,000 square miles. Fourteen Quaker Agents under the direction of 2 Superintendents, also nominated by Friends, oversaw 21 schools, 629 students, and 55 teachers.¹⁸

NEW ENGLAND YEARLY MEETING — INDIGENOUS BOARDING SCHOOLS

Friends had been deeply involved in assimilationist efforts and the education of Native Peoples at least since Gaiānt'waké's ("Cornplanter", Seneca) request for schools and instruction in agriculture in 1795. Quakers from Indiana, Baltimore, and Ohio built a boarding school for the Shawnee at Wapakoneta in Ohio in the 1820s. They moved the school to Kansas when the Shawnee were forcibly removed in 1832 and 1833. Appalled by the conditions of the Kaw People, Thomas and Mary Stanley felt led to go to Kansas and built a farm and school at Americus near Council Grove in the 1850s. The Stanleys announced their intention "to go among the Kansas Indians for the purpose of instructing them in the art of Agriculture and civilization."¹⁹ Friends who became involved in Freedmen's education in North Carolina and elsewhere welcomed Indigenous students. However "enlightened" these efforts were, they are also implicated in the attempted erasure of Native cultures and lifeways.

Friends and President Grant's "Peace Policy"

Quakers were among the first officials appointed under the new "peace policy" following Grant's inauguration. Samuel M. Janney, a Hicksite Friend from Virginia, was named to head the Northern Superintendency (Nebraska) in 1869. That same year, Enoch Hoag, an Orthodox Quaker,²⁰ and one of original proponents of coordinating Friends' work among Indigenous Peoples, was appointed to lead the Central Superintendency (Kansas and Indian Territory). Also the same year, Vincent Colyer, a Quaker from New York, was appointed to the Board of Indian Commissioners. John D. Lang, a prominent member of the Orthodox New England Yearly Meeting, joined the Board in 1871, and B. Rush Roberts, from the Hicksite Baltimore Yearly Meeting, was appointed to the BIC in 1873. Thereafter there was always at least one and often two Friends on the Board.

Janney's and Hoag's appointments led to the naming of 14 Quaker Indian Agents from Pennsylvania, Ohio, New Jersey, Iowa, New York, and Virginia, all appointed by the president and put on the federal payroll. In turn, these men named teachers, matrons, farmers, blacksmiths, cooks, laundresses, and others to manage the complicated business of feeding, educating, and 'civilizing and Christianizing' the captive residents of the reservations that had been, for the most part, hastily established.

By the end of Grant's presidency, the Quaker Agents of the Northern and Central Superintendencies were overseeing 21 boarding and 15 day schools with an average attendance of 1080 students (1551 enrolled). Sixty-six academic and industrial teachers, assistant teachers, and matrons, of whom 35 were federal employees, taught for terms that lasted between 3 and 10 months. Overall the Agencies employed 158 people of various trades and occupations with a payroll of approximately \$108,000 (\$1.68 million in 2024 dollars), including \$19,000 for educational personnel.²¹

Early in the Hayes administration, federal officials objected to what they regarded as a religious test for government service and stopped honoring the nominations made by Quakers and the missionary organizations that had been central to Grant's reforms of the Indian Service. Believing the situation to be unworkable, the Associated Executive Committee of Friends on Indian Affairs (AEC), the coordinating body for Quaker work in the Central Superintendency, relinquished all responsibility for the administration of federal Indian Service programs in 1876.²²

Individual Quakers continued to play significant roles in the development and operation of the assimilationist Indigenous Boarding Schools. James M. Haworth was the Agent for the Comanche, Kiowa, and Wichita before being named the first Superintendent of Indian Schools. He later chose the site and laid the groundwork for the Chilocco Indian Agricultural School. Benjamin S. Coppock served as the Schools Superintendent for the Cherokee Nation and Superintendent of White's Institute in Indiana (1883-88) and Chilocco (1889-94). Benjamin Miles oversaw the school at the Osage Agency and later established and ran the White's Institute in West Branch, Iowa. Miles' brother-in-law, Henry J. Minthorn, was Superintendent of the Forest Grove later Chemawa Training School. Alfred J. Standing was chosen by Richard H. Pratt to be Assistant Superintendent at the Carlisle Indian Industrial School after serving several years as a teacher in Indian Territory.

Friends also served on the Board of Indian Commissioners from 1869 to 1930 (Vincent Colyer, John D. Lang, B. Rush Roberts, Albert K. Smiley, Daniel Smiley). President Herbert Hoover appointed fellow Quakers Charles J. Rhoads and J. Henry Scattergood, both from prominent Philadelphia Quaker families long active in Indian affairs, as Commissioner and Assistant Commissioner of Indian Affairs. (They were charged with implementing the recommendations of the Meriam Commission, undoing some of the harms caused by the vigorous activities of their forebears.)

Quakers were very active members of the *Friends of the Indians*, the *Indian Rights Association*, the *Women's National Indian Association* and local advocacy organizations such as the *United States Indian Commission* and the *Boston Indian Citizenship Committee*, where they lent their wealth and good names to the shared goals of the reform movements of the day: allotment, detribalization, and citizenship for Indigenous Peoples.

By the time the Carlisle Indian Industrial School was established in 1879, Quakers had surrendered their role in establishing and operating Indigenous Boarding Schools for the government. However, they continued to support the assimilationist project through:

- building and operating missions and schools to advance the Christianize and civilize agenda;
- supporting and sending students to off-reservation boarding schools; and
- promoting policies of allotment, (qualified) citizenship, and detribalization.

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REMAINING QUESTIONS

There is much work remaining. Our research thus far has focussed on the institutions and the influential men (and a few women) who led them. We have yet to read through the correspondence we have located between teachers in Friends Mission schools and the Quaker bodies who supervised their work. What were they thinking, and what were they learning?

We know very little about the thoughts and beliefs of individual Friends and local Meetings. We do not know how they explained to themselves and their children what Quakers were doing in the name of ‘civilization and Christianity.’ At the time, children’s religious education groups solicited small monetary contributions and donations of used clothing and shoes, and school supplies. What were they told about the lives of the Indian children they thought they were helping? An examination of the Minutes of local Meetings and the personal papers of New England Friends may go a long way to filling in this part of the story.

We have been struck, and dismayed, by the absence of voices protesting the dismissal of Native wisdom and experience, and the removal and forced assimilation of children. We have not heard Friends suggesting that Indigenous lifeways, language, and culture might have a validity equal (let alone superior) to Western civilization.

Quakers were forceful opponents of forced removals and the violence and dishonesty of settlers and politicians seeking to take land occupied for many generations by Native Peoples. But they showed little hesitation to accept title to farm land in Ohio, Indiana, Iowa, and Kansas that had so recently been taken from Indigenous Peoples under the threat of violence. We find this especially ironic given the extreme persecution and violence that were heaped on the first generations of Quakers in England and Massachusetts.

It is our hope that New England Quakers will look in their attics and Meetinghouses for letters, journals, and other papers that will shed light on the beliefs and assumptions that led Friends to put aside their deeply held convictions against becoming agents of State-supported violence to implement the policies and practices of forced assimilation.²³

Another aspect of the Indigenous Boarding School project was the “outing” program. Richard Pratt saw placement of older students in the homes of reliable White families as key to solidifying the lessons and training they had learned at Carlisle and the other federally-run off-reservation boarding schools.²⁴ The farms and homes of Quaker families in the vicinity of Carlisle were among those seen as ideal placements. Other students were placed further afield including Connecticut River Valley communities like Amherst, Massachusetts. We have found ourselves wondering how this all worked and to what extent beyond the assimilationist agenda did Friends participate because it provided inexpensive and compliant workers.

CONCLUSIONS

There can be no question that New England Yearly Meeting and New England Quakers played significant roles in the early days of the Indigenous Boarding School era.

Both on the ground in Indian Territory, and in Washington and Lake Mohonk²⁵ and elsewhere, New England Friends and their coreligionists from around the country lent their time, money, and influence to the cause of ‘civilizing’ and assimilating Indigenous Peoples. In the process, they joined the government’s efforts to disrupt kinship and tribal connections, re-define womens’ and mens’ social and domestic roles, sever the link between Indigenous Peoples and the land, and erase millennia-old languages and cultures. That they did all these things with ‘good intentions’ does not heal the harms or excuse the cruelties that occurred.

We have been humbled by the findings outlined above. We have long prided ourselves on being a compassionate and benevolent people and this research has shaken many of us deeply.

Along the way, we have also learned about the strength and wisdom of many, many Indigenous Peoples in the face of the relentless efforts to erase them and the memory of them. To cite a few examples, time spent in the Citizen Potawatomi Nation Cultural Heritage Center in Shawnee gave us a chance to contemplate the perseverance and ingenuity of Tribal leaders to secure for their Peoples the best possible future under difficult circumstances. A conversation with a woman from the Seneca-Cayuga Nation showed us how her older siblings made something good out of their time at Chilocco.

When NEYM started to go down the road of apology and repair in our relationships with Native Peoples, we were building on collaborations and friendships among local Friends and their Indigenous neighbors that went back many years. We all began to think more deeply about the Tribes and Bands who had long called this land home. Conversations with Wabanaki People in Maine, Abenaki Bands in Vermont and New Hampshire, the Nipmuc in central Massachusetts, and the Wampanoag, Narraganset, and other Tribes on our southern shores have led us to begin to understand the dispossession experienced by the Indigenous Peoples of the areas where we live and worship.

New England Friends and the New England Yearly Meeting deeply regret the wounds that were inflicted at the Indigenous Boarding Schools and our roles in the design, advocacy, and implementation of the policy of assimilation. We are committed to finding meaningful ways to apologize to the Quapaw, Peoria, Ottawa, Miami, Modoc, Wyandotte, Seneca-Cayuga, Eastern Shawnee, Sac & Fox, Iowa, Kickapoo, Absentee Shawnee, and Citizen Potawatomi People for the ways in which our forebears imposed their euro-american beliefs and customs, and for the cruel and callous practices used. From

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there, we hope to build relationships and learn, as Indigenous Peoples choose, how we might support their healing, and their flourishing.²⁶

The Indigenous Boarding School research has opened us to a whole new set of relationships in need of repair – work that we are eager to begin.

ENDNOTES

1. “Friends” and “Quakers” are used interchangeably and refer to adherents of the same religious tradition. Most of the official reports of the nineteenth century differentiate between “Hicksite Friends” and “Orthodox Friends.” Both may be referred to as “Quakers.”

2. We found it difficult to differentiate strictly between boarding and day schools. Students living near a boarding school were sometimes allowed to attend as day students. Teachers sometimes allowed students who lived a great distance from a day school to board with the teacher’s family. We came across a December 30, 1875 note from Quapaw Agent Hiram Jones to Mary J. Black (otherwise unidentified) detailing payments (to be?) made for “Boarding, Lodging, Washing, and Caring” for 11 Peoria and Miami children attending the school the Peoria school. The rate was \$2.50 per week. NARA / Ft Worth, “Records of the Quapaw Indian Agency in OK.” NARA Call number 75.19.92.

3. “Historical map of Ottawa County, Oklahoma”, Ottawa County Historical Society, 1965. Oklahoma State Digital Collections (<https://dc.library.okstate.edu/digital/collection/OKMaps/id/5762/rec/2>).

4. In February, 2024, two NEYM members traveled to Texas and Oklahoma to examine the federal Indian Service archives in Ft. Worth and Oklahoma City. They also visited school sites and cemeteries in what were the Quapaw and Sac & Fox Agencies (modern Ottawa and Pottawatomie Counties).

5. Contact scua@library.umass.edu for assistance accessing these records or see the NEYM materials online at <http://scua.library.umass.edu/new-england-yearly-meeting/>. Yearly Meeting and library staff are working on reparative cataloging of these records and improving the metadata to facilitate searching.

6. Special Collections and Archives, Earlham College. freedje@earlham.edu

7. ARC 1881, p338

8. NEYM Minutes 1874, pp. 22-23 <https://archive.org/details/minutesofyearlym956year/page/n829/mode/2up?q=quapaw>

9. <https://modocnation.com/history/>. They also appear to have fond memories of the Quaker teachers during the same period.

10. The Department of the Interior’s second volume of its Federal Indian Boarding Schools Investigative Report also describes difficulties in locating and interpreting the relevant data. “Federal Indian Boarding School Initiative | Indian Affairs.” Investigative Report. Volume 2, pp. 49-55. Accessed September 10, 2024. <https://www.bia.gov/service/federal-indian-boarding-school-initiative>.

11. United States. *Official Register of the United States ...* Official Register, 1907-11. Washington: U.S. Govt. print. off., 1816. <https://catalog.hathitrust.org/Record/009557655>.

12. Records of the Central Superintendency of Indian Affairs, 1813-1878. M856 Textual Records (109 reels). NARA Group 64, NACP. Available online <https://catalog.archives.gov/id/215867828> accessed September 23, 2024. A quick perusal of these records confirms that these will be well worth a closer look.

13. <https://www.beforetime.net/iowagenealogy/mahaska/portraitandbiographicalalbum/pbbeedecyrus.html>

14. This comprehensive accounting of Quaker participation will entail cooperative efforts of at least 17 different Friends yearly meetings, a necessary but distant prospect. Concerted but unofficial research efforts by Friends from many parts of the Quaker community have been going on for two years. Based on the ground-breaking work of Paula Palmer of the Boulder Friends’ Meeting, this group, known among ourselves as QIBS, the Quaker Indigenous Boarding School research group, has identified 30 day and boarding schools operated by Friends. (A list of those schools is appended.) Several other schools were strongly influenced by Friends but not run by them. The Alaskan Friends Conference has engaged deeply with local Indigenous groups and is providing an example of how Quakers might do the work of establishing right relations with Native People.

15. NEYM 2024 Quaker Indian Boarding Schools Research Group *Research Findings*, August 2024. https://neym.org/sites/default/files/2024-07/NEYM%202024%20QIBS%20final%20report%20%26%20sources_0.pdf

16. The members of the Research Group are Janet Hough, Betsy Cazden, Andrew Grant, Merrill Kohlhofer, and Gordon Bugbee.

17. See President Grant’s *First Annual Message*, December 06, 1869, *To the Senate and House of Representatives* <http://www.presidency.ucsb.edu/documents/first-annual-message-11>

18. *Annual Report of the Commissioner* (ARC) 1871, 610-613. Seventeen of the teachers were Catholic (13 at one school), 5 were Episcopalian, and 4 were from the American Board of Commissioners for Foreign Missions (Congregational and Presbyterian).

19. Jones, Louis Thomas. *The Quakers of Iowa*. Iowa Book Gallery 14. Iowa City, IA: The State Historical Society of Iowa, 1918. https://www.forgottenbooks.com/it/download/TheQuakersofIowa_10272141.pdf. p. 203.

20. Enoch Hoag, and several other Friends who were employed by the Indian Service were born in east central New Hampshire or northwestern Vermont and moved to Iowa where they were among the founders of Iowa Yearly Meeting.

21. ARC 1876, pp. 210-15, OR 1876, 363-367

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22. BIC 1879, p. 82. The Northern Superintendency was abolished in 1876 and its Agents reported directly to Washington. Individual Quakers remained as Agents, among them Laban Miles as the Osage Agent, 1878-85 and 1889-93, and John D. Miles (a distant cousin) was Agent for the Kickapoo and later the Cheyenne and Arapho, from 1868 to 1884. Cyrus Beede served as a Special Agent for several years after serving as Chief Clerk for the Central Superintendency and head of the Osage Agency.

23. New England Quaker participation primarily occurred in the 1870s and 80s. Individual Friends continued to be involved for decades.

24. Trennert, Robert A. "From Carlisle to Phoenix: The Rise and Fall of the Indian Outing System, 1878-1930." *Pacific Historical Review* 52, no. 3 (1983): 267-91, <https://doi.org/10.2307/3639003>. For contemporaneous material related to the outing program at Carlisle, search "outing" at the Carlisle Indian School Digital Resource Center (<https://carlisleindian.dickinson.edu/ci-search/outing>).

25. The [Mohonk Conferences](#) were gatherings of politicians and civic leaders and other "Friends of the Indians" concerned about pressing social and international issues organized by Albert K. Smiley, a Quaker from Vassalboro, ME. Attendees were largely in agreement with assimilationist policies and were crucial to the enactment of the Dawes Act and the development of the network of government-funded and directed Indian Industrial Schools like Carlisle and Genoa. Quakers and other reformers from the eastern cities and school superintendents like Richard Pratt (of Carlisle), Samuel Armstrong, President of the Hampton Institute, and Friend Benjamin Coppock superintendent of White's Institute in Indiana, Chillicothe Indian Agricultural School in Newkirk, OK, and supervisor for schools for the Cherokee Nation, exchanged views with senior officials and legislators and with leaders of groups like the Indian Rights Association and the Women's National Indian Association. See "Proceedings of the ... annual meeting of the Lake Mohonk Conference of Friends of the Indian and Other Dependent People." New York : Lake Mohonk Conference, 1885-1904. <https://catalog.hathitrust.org/Record/006784853> 1887-1904 Christopher Love. "The Friends of the Indians and Their Foes: A Reassessment of the Dawes Act Debate." Honors Papers, January 1, 1991. <https://digitalcommons.oberlin.edu/honors/571>.

26. *Becoming Kin: An Indigenous Call to Unforgetting the Past and Reimagining Our Future*. Patty Krawec. Minneapolis, 2022.

NEW ENGLAND YEARLY MEETING — INDIGENOUS BOARDING SCHOOLS

APPENDICES

A. SOURCES CONSULTED

In the course of our work, we have reviewed thousands of pages of relevant records including:

Annual report of the Commissioner of Indian Affairs to the Secretary of the Interior;

Annual report of the Board of Indian Commissioners to the Secretary of the Interior;

The Official Register of the United States ...;

Available records of the Quapaw, Peoria, Ottawa, Miami, Modoc, Seneca-Cayuga, Eastern Shawnee, Wyandotte, Sac & Fox of the Mississippi, Citizen Pottawatamie, Absentee Shawnee, and Kickapoo Tribes in the NARA repositories in Ft. Worth TX and Oklahoma City, OK;

Various official and personal papers in the archives at Haverford, Swarthmore, and Earlham Colleges, all founded by Quakers;

Annual Reports of the Associated Executive Committee of Friends for Indian Affairs (Orthodox) for the years 1870-1898;

Minutes of New England Yearly Meeting of Friends (Orthodox) 1847-1945 and records of some Yearly Meeting committees and and Monthly (local) Meetings held in the University Archives and Special Collections at the University of Massachusetts, Amherst;

Records of local Quaker Meetings in Maine held by the Maine Historical Society in Portland, ME.

- B. LIST OF INDIGENOUS BOARDING AND DAY SCHOOLS SUPPORTED BY NEW ENGLAND YEARLY MEETING IN THE QUAPAW AGENCY.
- C. OTTAWA COUNTY MAP 1965 (REPRODUCED)
- D. MAP OF THE QUAPAW AGENCY SCHOOLS AND CEMETERIES
- E. LIST OF INDIGENOUS BOARDING AND DAY SCHOOLS SUPPORTED BY NEW ENGLAND YEARLY MEETING IN THE SAC & FOX AGENCY.
- F. MAP OF THE SAC & FOX AGENCY SCHOOLS

APPENDIX B – INDIAN BOARDING AND DAY SCHOOLS – NEW ENGLAND YEARLY MEETING

Quapaw Agency (formerly Neosho)

Quaker Agents: 1869-1879

School	Location	Tribes	Boarding or Day	Average Attendance	Opened	Closed	Quaker Admin	NEYM Involvement
* Quapaw	Quapaw	Quapaw, Modoc, Ottawa, Peoria, Miami	Boarding	43	1869	1900	1871-93	Teachers; Matrons; funding, salaries, supplies, clothing; missionaries
Peoria	Peoria	Quapaw, Modoc, Ottawa, Peoria, Miami	Day	29	1871	1893	1871-93	Funding, supplies, clothing; missionaries
Ottawa	Ottawa	Quapaw, Modoc, Ottawa, Peoria, Miami NB: combined with Quapaw Manual Labor School	Day	28	1870	1900	1870-93	Teachers; Matrons; funding, supplies, clothing; missionaries
Miami	Miami	Quapaw, Modoc, Ottawa, Peoria, Miami	Day	18	1876	1893	1876-93	Funding, supplies, clothing; missionaries
Modoc	Miami	Quapaw, Modoc, Ottawa, Peoria, Miami	Day/Night & Boarding	18	1880	1893	1880-93	Teachers; Matrons; funding, supplies, clothing; missionaries
* Seneca	Wyandotte	Seneca-Cayuga, Eastern Shawnee, Wyandotte, Cherokee	Boarding	80	1872	1980	1872-84	Funding, salaries, supplies, clothing; missionaries
Bluejacket	Bluejacket	Eastern Shawnee	Day		1872			Construction expenses

* indicates included on DOI List of Federal Indian Boarding Schools. Dept of the Interior. "Federal Indian Boarding School Initiative Investigative Report, Vol. 1." Government. Washington, May 2022.

Notes:

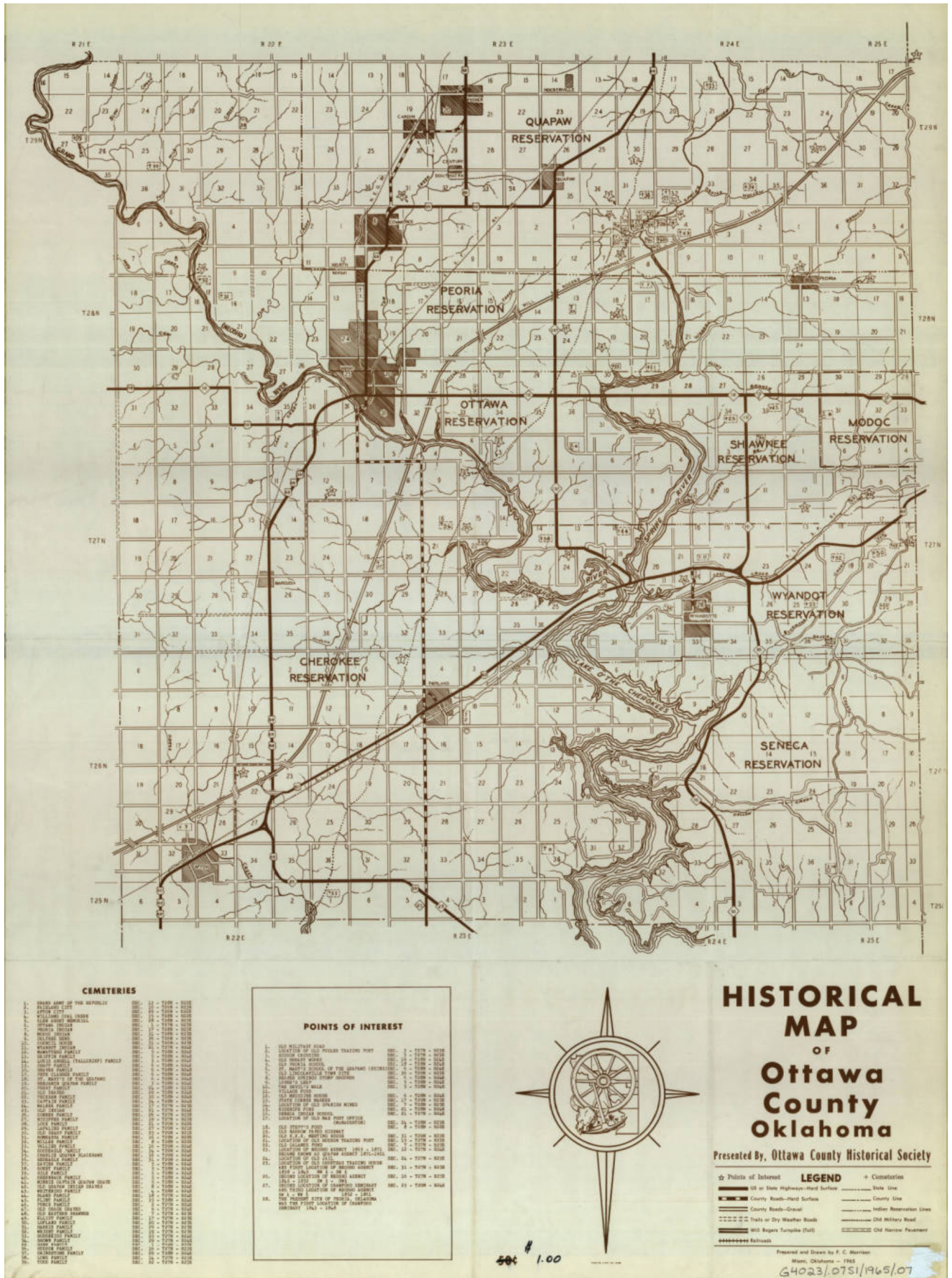
Boarding or Day: Many schools changed format during their operation. Many began as Day schools and became Boarding Schools. Boarding schools sometimes allowed children who lived nearby to attend as day students, cf. Seneca Indian School; teachers of day schools sometimes boarded students who lived at a distance., cf Ottawa Day School under the Tuttle Schools with dormitories were counted as boarding schools, schools without were counted as day schools when more explicit information was not available.
Night schools were operated at the Modoc and Miami schools for one or two years, providing basic academic instruction for adults.

Attendance: These averages are for the period during which Quakers were in charge of the schools (Quaker Admin) and are approximate.. We have been unable to locate attendance figures for Big Jim's Band / Absentee Shawnee School. Schools did not always report attendance figures and did not always distinguish between enrollment and attendance counts. In some cases, attendance includes both day and boarding students, and may include a few White students (children of staff?). They are best regarded as a measure of the schools relative sizes. They are probably NOT a reliable basis for calculating the per student payments received under contracts with the Indian Service.
Source: ARC various years.

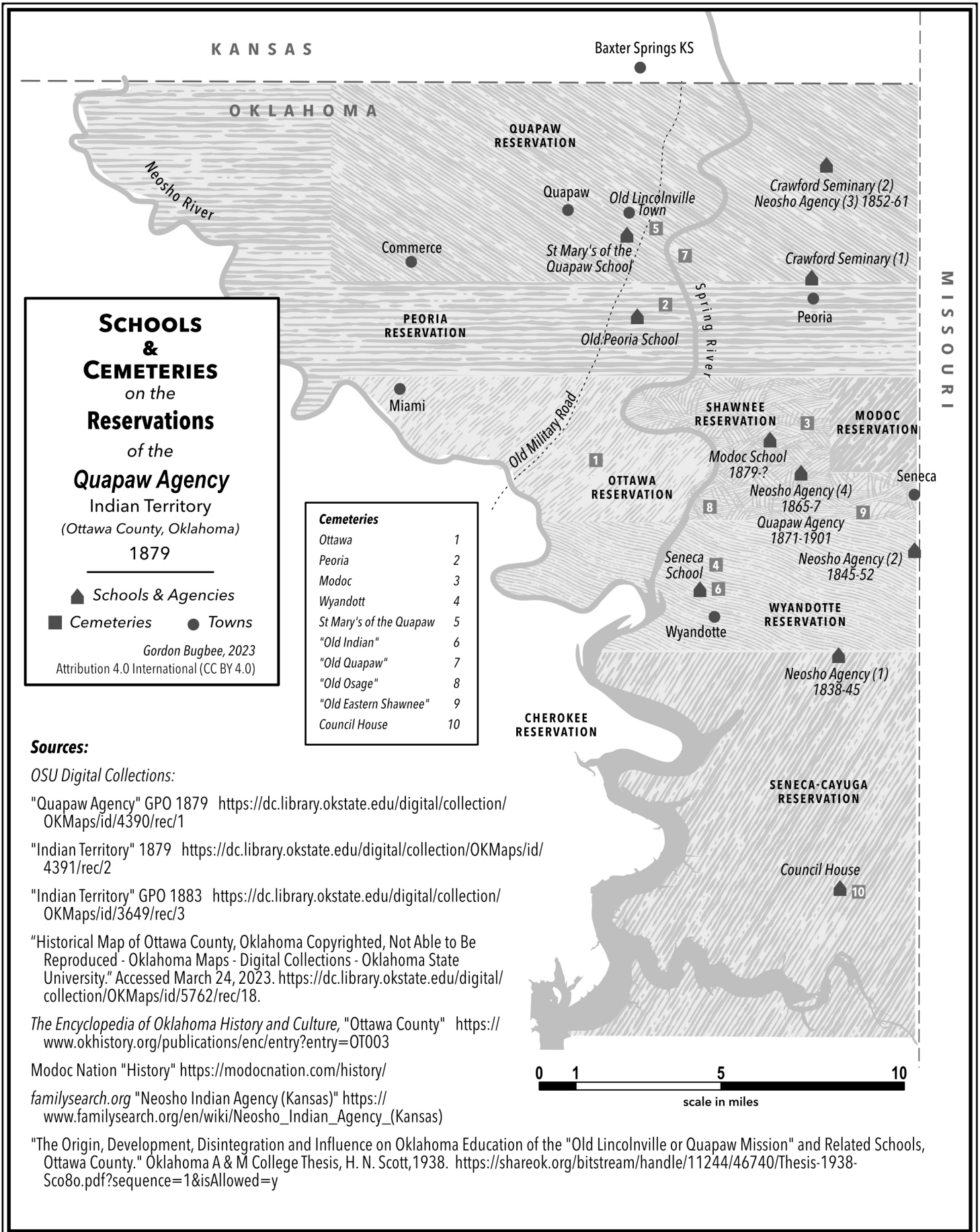
School statistics: AS allotment and detribalization progressed and emphases evolved, statistics collected shifted over time, making it difficult to compare from year to year. Many schools closed when allotment dispersed the school-age children. Others closed or became public elementary schools at Oklahoma statehood in 1905.

APPENDIX C – HISTORICAL MAP OF OTTAWA COUNTY, OKLAHOMA

Ottawa County Historical Society, 1965



APPENDIX D - MAP OF QUAPAW SCHOOLS AND CEMETERIES



APPENDIX E – INDIAN BOARDING AND DAY SCHOOLS – NEW ENGLAND YEARLY MEETING

Sac & Fox Agency

Quaker Agents: 1870-1884

School	Location	Tribes	Boarding or Day	Average Attendance	Opened	Closed	Quaker Admin	NEYM Involvement
*Sac & Fox	Stroud	Sac & Fox, Iowa, others,	Boarding	34	1872	1918	1871-?	Funding, salaries, supplies, clothing; missionaries
* Shawnee	Shawnee	Absentee Shawnee, Potawatomie, Sac & Fox, others,	Boarding	43	1869	1918	1871-80s	Teachers, Matrons; funding, salaries, supplies, clothing; missionaries
Pottawatomie	various	Citizen Potawatomie, Shawnee, white	Day	18	1876	1884	1876-84	Teachers; funding, supplies, clothing;
Iowa	Fallis	Iowa, Sac & Fox	Boarding	9	1890	1893	1890-93	Teachers; funding, salaries, supplies, clothing; missionaries
Big Jim's Band	Stella	Absentee Shawnee	Boarding	?	1893	1899	1893-99	Teachers; funding, salaries, supplies, clothing; missionaries
Kickapoo	McLoud	Kickapoo, others	Boarding	8	1891	still open	1891 - today	Teachers, Matrons; funding, salaries, supplies, clothing; missionaries

* indicates included on DOI List of Federal Indian Boarding Schools. Dept of the Interior. "Federal Indian Boarding School Initiative Investigative Report, Vol. 1." Government: Washington, May 2022.

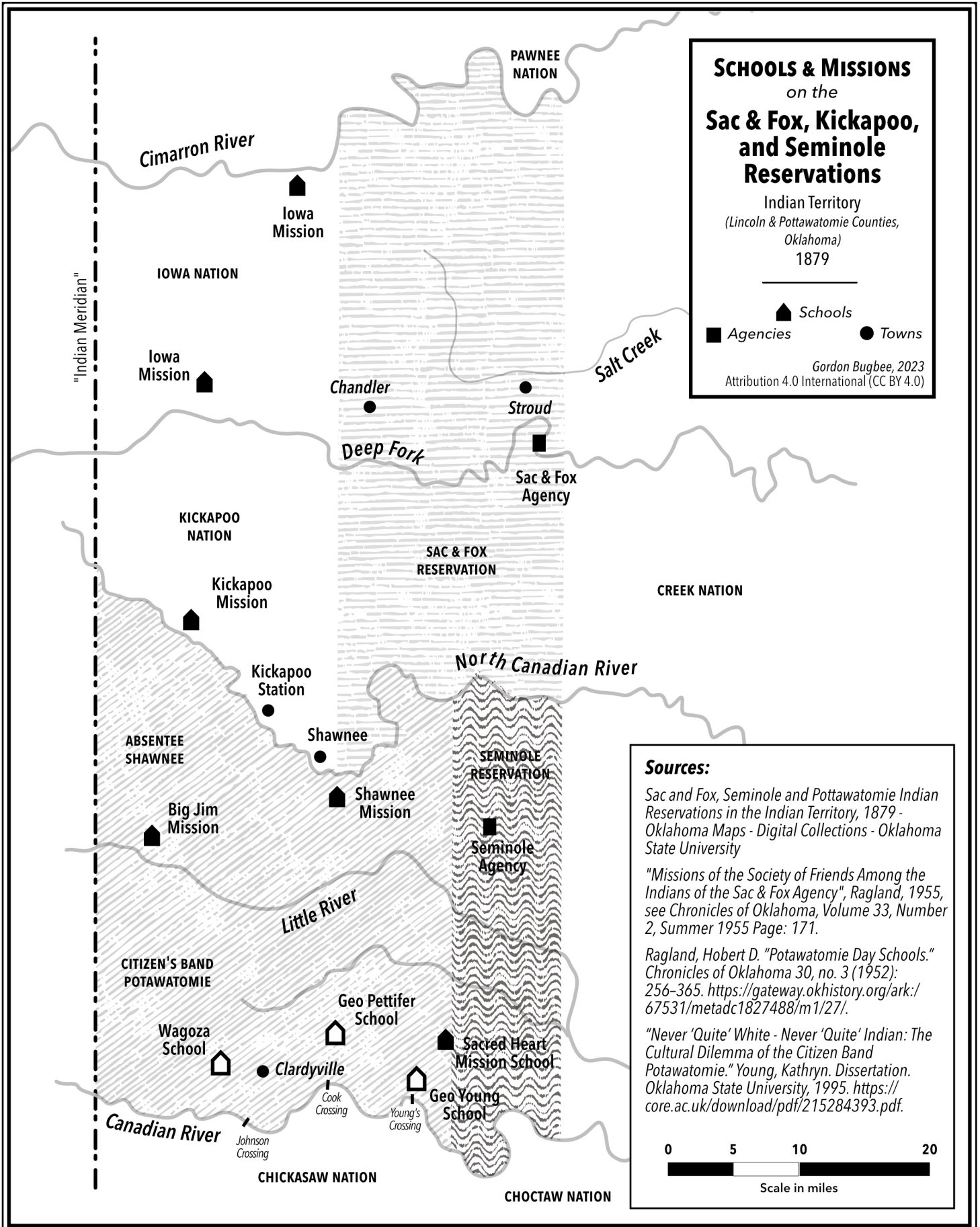
Skiatook / Hillside School

not under any Agency

Skiatook / Hillside	Skiatook	various	Boarding	17	1882	1908	1882-1908	Funding, salaries, supplies, clothing; missionaries
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NEYM, 2024

APPENDIX F - MAP OF SAC & FOX AGENCY SCHOOLS



Sessions 2025

Financials Update

Prepared by: Elizabeth Hacala, Frederick Martin, and Noah Merrill



NEW ENGLAND
QUAKERS



December 2024

Introduction

One of the major challenges with an event as big and varied as Sessions is the availability of space. College campuses are large and expensive physical plants. Part of the way they pay for the upkeep is through attracting summer programs like ours, as well as sports camps and other large groups.

The dates we have used in recent years are challenging because many schools are now bringing students back to campus earlier, as we saw at UVM and VTSU Castleton.

Site and costs

After reviewing the various sites we had considered for this interim Sessions year between Castleton and the result of the Sessions discernment, there was one school that met our space and was most affordable. That school is UMass Amherst.

Even though UMASS had lower minimum costs (fixed costs) than Wheaton College, there is still a significant increase over VTSU Castleton. This presentation is intended to give you a sense of the change and the impact on Sessions fees and the Yearly Meeting budget.



The Process

Step 1

After Sessions Elizabeth requested quotes from Wheaton College and UMass Amherst. From that she assembled a spreadsheet comparing 2024 Sessions at Castleton to the two proposed sites.

Step 2

Elizabeth and Frederick met to review the comparison spreadsheet and refine it. From that, Frederick began an analysis of the budget for 2025 and what Sessions fee changes would be needed to support Sessions at UMass Amherst.

Step 3

Frederick and Elizabeth reviewed the proposals with Nia and Noah. Noah also consulted with the Treasurer, the clerk of Finance Committee, and others. This update was prepared for Permanent Board.

The University of Vermont did not have the dates we needed, so was taken out of consideration right after Sessions.

A quick introduction to Sessions costs drivers.

1. Fixed costs are costs that we pay regardless of the number of Friends who attend Sessions. These are generally space usage fees. The more people attend, the lower the per person cost.
2. Variable costs are the ones that scale with the number of attendees. These costs are generally room and board.
3. Our contract with Castleton had a fixed “site fee” that captured all the space usage on campus. If we needed another room we did not pay extra. At UMass rooms are booked by the day.
4. At UMass Amherst, the housing is more expensive because they bill us per person rather than a per-room rate as at Castleton. This will make housing at UMass more expensive for people not in single rooms.

Separating the Sessions Fee from Room and Board

In the past, Friends paid one fee for Sessions on campus that included housing, meals, and the direct costs of Sessions. This year we plan to separate out the cost of Sessions from meals and housing, so it is more transparent to Friends what their money is covering.

In the analysis we have done we have kept those two categories distinct. In part, this is to help us better understand the financial risks of Sessions. It also allows Friends to make other housing choices if a dorm on campus is cost prohibitive.

Fixed Cost Comparison

Sessions Program Costs (Fixed)				
		<i>(2024 Actuals Rounded)</i>		
		Castleton	Wheaton	UMass
	Cost comparison	\$18,455	\$41,040	\$27,600
	Increase		55.03%	33.13%
	Dates		August 2-6	August 2-6

Variable Cost Comparison

Housing and Meals (Variable)		<i>(2024 Actuals Rounded)</i>		
	Castleton	Wheaton	UMass	
Housing	57,600	63,430	84,730	
Camping	2,400	Not Available	Not Available	
Meals	49,300	51,765	69,594	
	109,300.00	115,195.40	154,324.07	
Grand Total	127,755.00	156,235.40	181,924.07	
		18.23%	29.78%	

Although the overall cost at UMass is higher, we are pursuing it for two reasons. First, Wheaton is not able to supply any air-conditioned rooms. Second, the main driver in UMass costs is housing, which is part of the Sessions fees and adjusts with attendance, and Friends can make housing choices that work best with their circumstances.

The Numbers: Low Attendance Scenario

Fees to cover costs for this scenario. Assumes full-time attendance on campus.	% increase in fees from 2024	2025 Full-time Fee
Family of four, two children sleeping on the floor	19%	\$2504
Single adult paying the complete cost fee	30%	\$1350
Full-time adult paying the limited income fee	13%	\$423

Assumes 385 attenders in person and 105 online

The Numbers: Optimistic Attendance Scenario

Fees to cover costs for this scenario. Assumes full-time attendance on campus.	% increase in fees from 2024	2025 Full-time Fee
Family of four, two children sleeping on the floor	13%	\$2380
Single adult paying the complete cost fee	23%	\$1270
Full-time adult paying the limited income fee	3%	\$387

Assumes 450 attenders in person and 105 online.

Why are we here?

For the past decade we have been at Castleton University. In that time we saw it change from Castleton College, to Castleton University, to VTSU Castleton.

What did not change, to any great extent, was the cost of being at Castleton. There were increases but they were modest.

We are now looking at new locations that can offer the same services and facilities. Due to the locations, increased demand, and a new relationship, we are paying full freight, so to speak.

Being at Castleton and in such a remote location has insulated us from the pressures that have made a residential multi-day Sessions so challenging for other yearly meetings.

Prior to 2020 we had 200 or 300 more Friends at Sessions. During that time, we obviously only had an in-person option. Since we returned to campus in 2022, attendance has been significantly lower and prices have risen. We have also increased the complexity and number of volunteer roles through our commitment to hybrid participation at Sessions.

Could we just go back to Castleton?



The short answer is “no”.

The longer answer is: even if they were able to give us the same dates we had last year, they are taking Castleton Hall offline for renovations next year. That building closure displaces our childcare program and eliminates a huge number of air-conditioned and accessible rooms.

If we went to Castleton without those rooms we would face a similar financial shortfall because we would have to limit attendance.



The Bottom Line

Risk 1

Sessions fees will need to increase to reflect the new costs. It might be hard to communicate the impact of the fixed costs on Sessions fees but we need to do so. The higher the number of attenders the lower the impact.

Risk 2

If attendance stays at 2024 or lower level there is a significant cost to the Yearly Meeting. It is unclear whether a new location will energize or dampen Friends' eagerness to attend in person.

Risk 3

If our estimates of who will pay what through *Pay as Led* are off, we could have a significant shortfall in revenue. The adjustment we made to fees for 2023 met the expected budget, but in 2024 *Pay as Led* was lower than projected.

University of Vermont did not have the date we needed so was taken out of consideration right after Sessions.

Measuring the Risk

The financial risk to the Yearly Meeting depends on a combination of:

- the attendance at Sessions (more people is better)
- the amount Friends are willing and able to pay matching the costs incurred.
- giving by individuals and meetings to equalization.

We are still working through projections, and a figure will be given at the Permanent Board meeting.

What can we do?

The **most effective thing we can do** to make Sessions a spiritual as well as financial success **is to encourage attendance. Share messages and announcements** about Sessions starting in the spring and right through to summer. We know from Meeting Care Day that announcements in local meetings is the main way Friends learn about events other than the YM newsletter.

Also, **if you hear questions or concerns, please send them** to Elizabeth at events@neym.org **so we can address them in communications** about Sessions.

Thank you



For your listening...

This conversation is an important part of the process of confirming we are in agreement about the best path forward for the Yearly Meeting to hold Sessions in 2025.

To: Susan Davies, Clerk, NEYM Permanent Board
Date: December 6, 2024
From: Beth Hansen, Clerk, Southeast Quarterly Meeting
Subject: A Minute Concerning the U.S. Embargo of Cuba

The Southeast Quarter (SEQ) of New England Yearly Meeting (NEYM) is submitting this minute on the U.S. Embargo of Cuba to the Permanent Board of NEYM for its consideration. Members of the SEQ are seeking recommendations and the approval of the larger body.

The minute under consideration is a revision of the original minute brought to the Southeast Quarter by Providence Monthly Meeting on March 17, 2024. At that time there were concerns that some of the specific wording and naming of the Cuban Floro Perez Monthly Meeting might potentially compromise the safety of Cuban Friends. We believe the attached revision removes these concerns. The minute was approved on June 18, 2024.

The revised minute has been shared with the Puente de Amigos Committee (Puente) for their input and to create awareness with those within NEYM who deal most closely with our Cuban Friends. SEQ received encouragement to bring the minute forward to Permanent Board for its consideration and approval.

Beth Hansen, clerk
on behalf of the Southeast Quarter of New England Yearly Meeting

Attachments:
Minute on the U.S. Embargo of Cuba

Providence Monthly Meeting Minute on the U.S. Embargo of Cuba

- Quakers have been an active presence in the country of Cuba for over a century. New England Yearly Meeting has a formal committee, Puente, in existence for over 30 years, formed to strengthen the spiritual bonds between the Cuban Quaker communities and New England Quakers.
- Several monthly meetings in New England have formed sister relationships with Cuban monthly meetings. Many Friends have formed spiritual and personal friendships with Cuban Quakers. New England Quakers have participated in Quaker-inspired trainings with Cuban Quakers. New England Quakers have attended yearly and monthly meetings in Cuba. The bonds of friendship and love between New England Quakers and Cuban Quakers are strong.
- Through all of these contacts, New England Quakers have become aware of the hardships to the Cuban people of the Embargo of the United States on the Cuban economy. Cuban Quakers are sensitive to the impacts on all Cubans, Quaker and non-Quaker. Cuban Quakers attempt to soften the effects on the people in their local communities.
New England Yearly Meeting is aware of legislative proposals to end the Embargo and supports such legislation and urges their enactment.
- New England Yearly meeting accompanies our Cuban Quaker brothers and sisters and daily hopes and prays for their spiritual and earthly well being.

Minute approved, November 12, 2023, Providence Monthly Meeting

Minute approved, June 18, 2024, Southeast Quarterly Meeting of New England Yearly Meeting



NEW ENGLAND
YEARLY MEETING
OF FRIENDS
QUAKERS

Puente de Amigos Committee

Procedures for Approval for Visitors to Cuban Friends

This document summarizes the steps to be taken for approval of travelers from NEYM to Cuba through the Puente de Amigos process. Legal as well as spiritual aspects of the process must be followed for right order. Careful spiritual discernment is important. Puente Committee maintains several other more detailed documents which are equally important to the inter-visitation process.

1. Letter of interest from traveler to Puente Committee and request for clearness from monthly meeting (MM), including the spiritual intent of the journey.
2. Puente clerks inform the Permanent Board (PB) of the general information (meeting, timing, etc.) and request approval in advance of individual clearness and Puente approval.
3. Monthly meeting Ministry & Counsel committee (or other committee as appropriate) considers each traveler and if deemed clear, forwards to MM meeting for business. MM clerk forwards minute of approval and letter of introduction for each approved group to Puente Committee and to quarterly meeting(QM).*
4. QM (or clerk of QM) approves each traveler.*
5. Puente Committee further discerns clearness of each traveler and, if approved, provides orientation/advice to prepare for the trip.
6. Puente Committee seeks Cuba Yearly Meeting approval, formal invitation and visas for travelers.
7. PB clerk or presiding clerk of NEYM approves travelers, signs clerk's letter, creates transmittal letter(s) as needed for donations and forwards list of approved travelers to PB.
8. Upon their return, travelers return signed letter of introduction or travel minute to Puente Committee, MM, QM, and PB.

*Quarterly meeting approval is required only for those with a travel minute.

Approved by Permanent Board, September 19, 2019

To: Permanent Board
From Carolyn Stone, co-clerk Puente de Amigos Committee
December 7, 2024
RE: NEYM Travel Delegation to Cuba

From: Carolyn Stone Dec 6, 2024, 6:11 PM
TO: Rhblindo2, NiaDwynwen, Rebecca, Jeremiah, pbclerk@neym.org, Sara

Dear Susan,

I am attaching the Permanent Board minute of September 19, 2019 regarding approval of Friends' travel to Cuba. I'm sorry that this has been so confusing, and I think that we (Puente) need to take some responsibility for that.

Regarding documents you have the notice from me, as Puente co-clerk, advising Permanent Board that a group from Dover, Durham and Portland will travel in February. Later you have notice that the Puente de Amigos committee found these specific travelers clear to travel as representatives of NEYM to visit CYM. I see that we have neglected to give you the specific dates of travel. The group from Dover, Durham and Portland will leave on February 15 and return on February 24. It has not been our practice to provide Permanent Board with the letters of intent and minutes of approval from the monthly meetings. As you can see from the 2019 minute, the assumption is that the Puente de Amigos committee has gone through their own process before recommending travelers to Permanent Board. Our process includes a monthly meeting clearness process followed by a Puente clearness process in which potential travelers meet with people well-versed in the aspects of travel to Cuba. Permanent Board accepts our process. I hope that this clears up the confusion.

The other detail you lack is the dates of Bob Watt's travel. He will leave on February 20 and return on February 26. I believe that you also have our notification that Puente has found him clear to travel.

With this information Permanent Board should be able to approve these travelers and then have either the clerk of NEYM or the clerk of Permanent Board write the letter that refers to the regulation under which we travel. It will also be necessary to have a transmittal letter closer to the time of travel. The authorizes the travelers to carry a specific amount of money to give to CYM.

Let me know if you have further questions. I believe that you now have what you need for the upcoming Permanent Board meeting.

In the Light,
Carolyn Stone, co-clerk Puente de Amigos Committee

December 14, 2024

TOTAL FEBRUARY 2025 DELEGATION (BUT WITH SLIGHTLY DIFFERENT DATES) 11 TRAVELERS:

Dover MM and DQM	Feb 15 to Feb 24	Maggie Fogarty
Dover MM and DQM	Feb 15 to Feb 24	Elizabeth Keane
Dover MM and DQM	Feb 15 to Feb 24	Andrea Groft
Dover MM and DQM	Feb 15 to Feb 24	Harvin Groft
Dover MM and DQM	Feb 15 to Feb 24	Francis Groft
Dover MM and DQM	Feb 15 to Feb 24	Severino Groft
Dover MM and DQM	Feb 15 to Feb 24	Ananias Groft
Durham MM	Feb 15 to Feb 24	Kristna Evans
Durham MM	Feb 15 to Feb 24	Mimi Marstaller
Portland FM	Feb 15 to Feb 24	Maggie Fiori
Providence FM	Feb 20 to Feb 26	Robert Watts

December 14, 2024

Dover Friends Meeting

141 Central Avenue, P.O. Box 98, Dover, New Hampshire 03821-0098

Travel Minute for Elizabeth Keane

September 15, 2024

Dover Friends Meeting is united in recommending Elizabeth Keane to your care during her travels among Friends in Cuba Yearly Meeting. We have tested her leading to travel in ministry and recognize her call to travel among Friends as the Spirit leads, to join in fellowship, worship and prayer.

In her work as a pediatrician with immigrant and refugee families, Elizabeth has come to know their deep faith and resilience in the face of challenge. This resonates with the connection she finds in her own Friends community. She seeks to experience this connection in travel among and in sharing the life of the Spirit with Cuban Friends. To this she brings her medical training, her deep compassion and a desire to establish ongoing relationships with individuals and families in our sister meeting.

We commit Friend Elizabeth to your prayerful care and nurture during her time among you.

Approved by Dover Friends Meeting, September 15, 2024

_____, clerk

Endorsed by Dover Quarterly Meeting, September 29, 2024

_____, clerk

Endorsed by Permanent Board of NE Yearly Meeting, December 14, 2024

_____, clerk

Dover Friends Meeting

141 Central Avenue, P.O. Box 98, Dover, New Hampshire 03821-0098

Travel Minute for Andrea and Harvin Groff
and their children, Francis, Severiano and Ananias

September 16, 2024

Dover Friends Meeting is united in recommending Andrea and Harvin Groff and their children, Francis, Seve and Ani to your care during their travels among Friends in Cuba Yearly Meeting. We have tested their leading to travel in ministry and recognize their call to travel among Friends as the Spirit leads, to join in fellowship, worship, prayer and play.

From an initial urge to connect with Holguin Friends over WhatsApp, Andrea and Harvin have experienced a growing leading to deepen this connection, to meet in person and sit at the same table together. They have sensed a richness in the faith of Holguín Friends and seek to learn from this and to bring this learning back to Dover Friends. They have felt this to be a family leading. Francis, Seve and Ani are active participants in Children's Meeting at Dover, bringing their energy, creativity and joy to the meeting community. Andrea and Harvin bring a deep and active faith, fluency in Spanish and a history of study and engagement with the history and culture of Latin America.

We commit Friends Andrea, Harvin, Francis, Seve and Ani to your prayerful care and nurture during their time among you.

Approved by Dover Friends Meeting, September 15, 2024

_____, clerk

Endorsed by Dover Quarterly Meeting, September 29, 2024

_____, clerk

Endorsed by Permanent Board of NE Yearly Meeting, December 14, 2024

_____, clerk

Dover Friends Meeting

141 Central Avenue, P.O. Box 98, Dover, New Hampshire 03821-0098

Travel Minute for Maggie Fogarty

September 16, 2024

Dover Friends Meeting is united in recommending Maggie Fogarty to your care during her travels among Friends in Cuba Yearly Meeting. We have tested her leading to travel in ministry and recognize her call to travel among Friends as the Spirit leads, to join in fellowship, worship and prayer.

This will be Maggie's second trip to Holguin Meeting, having traveled among you in 2017. She looks forward to building on the beginnings of that journey, to more fully live into and more effectively sustain the bridge of love that will nourish our two communities of faith and our shared journey as Friends. Maggie brings her experience of earlier travel, her fluency in Spanish and a sustaining faith.

We commit Friend Maggie to your prayerful care and nurture during her time among you.

Approved by Dover Friends Meeting, September 15, 2024

_____, clerk

Endorsed by Dover Quarterly Meeting, September 29, 2024

_____, clerk

Endorsed by Permanent Board of NE Yearly Meeting, December 14, 2024

_____, clerk

From: dhumphries@igc.org

Oct 21, 2024, 8:19 AM

Dear Friends,

While Quaker process sometimes moves slowly, we have united around the attached letter/final report.

We are sending this letter to Hartford Meeting, and I will be requesting a clearness committee from Albuquerque Meeting as I move forward with support for my ministry here.

With much gratitude for the years of care, nurture and support I have received in New England!

Debbie
860-904-8428
331 Riley Road, Estancia, NM

Report to
Albuquerque Monthly Meeting
Hartford Monthly Meeting
CT Valley Quarterly Meeting
New England Yearly Meeting
Albuquerque Monthly Meeting
Laying down the New England based Ministry and 2019 Travel Minute of Debbie Humphries

September 2024

Dear Friends,

We are recommending that the ministry and travel minute of Debbie Humphries under the care of Hartford Monthly Meeting and New England Yearly Meeting be laid down.

In October 2004, Hartford Monthly Meeting (HMM) first endorsed a travel minute for Debbie. This minute was endorsed by CT Valley Quarterly Meeting in February of 2005, and also endorsed by Permanent Board of NEYM in May of 2005. HMM renewed the travel minute in 2006, CT Val QM endorsed the new minute in May 2007, and PB endorsed the new minute in June 2007. HMM renewed the travel minute again in 2019, and it was endorsed by PB in November 2019. Since that time, Debbie has reported regularly to HMM, most recently in a report presented to HMM meeting for business in April 2022, and HMM has continued to reaffirm the life of her ministry. Following her report in 2021/2022 HMM reached out to Albuquerque Monthly Meeting (AMM), where John and Debbie currently worship, and invited AMM to appoint one or two members for the committee. AMM appointed two members in 2022, and the joint committee has met regularly since that time.

The discernment of the committee is that it is time to lay down the New England oversight and support of the ministry, and to instead encourage Debbie to reach out to Albuquerque Monthly Meeting and Intermountain Yearly Meeting for support in discerning what is next. She will be requesting a clearness committee from Albuquerque Monthly Meeting, and together they will listen for the current shape of the ministry Debbie is called to.

We are grateful for the years of faithful and tender support for this ministry from Hartford Monthly Meeting, CT Valley Quarterly Meeting and New England Yearly Meeting, as well as the more recent support from Albuquerque Monthly Meeting.

With this request we send our loving greetings,

Debbie Humphries
Cruger Philips (Nov 2016 to present)
David Thompson (February 2018 to present)
Mary Nakigan – Albuquerque Monthly Meeting (September 2022 to present)
Rob Pierson – Albuquerque Monthly Meeting (September 2022 to present)

Kathleen Wooten
Lawrence Meeting
Ministry Report
Winter 2022-2024

Dear Friends,

Thank you for the opportunity to share this brief news. I continue to be led to travel in Gospel Ministry, primarily among Friends in New England. My shape of travel has changed considerably in the past few years, as I've balanced time away from home with raising a teen/young adult and various work schedules. Much of my current travel involves simply visiting and worshipping with Friends during their regular weekly worship time.

In the past two years I've been blessed to visit with Friends at the following meetings including(not a complete list): Gonic, Dover, Concord, Souhegan, Amesbury, North Shore, South Shore, Cambridge, Yarmouth, West Falmouth, New Bedford, Allen's Neck, Westport, Smithfield, Providence, Worcester, Middlebury, Putney, Champlain Island, Burlington, Monadnock, Mt Toby, Northampton, Portland, Durham, Vassalboro, Brunswick, Vassalboro Fall Gathering, and various Quarterly Meetings. Although I can provide a basic list, each visit has its own opportunities and learnings for me. I have also found it helpful to participate in the YM monthly meeting leadership zoom calls, where I hear from various Friends about the conditions of their meetings. That has often provided a helpful nudge in discerning where to visit next.

There have been some overarching themes I have heard while traveling - it seems helpful to share them here.

Many meetings are still "coming back" from COVID changes. While some meetings have adopted a permanent zoom/hybrid option for worship, others have returned (or just continued) in an in-person worship offering. Often, Friends ask me about the use of technology in other meetings. What does geography mean anymore in terms of attendance and membership? How does local participation in a meeting (as defined in our Faith and Practice) change in light of folks living in places further away from our meetings' physical locations? The meetings that seem most easy with their selected mode of gathering have thought intentionally and practically about their meetings' needs and capacities.

Meetings I have visited vary widely in levels of attendance and membership. While some meetings will share with me that they feel "small" - I often see a consistent group of faithful people showing up to hear God's call in their lives. Further efforts to grow or to attend to newer members may seem small, but also have a long lasting impact. Some larger meetings are experiencing a new phase of growth and attendance surge. My learning in this is that individual experiences vary widely!

When I visit I often ask a simple question, "how is the Spirit with Thee and your meeting?". I hear about efforts of outreach, in the local community, peace witnesses in local community,

book groups and spiritual sharing opportunities among Friends. I hear about shared opportunities with neighbor meetings, and shared work among Friends in Quarterly Meetings. I hear of longing for more children and families attending, or more time in fellowship in simpler lives. I hear of concerns about an aging population, maintenance of meetinghouses sometimes becoming a burden, wonderings about the longevity of our meetings beyond this generation. Comments are often reflections of hoping for trust in possible abundance, rather than overwhelming deficits. This Divine Hope that I encounter so regularly is a comfort to me.

Meetings often have a very basic or quite limited knowledge of the process of traveling with a minute of service from a local meeting. There is often a basic need for me to explain what I am doing and “what that piece of paper is” - but I am encouraged by the grateful way that any letter from my meeting is received. To present a letter from my own meeting, which folks may not have even been aware of, often becomes a wonderful gift as I say “I bring greetings from your Quaker family/neighbors from afar”. We want be connected. It is a joy to hear of other companions in the work of Friends. Travelers need *people to travel to*. I have found an abundance of kind and faithful Friends to visit with, over and over again.

Another great help to me is the occasional organized gatherings of Ministers organized by Brian Drayton and Noah Merrill. Hearing the experiences of other travelers, whether they are similar to mine or not, help me to learn more about the spiritual condition of our Yearly Meeting.

In the next year, I hope to travel more intentionally with others. In my travels I have begun to listen for others, experienced or new, who might present an interest in traveling with me. Early on in my travels (I have carried some sort of a travel minute since 2011), I tended to focus on meetings in one area or quarterly meeting. That gave me a deeper sense of a shared experience based on geographical locations and shared work. As my current work and home life schedule continues to change (with a daughter now in college and remote work) I suspect it may be easier to travel again in those ways. As we ask the permanent board to “refresh” my travel minute (now indicating a new clerk) I am reminded that this ministry is not mine to do alone, and look forward to continued unfolding of this work in my own local meeting.

In faith and service

Kathleen Wooten
Lawrence Meeting

Twelfth Month, 5, 2024

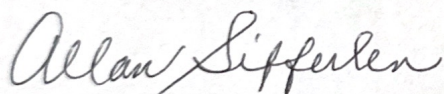
Allan Sifferlin, Clerk
Lawrence Monthly Meeting of
Salem Quarterly Meeting of the
New England Yearly Meeting

To Friends Everywhere,

Kathleen Wooten is a member of the Lawrence Monthly Meeting of the New England Yearly Meeting. Kathleen travels in the Quaker tradition of gospel ministry. She holds a concern for fostering wider community and deeper relationships among meetings and between Friends. In her travels, Kathleen is frequently led to visit in what early Friends called "Opportunities" - occasions of unprogrammed worship outside the regular gatherings of Friends at Meeting for Worship. Kathleen seeks to discover and encourage the Life that calls to us within our covenant communities.

We, Friends of the Lawrence Monthly Meeting, support Kathleen's travels in worship and fellowship. She is a comfort and joy to her home meeting, and to the many Friends she visits throughout much of the country. We commend Kathleen to your Christian care and Friendship.

Signed at the direction of and on behalf of Lawrence Monthly Meeting,



Allan Sifferlin, clerk
Lawrence Monthly Meeting

Message #5. Kenya- Travels in Kenya and Thanksgiving - Nov 21-Dec 1, 2024

When I get caught in rain storms during piki rides, we stop under the shelter of a local shop and wait for the rain to cease or lessen before finishing the journey. I get off and go by foot across areas on the road that are badly washed out or dangerous. On Thursday the 21st, I went to Malava on my way to see Getry Agizah at her home in Matsakha. I found Getry at a meeting in Malava, so met there instead, to make plans for the group of women who will be visiting Tanzania USFW next month.

Early on Friday the 22nd, Agneta and I went by piki to Butali and met Getry Agizah who drove us to Kaimosi for Graduation at Friends Theological College. We picked up Roselyn Mutsami on the way, who was receiving her advanced diploma in chaplaincy. It was a joy to see Ruth Sitati, the chairman of FTC Board leading the procession. Everyone was bedecked in colorful robes, some of which had been donated to me to deliver there. While waiting for the guest speaker to arrive, the other guests planted a tree, and then showed us guests the biogas digester that was recently installed. There are three ways the college is dealing with climate change- using biogas instead of cutting the beautiful trees of the forest, planting more trees, and using solar power for electricity. The main speaker was a minister of the county for environmental concerns, which pleased me, as one who received a MS degree in Environmental Education many years ago. I was invited to sit in the shelter for invited guests. John Muhanji led the commissioning of the graduates at the end of the program.



Ruth leading procession



Biogas digester



Happy Roselyne

Agneta, Roselyn, and I then spent the later afternoon and evening at Margaret Amudavi's house. Rosina Lepario also stopped by after her daughter had just finished at Kaimosi Girls HS. Since Roselyn and Rosina had missed the QW Team workshop, we had fun catching up. We also phoned Janet Mulamu, and Pamela Ngoya who had missed due to major illnesses.

On Saturday, I met with several Sunday School Teachers to get feedback about QREC Africa from some enthusiastic Sunday School teachers. Roselyne and Christine will visit the Uganda Sunday School Conference later in December.



Left to right:
Agneta Injairu
Roselyne Amugune
Christine Khamati
Josephine Sitati
Henry Shivachi

Roselyne, Agneta, and I then travelled back to Kakamega to Quick Mart grocers. Was grateful that Roselyne met a neighbor who offered a lift to Lubao, and Agneta and I discovered one of our regular piki drivers from Kalenda at the same store, so we travelled safely, despite the rain.

Sunday, Agneta and I went by pikis to Namirama Friends Meeting. It was fun to return to one of the villages where I lived for five years in the late 1970's, as headteacher of Namirama Girls Friends HS. Found one one of the old staff still alive in the village, and a good number of others who knew us at the local meeting for worship. I was interested that at the gate of the school, they listed some of the Quaker values, but were missing Peace, Integrity, and Stewardship of the earth! (Might have a non-Quaker heading the school at present)..



Walumoli and Agneta at new gate.



They list equality, tolerance, simplicity, and love

On Thanksgiving Day, I cooked up a special meal for Agneta and her family and the next day did the same for Elizabeth and her family. (a way to give my hosts a break from cooking every meal). It included turkey and green beans (both not common in Kenya), plus stuffing, cranberry sauce, pumpkin (winter squash) and Sweet potatoes.. Agneta also invited in several leaders of the local meeting. Then Haggai, their eldest son suddenly arrived from Thika, He is a land lawyer, and had had to come to western Kenya for his client's court case. Spending time cooking in others people's houses was a good change of pace from all the travelling I had been doing.



It poured rain as we gathered.



A few of those who enjoyed the feast

This past weekend, Agneta and I went to Lirhanda. The Kenya National Sunday School Teachers Conference was being held at my old school. I found the headmistress and encouraged her for repairing and improving

the school buildings, as well as displaying the correct list of Quaker values. However, the old mission house where I had lived two years was in terrible condition. Grass growing on the roof, doors and windows broken, someone had been having campfires on the verandah making the place black and smoky, and inside we found all kinds of books and documents thrown all over the floor. I encouraged the younger people who are working on gathering materials for the new Africa Archives to spend some time, seeing if there were any archivable materials that could be salvaged, while the church properties are neglected due to fights over leadership..



School entrance

campfire on Veranda

Trashed books/documents

Grass growing on roof.

Then we went to home of late Matayo Lungaho, older brother of Thomas Lungaho. Matayo was trained by early Friends to be a mason, and his many buildings were built well and still standing. His sons were excited to see us after fifty years and welcomed us warmly. His sons had built a two-story modern house, which was a pleasure to sleep in. This morning, we visited Madioli and Lihovero Friends Meetings and shared about the archives work. Madioli was mostly older people who had silence and prayer and then worshipful singing of the old familiar hymns. Lihovero was full of youth with a keyboard and oud choruses. Then we interviewed an older man who was eager to see us. He suddenly realized that I was the one called "msbeka" (their pronunciation of Miss Baker). In African tradition, children are often given names by their parents/grandparents after people important in their history. I even found a girl in Madioli named "Beka" after me!



New and old house of Matayo Lungaho



Fred interviewing William Mwita



Namesake (Beka)

I will be travelling to Tanzania USFW Conference this week. I plan to go with a Tanzanian Friend who escaped early marriage in Tanzania, and came to Kenya, graduated from FTC and married a fellow student in Kenya. That long journey can always use prayers. In gratitude,

Marian

Informational Update: Sessions Visioning Process

December 2024

Submitted by: Nia Thomas, Program Director (Nia@neym.org)

Background

At Sessions this summer, Friends approved embarking on a year-long consultation and discernment process to re-envision our annual Sessions. Through informed dialogue, reflection, and worship we hope to re-align, revitalize, and “right size” Sessions to reflect current needs and resources. This is an opportunity to reflect on the heart of our relationship as Friends in New England as well as the particular role of corporate discernment in the lives of Friends. You can find more information about this process on our website at <https://neym.org/sessions-visioning>.

Updates

The Sessions Visioning process is moving forward and still following the plan and timeline affirmed at Sessions. We are now in the final month of the “preparation” season which has involved two main components: 1) Sharing about this process and inviting local meetings and others to consider hosting a Listening Group this winter; 2) Preparing background materials so that Friends enter into Listening Group conversations with useful context having been provided in a clear and accessible way, an undertaking many Friends have been helping with this fall.

In terms of outreach to local meetings, I am pleased that many meetings have responded saying they are interested and able to offer a Listening Group session this winter. In addition, a number of these meetings have also offered to extend the invitation to area Friends from smaller neighboring meetings. Some Quarterly Meeting clerks have been in touch either about the possibility of offering a Listening Group session for Friends in their quarter or to help with

connecting meetings in pairs and small groups regionally. In addition, I have met with youth program coordinators to adapt the Listening Group plan in age appropriate ways so that youth retreat participants can participate in the process with peers in their age group at upcoming winter retreats. All Listening Groups conversations are expected to take place between January 1 and April 1 in preparation for the April 12th Visioning Day which will be an opportunity for representatives from each Listening Group to come together reflecting together on the notes from all the Listening Groups.

Another update: Both directly connected with the Sessions Visioning process and in response to a wider desire among Friends to explore the practice of corporate discernment more deeply, instead of a traditional Living Faith this spring we will be offering Discernment Discovery Day. This gathering, taking place March 15th at Moses Brown School in Providence, is an experiment in interactive, all-ages religious education and exploration. Although most of this gathering will not directly respond to the specific questions before us regarding the future shape of Sessions, it will bring many Friends together for dialogue and mutual refreshment about what is at the heart of corporate discernment in our living tradition. As the report to Sessions regarding Sessions Visioning said, *“While it is necessary to make decisions regarding the model or shape of Sessions going forward, there is a need for particular reflection on how our practice of corporate discernment can deepen and enrich the lives of Friends across New England.”*

Support sought

This broadly participatory and complex consultation and discernment will require much effort in the coming months. As you are led and able, here are ways to support a healthy process:

1. **Connecting with your meeting:** If your meeting has not yet responded to the invitation to host a Listening Group this winter, I could use help with following

up with local meeting clerks. Sometimes our role rosters from meetings are out of date or messages get lost in the shuffle with so much coming in for some clerks. If you aren't sure if your meeting has responded, linked [here](#) is a list of meeting responses so far.

- 2. Messaging:** A big hope with this process is that we will hear a healthy mix of perspectives, specifically we will hear from Friends who participate in the current model of Sessions and those who do not. Still, for many Friends who don't attend Sessions when they hear that NEYM is re-envisioning Sessions, they assume the conversation is not for them or that what we are trying to do is essentially market testing. Please help counteract these assumptions. As your local meeting announces its Listening Group opportunity this winter, please help to encourage Friends who don't currently participate in Sessions to be part of the conversation. What I hope Friends hear is "This is a conversation about how our Yearly Meeting's practice of corporate discernment and use of limited resources can most meaningfully contribute to the spiritual thriving of Friends in New England. We'd love to hear your perspective."
- 3. Conversation partners:** We are still looking for a few more conversation partners, notetakers, and elders who may be able to visit Listening Groups including for youth and parents. Fill out [this interest form](#) or email me (Nia@neym.org) if you are interested.
- 4. Discernment Discovery Day:** Are you feeling led to support the program planning or the day-of hosting for Discernment Discovery Day on March 15th? We are seeking Friends with interest in hosting, greeting, logistics support, song-leading, program planning, eldership, children's ministry and childcare. Email Events Coordinator Elizabeth Hacala (events@neym.org) to let us know if you'd like to join the team helping this event come alive.

Informational report to Permanent Board

December 2024

Meeting Care Day

Submitted by Nia Thomas, Program Director (Nia@neym.org) and Elizabeth Hacala, Events Coordinator (events@neym.org)

We held our third Meeting Care Day event on November 16, 2024. Meeting Care Day is a day-long in-person gathering, specifically focused on service to one's local Quaker meeting or community. The event is centered on training and consultation, with space for worship and informal connection-making. This year the event was held at the Friends School of Portland in Maine which is a wonderful site for such a gathering. Because Meeting Care Day is an in-person only (not hybrid) event, we take care to rotate the location from year to year so the event is more easily accessible to Friends from different meetings each time. This was the first time Meeting Care Day was held in Maine.

The workshop topics for Meeting Care Day arise from areas of interest for local meetings named during the June *Meeting for Listening*. This year, we were able to offer four workshops:

- *Nurturing Eldership* (led by Janet Hough and Bruce Neumann)
- *Pastoral Care* (led by Noah Merrill and Patti Muldoon)
- *Quaker Group Discernment* (led by Jackie Stillwell and Nia Thomas)
- *Best Practices in Financial Stewardship of Local Meetings* (led by Lyle Miller)

This was our largest Meeting Care Day yet with sixty-three Friends participating coming from twenty-four local meetings plus the Friend School Board. It was especially exciting that there were eleven Friends in attendance who had never participated in an NEYM event before. In addition there were a number of carpool groups of Friends from meetings traveling to the event together. Based on evaluation responses, the most common ways Friends heard about the event were via verbal announcements at their local meeting (thank you, Friends!) and via the NEYM monthly newsletter.

Throughout the day, conversations were enriched by bringing together Friends newer to service within their local meeting and Friends with decades of experience; Friends from small meetings and those from larger ones; Friends in rural areas along with those in urban and suburban settings. Both the unique mix of Friends and the ways Friends supported each other's participation in the event added to a warm and energetic atmosphere.

Formal and informal feedback from participants was consistently positive, with participants remarking that the focus of the workshops provided an opportunity they had not found elsewhere. Of course, the most valuable feedback will be the growing ripples within meetings over the coming months.

Although in-person events require more resources and preparation than online-only events, Meeting Care Day is a relatively “light lift,” requiring about two percent of the staff hours needed for Sessions, small direct costs (in part due to the generosity of the Friends School in offering us a low rate), and no recruiting challenge—Friends generously volunteered for for all the support needed to make the day run smoothly and feel well held.

We plan to offer this event again next fall in a different part of New England.

From: Sally Farneth, NEYM representative, Portland Friends Meeting

A Brief Report from Friends General Conference Central Committee Held October 17-19 in person and by zoom

I have printed copies of every handout that was sent to participants, both by email and snail mail. I attended sessions on Friday and Saturday, except for the Saturday evening session as it was my son-in-law's birthday party.

Thursday evening: Barry Crossno gave his General Secretary's Report complete with slideshow. (It was recorded). FGC like so many other Quaker institutions, and meetings is going through challenging times because of COVID's impact, both in finances and shrinking membership. The focus of his presentation was what do we do now? FGC's work will focus on Visibility and Outreach. The former will be addressed with a self-reflective process, as done by Friends Council on Education, and other well-known Quaker Committees.

Friday Plenaries: Sequence was changed from printed agenda.

General Secretary's Report:

Barry reported that while the Gathering at Haverford was a positive experience for many, it was difficult for some and was challenging/exhausting for staff, and way over budget. \$178,000. In excess. Check-in on Sunday and Monday was the most difficult. As one who has attended many Gatherings since childhood, I would agree despite hard work by the staff, it was not as smooth sailing as others I have attended. We had 1045 total participants (below the anticipated number).

Long Range Conference Planning Committee reported that the Gathering at Haverford was challenging for the staff and some attenders. Sunday and Monday registrations were difficult, the lack of some of the usual paper notices was challenging because not all Friends could deal with the online information. *(As someone who has worked the Info desk for years, I can affirm that statement!)* The Gathering cost FGC \$178,000 in excess of the budget. We are fortunate to have reserves to cover the excess. However, there will be an online gathering in February 1st-9th. A Spring Whose Waters Never Fail. It will be structured so that people can participate as their schedules allow. In the summer of 2025, there will be a Young Adults and Youth Gathering July 2-6 in Michigan, details to follow. LRC is exploring a regular Gathering for 2026.

Committee on Nurturing Ministries reported on their work as 3 combined subcommittees:

- Many Hands Make Light Work: FGC invited Friends aged 13-19 to a workshop on Quaker decision-making.

- Activities for Friends of Color and Their Families.
- Weekly worship for Friends of European Descent doing anti-Racism work.
- Sparklers Working Group.
- Care of Central Committee
- FREE: Committee for Racial Equity and Education is formally known as the Diversity Committee that seeks to help FGC live into its major goal #4. A minute was put forth to be recognized as a standing committee.

Publications reported that they brought in \$17,600 in net sales at the Gathering and \$52,000 total to date. One of the top sellers is Phila. Yearly Meeting's Faith and Practice which FGC is now producing. The bookstore, no longer bricks and mortar, has reduced its inventory, and directs seekers to Pendle Hill for pamphlets and other sources. Publications also has the ability to print books on demand, so a limited investment in stock helps the bookstore to come in \$18,000 under budget.

Personnel Committee: Frank Barch reported that staff receives annual training using free programs about the concerns of harassment. One person, appropriately not identified, is no longer working for FGC.

FGC Yearly Meeting Visitors Report: Janice Domanik explained what it is. Many YM's have become more comfortable with Hybrid meetings. There are many common topics: not enough money to sustain them, not enough volunteers, and changing how they do things to account for lack of volunteers.

Requests to FGC:

- How to help newcomers.
- How to hold and follow Quaker process
- How to help friends feel the closeness of the Spirit
- How to feel the closeness with the community of Friends when living in an isolated area.
- Help with unresolved issues from decisions that were made.

Report from Friends Meeting House Fund:

50 Requests for funds are, many in the \$5000 range – will be seasoned in December.

- Roof repair
- Heating and air conditioning (HVAC)
- Accessibility issues such as ramps and elevators
- Energy efficiency such as solar panels and insulation
- Technology for remote participation

Spiritual Deepening Report: Rachel Ernst Stahlhut reported FGC received a \$60 K Shoemaker grant in support (2023-24).

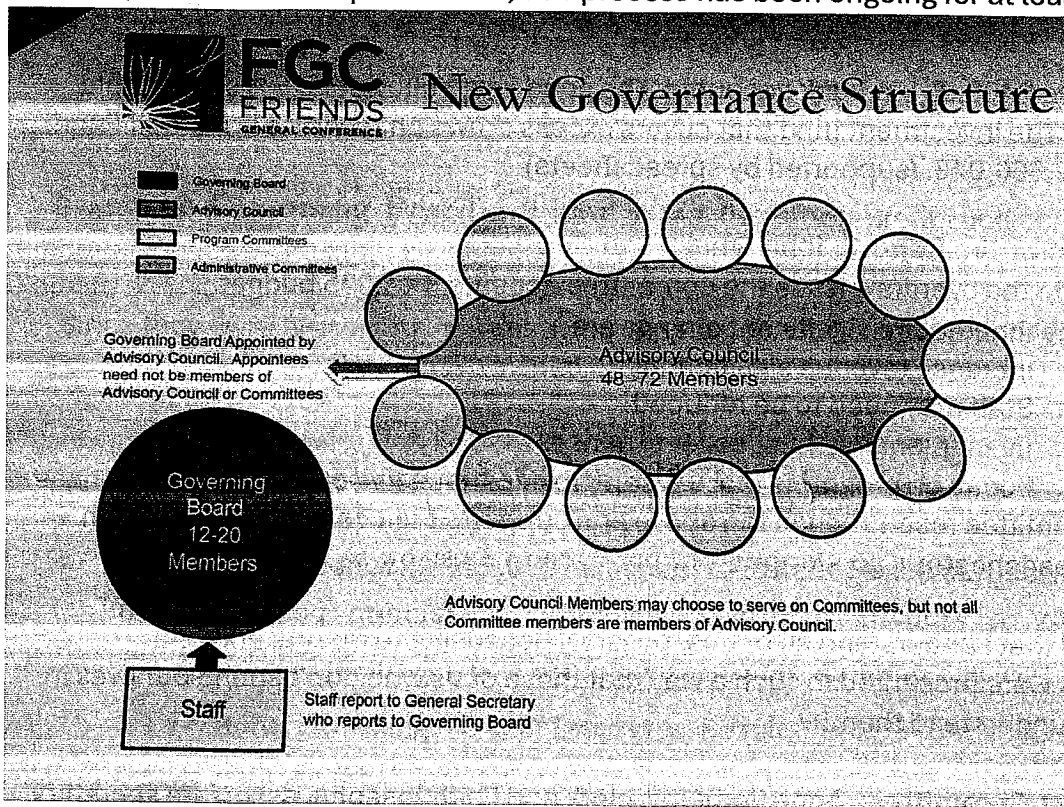
- They continue to offer eRetreats

- Monthly Gatherings: GenX Quakers , Newcomers & Seekers, Poetry as a Spiritual Practice, and Neurodivergent Friends Discussion groups.
- Upcoming Sessions: (my suggestion follow their page on the FGC website for updated information)

Evaluations Committee: is extremely detailed! It offered a proposed minute to Central Committee.

- Lay down the current Evaluation Working Group.
- Establish a committee or group to implement recommendations of the Institutional Assessment.
- Continue to support and encourage the anti-racism work with FGC affiliate Monthly and Yearly Meetings.
- Work closely with the Finance Committee
- Phases 1-5 as delineated in their report.

Here is a picture of the new proposed Governance Structure. As you can imagine it generated many questions and concerns. The report is an Interim one with more details to be worked out in the coming months. As always there were several people who didn't like it. However, as Frank Barch pointed out, this process has been ongoing for at least a decade.



Governance Board is the Legal entity of FGC.

It will oversee staff, treasurer, presiding clerk, recording clerk. It will be made up of persons color, LGBTQ, under 36 yr. old and represent all groups of constituents. People may have skills in development/fundraising, finance and law.

Rashid went on to create charts that showed the growth from 2022 to 2024. *If you like to read positive information, ask Rashid to send you the full report. As one who sees FGC on Facebook and gets his emails, I know this all is true.*

Approved Saturday PM thanks to Anne Collins who shared the information.

1. Request for Friends for Racial Equity and Education (FREE) to become a recognized committee — approved
2. FY25 Budget: — approved
3. Five-year Budget Scenario — not a plan but a hoped-for outcome, adapted as time happens — Approved
4. Minute (36-24) Outreach - Extracts. Make outreach an FGC priority. —Staff (Rasheed) can be assigned more staff time to Outreach
5. Appoint a new standing Committee for Outreach and Visibility. — approved
6. (38-24) Governance Working Group - Extracts. — extend working group to finish their task. Allow plans for implementation to come to next Central Committee.

In Peace,
Sally Farneth,
Sparklers Working Group
Portland Friends Meeting

RUTH HAWKINS
MEMORIAL MINUTE
Northampton Friends Meeting

Ruth Ann (Elsaesser) Hawkins was born in Paterson, NJ, on October 25, 1923, and died on October 10, 2023, fifteen days before her 100th birthday.

Ruth's formal education included an undergraduate music education degree with a German minor at New Jersey College for Women in 1948. She began her professional career teaching music to all grades in Atlantic Highlands, NJ. She was an accomplished violinist, playing in several orchestras and string quartets. During the summers, she directed a Girl Scout summer camp. Wanting to grow in her professional development, she attended the graduate program in social work at New York University. During this time, she attended a Fellowship of Reconciliation conference at the Westbury, NY, Quaker meetinghouse. Here, she met her future husband, Bruce Hawkins, who was an instructor in physics at Yale.

Ruth and Bruce were married on June 3, 1957, and moved to Oberlin, Ohio. Ruth worked as a clinical social worker in Elyria and gave birth to two daughters, Judith (Judy) and Patricia, born in 1959 and 1961. For many years, the Hawkins family enjoyed sailing, with the ultimate experience being a cruise on a square-rigged ship in the Leeward Islands in 2010. Other family activities included a love for the outdoors and singing Girl Scout songs, folk songs, and holiday carols, which Ruth accompanied on the piano.

Ruth grew up Presbyterian, and while in Ohio from 1957 to 1961, Ruth and Bruce were Methodists but participated in activities associated with Oberlin Quakers.

Ruth and Bruce settled in Northampton in 1961, when Bruce received a position in the Physics department at Smith College. They started attending the Mount Toby Friends Meeting, with Ruth becoming a member around 1965. A group of Quakers in Northampton, MA, became a worship group under the care of Mt Toby in 1991. The first meetings of the worship group met in Ruth and Bruce's living room. They were among the founding members when the worship group became the Northampton Friends Meeting in 1994. Ruth was less interested in Quaker theology or mysticism but grounded in instinctual respect for others, working tirelessly for peace and justice.

Once both of Ruth's daughters attended preschool, Ruth was employed by the Holyoke, MA, YWCA and organized several annual Peace and Social Justice High School Conferences at Elms College. She was later employed as a school adjustment counselor in the Northampton, Goshen, Westhampton, and Southampton, MA, school districts. She introduced a Personal Safety Curriculum in the late '70s and '80s, which helped children recognize and reject inappropriate

attention. She led Parent Education classes based on Alfred Adler's ideas, finding his perspective more community and family-oriented than other early psychological thought. She also utilized her social work skills within the Quaker meeting, empathetically supporting parents with kindness and integrity.

Ruth lived her faith, led by her Quaker spirituality and tenacious optimism. She let her life speak through continuous outreach, organizing, and activism. The core of her spiritual commitment evolved while coming of age during World War II. Having both Protestant and Jewish German relatives, she identified with the profound horror and senselessness of war. In 1948, she participated in a youth hostel group that traveled through post-war Germany, observing the devastation of war. After leading several hostel groups through North America, North Africa, and Western Europe, she served on the board of American Youth Hostels. She filled a seat vacated by Norman Rockefeller Jr, who said, "It's in your hands now, Ruth."

In the late 1950s and early 1960s, Ruth was a volunteer recruiter for the Women's International League for Peace and Freedom in Ohio. Upon moving to Northampton, she revived the local chapter and recruited Frances Crowe to follow her as president. Ruth also co-founded the thirty-year-old and still vigorous Northampton Peace Vigil, where she would hand out leaflets on the cold and sunless side of the street.

During the late '60s and early '70s, Ruth and her daughter Patricia attended anti-Vietnam war protests at Westover Air Force Base. On one occasion, Ruth was arrested and detained for blocking the gates with the encouragement of her daughter by her side.

In the mid-80s, Mt. Toby became a Sanctuary Meeting, welcoming two undocumented refugees from Guatemala. Later, other family members came to join the original two. The support committee included members from many local religious organizations, and Ruth became one of the most active members. Twenty years later, when the last refugee obtained a green card, Ruth was still actively engaged with the family. This family viewed Ruth as a "most generous, generous person." The youngest family member, a son, regarded Ruth as a grandmother and was a pallbearer at her burial.

Ruth was a long-time member of the Mt. Toby Peace and Social Concerns committee and an active participant in the Western Massachusetts American Friends Service Committee. Along with Frances Crowe, also a member of Mt. Toby, Ruth influenced the meeting by keeping matters of peace and justice at the forefront.

Ruth served on several marriage Clearness committees, including for two women in 1991 at the Mt Toby Meeting when same-sex marriages were still not legally sanctioned.

Ruth spent countless years with the organization of Social Workers for Peace and Justice (SWPJ). She edited the newsletter, served on the state board, and helped students organize an annual high school conference sponsored by SWPJ.

In her retirement, she continued activism with the Northampton peace vigil and sang with the Raging Grannies. On one notable occasion, just before a congressional vote on the Iraq war, the Raging Grannies sang in front of Congressman Neal's home; he came out and conversed with the group, not making any commitment regarding how he would vote. Two days later, he voted against the war.

After years of receiving Bruce's loving care in their home, Ruth spent her twilight months at the Atrium in Agawam, supported by Bruce, her daughters, and the Northampton Friends Meeting. She was buried at Mt. Toby, surrounded by many old and new friends.

Ruth is sadly missed by those who had the privilege of knowing her. She was a beloved member of Mt. Toby and Northampton Friends Meetings and throughout the Pioneer Valley.

Approved by Northampton Friends Meeting September 8, 2024

A handwritten signature in cursive script that reads "Becky Jones". The signature is written in black ink and is positioned above the printed name.

Becky Jones, Clerk

Accepted by Connecticut Valley Quarterly Meeting on October 5, 2024

Muriel Farrar
January 8, 1949–June 16, 2023

Every person who contributed to this minute used the same words to describe Muriel: kind and gentle.

Also: thoughtful. Muriel made sure we had snacks for hospitality after meeting. Muriel made sure we had a seasonal wreath on the front door, made sure we all got some of the snowdrops from Shirley Leslie's home, made sure there were flowers in the meetinghouse yard. She was ready with a hug, an offer of help, a small gift. She could show up unexpectedly on your birthday with food from Taco Bell and a small cake—with candles!

Born January 8, 1949, in Keene, NH, Muriel earned her Master of Education at the University of New Hampshire and taught 1st and 2nd grade at Hilltop Elementary School in Somersworth, NH. She later served as Assistant Principal at Milton Elementary School and dedicated her time to teaching students studying for their GED and HSET at the Strafford County Jail through Dover Adult Learning Center.

Muriel was much loved and valued in our meeting. She served as clerk for several years, including taking over as pastor for a time after Gonic's part-time pastor stepped down. Muriel took on so much more than the traditional clerk's role. She took on tasks large and small to care for both our building and our small community of Friends by providing hospitality, ensuring repairs were completed, and much more. In addition, she served as liaison to the Greater Rochester (NH) Interfaith Council, coordinating the annual CROP walk for hunger relief and hosting interfaith services. She helped to organize an ecumenical Women's World Day of Prayer service which was prepared by a sister meeting in Cuba. Muriel was active in USFW, served as treasurer for Dover Quarter and as a member of the Yearly Meeting Finance Committee, including a term as clerk.

Toward the end of her life, Muriel suffered with dementia and was not able to attend meeting. We miss her gentle presence, her loving messages in worship, her singing, and so much more. During her memorial meeting we learned from her friends and family the many other ways that Muriel is missed.

Muriel is survived by her husband, Don Foster; her daughter, Alaysha Duncan; her grandchildren, Khairi and Ka'Marah; and her sister, Judith Glidden.

Approved by Gonic Monthly Meeting, July 14, 2024

Accepted by Dover Quarterly Meeting, September 29, 2024

Memorial minute for John Preston:

December 15, 1926 - March 6, 2023

John Preston was a big man, with an even bigger heart and spirit.

The youngest of three brothers, John grew up in Wilbraham, Massachusetts, which was then a country town. He spoke fondly of being raised by the whole village and embraced by the community. His early education was in a three-room school. In the Depression era young people sought jobs beyond their family chores. John worked as the janitor of the Congregational church and loved the privilege of ringing the church bell on Sunday morning. He also cared for an elderly couple, bringing them groceries and firewood and checking on their welfare.

After graduating from high school in Springfield, John went on to Wesleyan University and then to Andover Newton Theological Seminary. He was ordained in the Congregational Church and moved to North Dakota, where he served three small rural churches. He loved the people and the open country, often visiting in barns when he made pastoral calls. After ten years in pastoral ministry, he was a campus minister at the University of North Dakota for the next decade. Then came ten years of high school teaching, finding engaging ways to present lessons in history and English, plus directing school plays. The next decade was as director of the Foster Grandparent Program, working with seniors and special needs children. Then came the great leap back to New England to work at Woolman Hill in Deerfield, where he and his wife Mary Ellen shared the great variety of tasks entailed in managing a Quaker retreat center. Occasionally John would be asked, "When did you leave the ministry?" His answer was: "I left a paid church position, but I never left ministry." The next decades of volunteer work were also ministry as John worked with immigrants teaching English and then was "Mr. John" helping in Kindergarten classes. He lived his ministry.

John began worshiping at Mount Toby when he and Mary Ellen settled at Woolman Hill. He found a home among Friends and soon became involved with committee work. He was very clear that he had found his spiritual home when he asked for membership. John and Mary Ellen hosted a Friendly 8s group in the small Red House they lived in on Woolman Hill, somehow magically creating space for all in the group to fit. John provided wise spiritual and practical support to many of us through a variety of challenging life transitions. In addition John was a core regular attender of mid-week worship at Woolman Hill up until the last few months of his life.

In whatever he took on, John carried a ministry of time and attention that opened to meaningful connections with the oldest to the youngest among us. When he served on Nominating Committee, first as a regular committee member and later as Assistant Clerk of the meeting, he took the extraordinary step to visit us in person, affirming our gifts and learning more about our interests, in the rare context of a warm spaciousness. As he looked for the best in us, he nurtured and drew it forth. He was a welcoming presence on Fellowship and Hospitality, and later in life was a magnet as he sat on a high stool near the refreshment table drawing us in to hear our news and share lively conversations. John brought a depth of spirit, curiosity, organizational skills and kindness to his service on Ministry & Worship, Trustees and AFSC Program Committee. His love of history made him an asset to History and Records, and Library committees. John's love of music led him, along with others, to introduce singing before morning worship. His gift for

language found expression in his poetry, as well as in the Bible Study he and others led before meeting for several years. Notes he recorded as part of a 2002 gathering to reflect on our process for Oversight of Ministry have been helpfully providing guidance for decades.

John had a wide definition of family. He created an apartment for his parents in his North Dakota home and cared for them in their last years. He rejoiced in the birth of his four children and was always interested in the wonderful directions their varied talents took them. When John married Mary Ellen, he enthusiastically embraced her five children and was soon Dad. Grandchildren and great-grandchildren were a joy. John's sense of family expanded far beyond as a beloved "family of choice" joined his circle. He embraced nearby friends whose children called him Grandpa John. His dogs and cats were treasured too - and he delighted in hearing about our non-human companions as well. John's community and family were built on love as he took us all in as part of that ever growing family.

With Mary Ellen, he hosted a huge "family" Thanksgiving for many years, first at Woolman Hill Retreat Center and later filling the Mt. Toby meetinghouse. The whole meeting, along with our families, neighbors and friends - especially those who did not have somewhere else to go - were invited to join in this annual welcoming potluck feast celebration.

John loved to garden and to share his pride and joy in the lush purple irises, multi-hued lilies, pink fragrant peonies and other blooms that painted a living canvas across his yard wherever he lived. In the garden beds, as with people, he planted perennials - relationships that lasted with roots that deepened over time. This was also true of John's spiritual journey with God, through his time as a professional minister, then as a Quaker. He invited us into that journey with him as he offered Bible study sessions before worship, or simply shared his searching questions and what he was learning with us. Right up to the time of his death his spiritual life was vital and he was ever eager for more.

On March 6, 2023, John Preston died peacefully in the comfort of his home. Even as his physical energy diminished, he remained as mentally alert as ever, reading, listening to music and lectures, and carrying on deep conversations. On his last morning, he spoke words of gratitude and love, closed his eyes, and gently left the body that had served him well for 96 years. John's memorial meeting was held outside at Mount Toby on May 13, 2023 under a big tent that echoed the generous capacity of his embrace for life and all of us. Loving, gentle, and peaceful described his life. John's body was donated to the UMass Medical School, but his spirit and lessons of love and affirmation will live on in all whose lives he touched.

Submitted by Mary Link, Jim Lyons and Jill Horton-Lyons
Mount Toby Monthly Meeting
May 2024

The memorial minute for John Preston was read at the Meeting for Business of Connecticut Valley Quarterly Meeting on October 5, 2024. Friends agreed to accept the minute and added that, from our experience, John had a phenomenal capacity to let people know they are loved and to make each person feel they were the most important one in his life.

Memorial Minute
Karen Sheila Levy Cadbury
June 3, 1945 - March 27, 2024

Friends at Midcoast Monthly Meeting in Damariscotta, Maine give thanks for the many ways Karen Cadbury served the Meeting. She worked on the Finance Committee and the Pastoral Care Committee; she taught First Day School and served as co-clerk; she was the spark that created and secured grant funding for the Meeting's innovative Outreach and Peace project. Karen was energetic and bright - her only sibling, Melaine, described her as "a trooper".

Karen Sheila Levy Cadbury was born in 1945 in Baltimore but spent her early years in Texas, her father's home state. Karen would refer to her father's Jewish background saying she was raised "never to hate". In her teens the family moved to Baltimore, her mother's home area. When Karen was sixteen her mother died. Karen became "like a mother" to Melaine and carried on. She finished high school and enrolled at the University of Maryland. Soon she met David Frederick Cadbury, a student at the Maryland Institute College of Art (MICA). They became a devoted, hard-working couple, sharing a love for birding, ocean sailing, and art for 49 years. David's family was from a Quaker background; Karen would say that her transition to Quakerism was natural. David and Karen moved to Philadelphia and joined Central Philadelphia Meeting, participating there for two decades.

Melaine spoke of a time Karen took her to a civil rights demonstration in Baltimore, saying Karen was "always thinking about people's rights and different cultures." Gradually Karen built a career working for organizations that supported these rights and cultures. She worked in the development office for the University of Pennsylvania and at the university's Museum, where she developed programs that brought Museum exhibits and experts to Philadelphia public school classrooms. She served as staff for the Policy and Legislation Committee of the Peace Committee of Philadelphia Yearly Meeting, constantly encouraging Friends to contact their U.S. Senators and Representatives about important federal legislation. She developed considerable expertise on what was happening in Israel and the Middle East, an interest she continued throughout her life. Meanwhile their two children, Benjamin and Rachel, were born.

A Friend said of Karen and David: "David and Karen together were an inspiring model of supporting and living with each other through all of life's challenges." When David had a heart attack at age 45, they decided to move to Maine where David's family had summered in the past. Karen got a job with College of the Atlantic and soon set up Cadbury Consultants, continuing her work for non-profits.

A Friend spoke of how hard Karen worked at her job but also reached out with caring to people around her. Another Friend said "Karen was one to bounce back. I was in awe of her anchored trust that the best will prevail. Even in her last days, Karen was imagining ways to share and connect people." Karen lived out Quaker testimonies in her many work endeavors and brought her professional organizing and finance skills to Friends' Meetings and organizations.

Karen had a way with words whether listening or communicating. If there was a misunderstanding among Friends she would make personal phone calls and write letters to offer an ear or loving support. As she was transitioning from a demanding career load, she joined a writers' group and began to write a mystery.

Said a member of Midcoast Meeting, "I will miss her way with words that made Quakerism live for me in a special way. She was a brilliant woman who gave so much to the Meeting."

*Approved by Midcoast Meeting of Friends on September 15, 2024
Guy Marsden, clerk*

*Endorsed by Vassalboro Quarterly Meeting on November 2, 2024
Jnana Hodson, VQM clerk-of-the-day*