

**Minutes
Permanent Board
Meeting on Zoom
July 18, 2024**

24-61 Roll Call

Willa Taber (Fresh Pond), Recording Clerk of the Permanent Board, read the roll.

Permanent Board Members Present

Susan Davies (PB Clerk), Willa Taber (PB Recording Clerk), Kimberly Allen, Thomas Brenner, Christopher Gant, Elizabeth Hansen, Newell Isbell Shinn, Roger Jasaitis, Carolyne Lamar Jordan, Frances Lightsom, Edward Mair, Leslie Manning, Allison Randall, Carole Rein, Liesa Stamm, Eleanor Warnock, Donn Weinholtz, Morgan Wilson, Kathleen Wooten, Mary Zwirner

Ex-officio members

Marian Dalton (Treasurer), Scot Drysdale (Finance clerk), Sarah Gant (clerk, Meeting Accompaniment Group), Noah Merrill (YM Secretary), Jackie Stillwell (clerk of Nominating Committee), Carl Williams (clerk of Ministry and Counsel).

Regrets/Absent

Rebecca Leuchak (Presiding Clerk), Deana Chase, Darcy Drayton, Martin Forsythe, Meg Klepack, Anna Radocchia, Bob O'Connor, John Reuthe, Martha Schwope, Diane Weinholtz.

Visitors

Nia Thomas, Fran Brokaw, Janet Hough, Kara Price, Kristina Keefe-Perry, Phil Veatch, Polly Attwood, Sara Smith, Alison Levie, Becky Jones, Frederick Martin, Mary Link.

24-62 Permanent Board Clerk comments

Susan Davies (Vassalboro), clerk of the Permanent Board, reported on items that will be coming to us for consideration in the fall: We will also consider recommendations to strengthen the nominating process; the PB clerk said we will be looking at ways that we can lift up, support, and strengthen the quarterly meetings in the coming year and emphasized the important work done by quarterly meetings. Since our last meeting, we have received four memorial minutes directly from meetings in Salem Quarter. We have also received reports on the ministry of Marian Baker and Phil Fitz, discerned through their quarterly meetings. Our recent experience with the Permanent Board handling the work of Salem Quarterly Meeting while it was on hiatus has shown us that the work of the quarters is handled better when handled locally. The stipends working group has completed its report, to be brought for our consideration at a later date.

The Coordinating and Advisory Committee has warmly accepted an invitation from Fresh Pond for the Presiding Clerk, the clerk of Permanent Board, the clerk of Ministry and Counsel, and the Yearly Meeting Secretary to visit with them, worship with them and to discuss issues concerning the setting off of Three Rivers Meeting.

24-63 Approval of Minutes

Friends approved the minutes from the May 11 Permanent Board Meeting here attached.

24-64 Bodine-Rustin disbursement proposals

The report of the Bodine-Rustin Distribution Subcommittee of the Legacy Gift Committee is attached to these minutes. Full details of their recommendations are included in that report.

The subcommittee recommends the following disbursements:

Ugandan Safe Transport	\$114.46
South Coast LGBTQ Network	\$500.00
An individual Ugandan Friend	\$2,250.00
Trans Asylum Seekers Support Network	\$650.00
Community Asylum Seekers Project	\$500.00
J-FLAG	\$200.00
Total	\$4,214.46

Friends approved these recommendations.

Friends expressed gratitude and appreciation for the diligent work of this subcommittee.

24-65 YM Secretary's Report

Noah Merrill (Putney), Yearly Meeting Secretary presented his report, here attached.

Consistent with NEYM policy, the Secretary is requesting Permanent Board approval for NEYM to apply for the following grants:

- 1) A grant of approximately \$10,000 to allow further incremental steps to engage Collabyrinth, the equity and diversity consultant identified through recent discernment.
- 2) An application for renewal of our existing funding from the Friends Foundation for the Aging (FFA) for continued support of extending the ARCH (Aging Resources, Consultation, and Help) grant to support New England Friends. This is simply a routine reapplication for continued support; the relationship with FFA has been a positive experience for all involved.

Friends approved applying for both of these grants.

There is a significant administrative load to support the work of the Legacy Gift Committee. Noah has been having conversations with the committee and others about providing greater staff support for them. After Sessions he intends to meet with the Coordinating & Advisory Committee, staff, and the Legacy Gift Committee to explore options to provide more staff support for the Legacy Gift Committee. He will report back to this body as this work progresses.

Noah reported that at this time, contributions received or committed from meetings are at 98% of the budget. A group of Friends have already committed to a \$28,000+ challenge gift for contributions made at Sessions this year. Sessions registrations are about 20% ahead of where they were last year at this time. He will provide a more complete report on fundraising and plans for development in the fall. He also hopes to bring a proposal to begin considering endowments in the fall.

Sara Hubner, NEYM Office Manager, is receiving treatment for cancer, as she continues in her dedicated service to NEYM. She will not be at Sessions and has had to reduce her level of work for the Yearly Meeting. This will require between \$10,000 and \$20,000 to provide replacement services. Further details about funding options will be brought to the Permanent Board in the fall.

The Friends Camp Visioning Report update is here attached. Friends affirmed this visioning process continuing at a slower pace than originally anticipated.

24-66 Report from Ministry and Counsel Clerk

Carl Williams (Plainfield), clerk of Ministry and Counsel, submitted his written report here attached. One direction we seem to be called to is to convene opportunities for people to hold the Yearly Meeting in prayer. We would encourage people involved in local committees of Ministry and Counsel to be active in this. He hopes that we appoint an assistant clerk of Ministry and Counsel who would be a rising clerk. He will make a visual presentation at Sessions.

A Friend expressed his appreciation of the increased amount of support that has been given to local meetings, and hopes that a presentation can be made to make this work visible to the Yearly Meeting as a whole.

24-67 Treasurer's report.

Marian Dalton (Brunswick), Yearly Meeting Treasurer, requested that PB approve redirecting \$7,000 from the Witness and Ministry Fund to allow its use in the Yearly Meeting general fund. This use was recommended by Coordinating and Advisory and approved by the Legacy Gift Committee, which administers that fund, to cover additional staff costs relating to the bereavement leave for the YM Secretary this spring.

The Permanent Board approved releasing these funds.

Marian also reported that at the end of May, with an anticipated need for cash in mind, the Yearly Meeting Treasurer transferred the remaining funds from the quasi-endowment to the NEYM checking account. This was done in accordance with precedent and with the approval of

the Yearly Meeting Secretary and Finance Committee clerk. At the time of the transfer there was \$88,114.89 in the Quasi-Endowment Fund. The Treasurer requests Permanent Board approval to redesignate the transferred funds to the general fund in accordance with our Financial Handbook.

The Permanent Board approved releasing these funds to the general fund.

Scot Drysdale, (Hanover), clerk of the Finance Committee, expects to bring a minute in the fall to clarify the process of moving funds into and out of the quasi-endowment. It was also suggested that we might try to better anticipate our larger cash needs, such as when the Legacy Gift Committee issues their grant approvals.

24-68 Coordinating & Advisory report

Susan Davies reported that Rebecca Leuchak is not able to be with us because of illness. Rebecca Leuchak's written report is attached. She wanted to lift up for us the reports of the Legacy Gift Review Committee and the research findings and recommendations from the Quaker Indian Boarding School Research Group which are also attached. All three of these documents will be presented at Sessions for action.

24-68.1 NEYM involvement in Quaker Indian Boarding Schools

The Permanent Board has received the Quaker Indian Boarding Schools Research Findings and hears the troubling depth of the involvement of NEYM in the work of the Indian Boarding Schools. Friends receive these findings with sorrow for the misguided practices, and with deep gratitude for the amount of work and care that went into researching NEYM involvement. We pass this report, and the recommendations it contains, to Sessions with the hope and expectation that the Yearly Meeting will engage deeply with the troubling issues raised by them. Friends are encouraged to familiarize themselves with these reports so that we can participate on an informed basis when they come to Sessions.

24-69 Program Director's Report

Nia Thomas (Northampton), NEYM Program Director, provided an update on recruitment for Sessions. She is appreciative of the work of the youth program coordinators in recruitment. Although there are still some unfilled positions, all of the programs will run in the forms we have come to expect. If anyone knows someone who might want to fill individual slots in the Youth Program schedule, please ask them to contact Nia.

Castleton University will not be available to us for Sessions next year. We are actively considering three sites: Wheaton College, University of Vermont Burlington, and the University of Massachusetts, Amherst.

The report of the Sessions Visioning Working Group is attached. A more detailed version will be presented at sessions. The working group expects to prepare for their work in the fall by providing background information and recruiting facilitators. In the winter they plan to have

opportunities for Friends to meet and brainstorm and thresh options and priorities for sessions. In the Spring they hope to begin the process of discernment on a proposal to bring to Sessions next year.

Signed by: 1/15/2025
Susan P Davies
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Susan P Davies, Clerk, NEYM Permanent Board

**Draft Minutes
Permanent Board
Concord Friends Meeting
May 11, 2024**

24-42 Welcome from Concord Meeting

Kathy Urie (Concord) welcomed us to Concord Friends Meeting. She told us that a nature based preschool used to use this building. They have recently installed a geothermal heating system which they are very happy with.

24-43 Permanent Board Clerk's welcome

Susan Davies (Vassalboro), clerk of the Permanent Board, welcomed us.

All that is true, all that is noble, all that is just and pure, all that is lovable and gracious,
whatever is excellent and admirable, fill your thoughts with these things.

[Philippians 4:8]

This has been a challenging 10 months since last August for the Permanent Board, for the Yearly Meeting, for our country, and for the world. All of us here, in our own ways, are trying so hard to meet this moment, this year, this decade. There is so much available for all of us to fill our thoughts from Paul's list. There is also much that tempts us to weariness, frustration and discouragement.

Faithfulness is like a koan. We never know when we have solved it. There is a razor's edge between faithfulness and moving from other motivations. The Ignatian spiritual discipline advises that one lives in a state of consolation when one is moving towards God's active presence in the world. We know we are moving in this way when we sense the growth of love, faith, mercy, hope, or any of the qualities we know as gifts of the spirit. I feel the many, many sources of consolation flowing through this, our spiritual community.

Susan expressed love and appreciation for the welcome from Concord Friends Meeting and gratitude for Maille Wooten and Janet Hough who have taken on tech support duties. She expressed gratitude for her yokefellows on the Coordinating and Advisory committee. There are many signs of new life around the yearly meeting. There is Three Rivers Meeting in Salem Quarter, and a new evangelical Friends Church in Nashua, NH, in Dover Quarter. There are new worship groups in Dexter, Maine and Belfast, Maine.

She can also sense in her heart and body the things that lift up the Ignatian sense of desolation: a person lives in desolation when they are moving away from God's active presence in the world. We know we are moving in this way when we sense the growth of resentment, ingratitude, selfishness, doubt and fear.

There are many sources of desolation. Susan spoke of awareness of her own failures to lift up and offer tangible support and appreciation for the faithful work of Friends in NEYM. We who occupy privileged stations are steeped in white supremacy culture. As such, we are

susceptible to the characteristics of that culture. These features include perfectionism, a sense of urgency, defensiveness, valuing quantity over quality, worship of the written word, paternalism, either-or-thinking, power hoarding, fear of open conflict, individualism, thinking 'more' is better, objectivity, and a right to comfort. In our noticings today, let us try to notice these patterns in ourselves as we do our work today.

She noted that we have a busy day. There were 26 Advance Documents and 7 Memorial Minutes, all attached to these minutes. We have had a busy year. In the past 10 months we have had 9 Permanent Board meetings. She thanked everyone for their service.

24-43 Roll Call

Attendees introduced themselves. First the ones on Zoom and then the ones in the room. **Bold is present in the room. Underline is present on Zoom.**

Susan Davies (PB Clerk), Willa Taber (PB Recording Clerk), Thomas Brenner, Deana Chase, **Darcy Drayton, **Christopher Gant**, Elizabeth Hansen, Roger Jasaitis, **Meg Klepack**, **Frances Lightsom**, **Leslie Manning**, Carole Rein, **Martha Schwope**, **Liesa Stamm**, Eleanor Warnock, **Morgan Wilson**, **Kathleen Wooten**, **Mary Zwirner**.**

Ex-officio members:

Marian Dalton (Treasurer), Scot Drysdale (Finance Clerk), **Sarah Gant (Clerk, Meeting Accompaniment Committee)**, **Rebecca Leuchak (Presiding Clerk)**. **Noah Merrill (Yearly Meeting Secretary)**

Regrets/Absent

Martin Forsythe, Diane Weinholtz, Donn Weinholtz, Kimberly Allen, Carolyne Lamar Jordan, Edward Mair, Anna Radocchia, Bob O'Connor, Allison Randall, John Reuthe, Newell Isbell Shinn, Jackie Stillwell (Clerk of Nominating Committee), Carl Williams (Clerk of Ministry and Counsel),

Visitors

Janet Hough (tech host), Fredrick Martin (Accounts manager), Fran Brokow, Becky Jones, Reb McKenzie, Susanna Schell, Kathy Olson, Mary Link, Sarah Allan, Elizabeth Hacala, **Pamela Terrien**, **Maille Wooten**, (tech host), **Jeremiah Dickenson**, **Sonja K. Birthisel**, **Rabbi Benjamin Gorelick**, **Michelle Wright**, **Polly Atwood**, **Honor Woodrow**, Elaine Mello, **Sarah Smith**, **Nia Thomas**.

24-44 Approval of Minutes

The clerk presented the minutes from the March 19, 2024, Permanent Board meeting, here attached.

Friends approved these minutes.

24-45 Disposition of North Fairfield Meetinghouse

Susan Davies introduced Sonja K. Birthisel, Rabbi Benjamin Gorelick from Mifneh L'Kedushah who are seeking a home for nVolution. nVolution is an emerging collaborative project seeking to develop and support multi-faith spiritual leadership and become a hub for community-led spiritual projects that is welcoming to all people in central Maine. They are seeking to acquire the North Fairfield Meetinghouse. The proposal is attached. They would welcome our input on how to honor the Quaker history and would like the meeting house to be available for Quaker gatherings.

Friends raised concerns about PFAS contamination. The land is likely contaminated with PFAS and so probably has little monetary value. There may be state money available to provide a water purification system. This is a known problem and a hold harmless agreement can be written into the agreement.

Negotiations are continuing about whether the cemetery will be transfer with the meeting house or other arrangements will be made for it.

Friends approved the transfer of this property to Mifneh L'Kedushah and authorized the Yearly Meeting Secretary to negotiate the details of this conveyance. The final agreement does not have to come back for further approval.

24-46 Salem Quarter Sabbath

The period of the Permanent Board having care of the business of Salem Quarter ends in June of 2024. Those responsibilities will return to Salem Quarter as of that time. This is described in the Proposal for SQM Sabbath, here attached. Salem Quarter will be meeting on May 18 to determine their plans for the future. If after that meeting, Salem Quarter still desires some form of Permanent Board involvement in their affairs, it will bring a request to the next Permanent Board meeting.

It was noted that the difficulties that the Permanent Board encountered handling the affairs of Salem Quarter and the work of Vassalboro Quarter dealing with North Plainfield Meetinghouse has shown the value and importance of the Quarters.

24-47 YM Secretaries report

Noah Baker (Putney), the Yearly Meeting Secretary, expressed his gratitude to be back among us. This is the first public gathering since his brother's memorial and it is a little difficult for him. His written report is attached to these minutes.

He displayed a photograph that he had taken of La Paz, Bolivia with the mountain Illimani above it. He commented that there are more Young Friends in La Paz, Bolivia, than there are Quakers in New England. Directions in La Paz are given in terms of up and down and in relation to Illimani. This is not helpful for newcomers when the mountain is covered by clouds but people who live there hold the mountain in their hearts and they always know

where it is. The work of the Permanent Board and the Yearly Meeting, at its best, arises from our sense of the divine and our ability to know where we are in relation to it, even if it appears to be shrouded by clouds.

It feels to him that the best thing he can do is to keep reminding people of the context of the decisions that we are called to make. The Permanent Board and the yearly meeting as a whole has not always held the larger picture of where we are and what decisions we have made to bring us to this place.

The yearly meeting is engaged in many discernments about financial issues. Some are larger and wide-ranging and some are very granular. We can not make them individually. We need to see how they are related. He presented a summary of what is being done to provide context for our financial decision.

We are currently developing ways to facilitate estate giving and to promote annual giving.

Annual sessions are a large part of our annual budget. We have begun a process of envisioning what we want sessions to be and designing how that might be implemented. Contributions to other organizations are 5% of our budget. We are actively discerning how we want to allocate those contributions. We started an experiment with stipends for people serving as volunteers for larger roles. We are now reflecting on our experience as provided in the original decision. We are revising our personnel policies. The Legacy Gift Funds are our largest undesignated asset, almost a million dollars. We are starting a 10 year review of their use as specified when the funds were set up 10 years ago.

Then there are things that we do as a regular part of our work of financial stewardship. We help meetings wrestle with questions like: How do our financial decisions reflect our faith? How can we nurture a spirituality of stewardship? How do we steward our meetinghouses and property? How do you be a treasurer, prepare a budget, read a budget?

Ongoing, we ask what is the health of our youth ministries programs? This will need more listening and consultation but so far not much work has gone into this. There has also been significant work and seasoning done over the past several years about establishing and investing in designated endowments to support the yearly meeting and Friends Camp. Noah hopes that this can be brought to permanent board as soon as our agenda allows.

The Yearly Meeting had adopted a budgeting priorities process but it has been truncated for several years as we were responding to covid and other emergencies. Noah hopes that we can return to using the full process so that we can take the burden of making priority decisions off of the Finance Committee. As the Presiding Clerk mentioned in her report, he also hopes that we can become more clear and intentional about how we are influenced by white supremacy culture and how this affects the budgeting process and the rest of our work as Permanent Board.

24-48 Budget

Scot Drysdale (Hanover), clerk of the Finance Committee presented the budget for fiscal year 2025, here attached. This budget has only had minor changes from the budget presented in February. The most major change was including the actual cost of living allowances in staff salaries. He also presented a report, also attached, that includes a proposal to make contributions to outside organizations contingent on there being a budget surplus. The Finance Committee proposes that 50% of any surplus be used to make contributions to outside organizations up to the originally budgeted amount. The remainder of the surplus would go to replenishing our reserves. If there is money to distribute in FY 2025, they will use the formula used in 2023, unless the allocation review committee has presented a proposal that has been approved by Sessions before the end of FY 2025.

There is a moral hazard with presenting a contingency budget. It allows us to feel good that we are planning to make contributions without having to admit that we do not expect to be actually able to make them.

Frederick Martin (Beacon Hill), the Yearly Meeting Accounts Manager, made a presentation about our use of reserves. The slides from this presentation are attached. Our reserves went down significantly during the pandemic and in its aftermath. Our expenses also went down because we had on-line only sessions for two years. However, Friends Camp had no income. At the start of the pandemic we had additional income from payroll protection program loans that were subsequently forgiven and we received a refund on health insurance premiums. We used reserves as previously planned to revise our web registration system because we had already signed the contract for this work. We used some of our reserves to support Friends Camp when they had limited income. Once we returned to in-person sessions, we used reserves to subsidize youth attendance. Overall attendance at sessions was down and contributions decreased. The stock market went down, lowering the value of our quasi-endowment.

A friend raised a concern that staff expenses are more than 60% of our budget. Is this level of staffing consistent with our available resources? Most of our income happens in the last quarter but 60% of our expenses happen on a regular basis over the course of the year. If our projected increases in contributions do not appear we do not have enough money in our reserves to cover our expenses. Another friend noted that we need a greater sense of urgency at sessions to address our financial problems. We are not doing enough development work, even though, when we ask, people do come forward with generous donations. Should we announce the gap between sessions costs and what has been received through pay as led so we can address the problem on the spot?

How can we change the story? How can we do a better job of integrating the graduates of our youth programs into the larger yearly meeting? We will not turn our financial situation around by declaring we are in a death spiral. We will do this by inviting Friends into what is important; by welcoming the people who come through the doors of our meetings and making them feel at home. We need to make clear that development work is a priority for staff time. The problem is not one of capacity. Our mailing list is full of addresses in some of the highest income zip codes in New England. We need to state clearly the concerns that we feel about the unsustainability of this budget and the precarious assumptions that it makes about contributions. We need to be clear about asking individuals and meetings to increase their

contributions to the Yearly Meeting. We need to be clear in our instructions to Coordinating and Advisory Committee and to Yearly Meeting staff that development work is a priority. In the Yearly Meeting and our monthly meetings we need to provide both the experience of living in a spiritual community and the words to describe it and the faith that underlies it.

Friends approved sending the proposed 2025 budget to Yearly Meeting Sessions for approval. They also approved the following minute, prepared by Finance Committee, to be sent with the budget to Sessions for their approval:

We approve the budget as proposed with the following contingency. If at the end of FY25 there is a surplus, 50% of that surplus would be used to fund Support of Other Organizations, up to a limit of \$45,495. The remainder of the surplus would increase our reserves.

The budget does not specify which organizations will receive donations if money is available. A committee is working on a way of deciding which organizations should be funded and how our funding should be divided amongst them. If this committee recommends a distribution mechanism that is approved by Sessions before the end FY25 this mechanism will be used to distribute the funds. Otherwise they will be distributed proportionally to the same organizations that received contributions in FY23.

24-49 Noticing Patterns of Oppression and Faithfulness

A Friend noted that they were impressed by how hard we all worked to try to make the microphone work.

24-50 Presiding Clerk's report

Rebecca Leuchek (Providence), Yearly Meeting Presiding Clerk, presented her report here attached. She hopes that we all can grasp how complicated and interconnected the Yearly Meeting community is. She also hopes we realize how much is in flux. We have a lot of urgent work to do. We have always had a lot of urgent work to do. This is sobering but it is also something to lift up with joy and appreciation that we have a lot of work to do and it is God's work.

One of the things that is on her mind as we prepare for sessions is the need for volunteers from all of our monthly meetings to make it happen.

Tension can lead to revelation. Holding the unease and tension we are feeling about the state of the yearly meeting can actually lead us to discernment of the way forward.

24-51 Coordinating & Advisory Committee Report

Rebecca Leuchek, clerk of the Coordinating and Advisory Committee (C&A), presented her written report, here attached. In that report, it says that "We are joined by the Clerk of the Accompaniment Group..." The minute establishing the Meeting Accompaniment Working

Group, (See Sessions Minute 2022-40 and Appendix 2 of the 2022 Minute Book, pp 42-45), said that the clerk of that working group would be a member of the Coordinating and Advisory Committee. The Purposes, Practices and Composition document for the Coordinating and Advisory Committee on the Yearly Meeting website will need to be corrected to reflect this.

Preparing the list of the things that the Coordinating and Advisory Committee has been involved in over the past year, here attached, was, in itself, very useful. The list is not prioritized but the various levels of attention items receive are detailed in the report. Rebecca may try to prioritize that list in the future.

Rebecca apologized for dropping the ball in regards to a lack of outreach and communication with the Legacy Gift Review Committee.

24-51.01 Makeup of the Meeting Accompaniment Working Group.

Friends approved making the clerk of Ministry and Counsel an ex-officio member of the Meeting Accompaniment Working Group.

The working group is looking for members. If you are interested contact Rebecca. It does not have the authority to co-opt members but, because their work is complicated, there may be opportunities for other people to travel with members of the meeting accompaniment working group to hold them in prayer and companionship.

Leslie Manning invited us to remember Elizabeth Reuthe who was the Yearly Meeting Secretary Supervisor. Elizabeth and her husband John hosted the Coordinating and Advisory retreats at their home. The Clerk of the Permanent Board is now serving as the interim Yearly Meeting Secretary Supervisor. She expressed her concern that the Permanent Board clerk may not have the capacity to hold this extra responsibility and would like Coordinating and Advisory to consider another solution to the problem of a vacancy in the position of Yearly Meeting Secretary Supervisor.

24-52 Proposal from the Working Group to Create the Charge for a NEYM Conflict Response Team

Darcy Drayton presented the charge for a NEYM Conflict Response Team, here attached. The most effective resolution of conflict requires admitting the spirit of Christ into all stages of the conflict resolution. Cases can be very different so each conflict might require a different process. There will be a different response team for each conflict.

Friends approved the charge for a NEYM Conflict Response Team. Friends laid down the Working Group to create the Charge for a NEYM Conflict Response Team.

24-53 Legacy Gift Committee

Because the recommendations for the disbursements from the Bodine-Rustin Fund did not appear in the advance documents in a timely manner, the approval of these recommendations will be held over until our July meeting.

The Legacy Gift Review Committee will be bringing their report in July. The Legacy Gift Committee was created by Yearly Meeting Sessions which is responsible for acting on those recommendations. The Legacy Gift committee will continue its current work through the end of this fiscal year.

24-54 Report on Sessions Recruitment

Nia Thomas, Program Secretary, apologized for the late submission of the advance document for the update on Sessions Recruitment, here attached. Phil Veatch, Sessions Clerk, has coordinated deep dives into recruiting people to serve at sessions. They are working to reduce barriers to service and to increase recruitment.

We have less than half of the volunteers needed to carry out sessions, particularly in Youth Programming. We estimate that we will have to ask 400 Friends to fill the 40 roles that need to be filled. We are trying to avoid limited registrations, changing or reshaping youth programs, and changing the schedule to reflect reduced childcare.

Share this information broadly in your meeting. Encourage and suggest individuals, support overall participation, such as providing rides to yearly meeting. The top reason for declines in the number of people volunteering to serve is people who say that they are not attending sessions.

24-55 Memorial Minutes

Friends approved forwarding to sessions the memorial minutes, here attached, for Helen Cornelia Pratt Clarkson, Charlotte Anne Curtis, James Dexter, Lynne Johnson, Nancy Shippen, Margaret Wentworth, and Susan Jane McIntire Wood.

24-56 Update on Ministry and Worship

Because Carl Williams(Plainfield), clerk of Ministry and Worship, was not able to attend today's meeting, Noah Merrill, NEYM Secretary, presented the report from Ministry and Counsel. The PDF of the slides is attached to these minutes.

When Ministry and Counsel was laid down in 2022, there was a group of people charged with meeting periodically to reflect on how the experiment has been going, to listen to what was arising, and to report back with recommendations. Some suggestions they are considering are to be more intentional in holding the Yearly Meeting in prayer, appointing a small group to help meetings in supporting emerging gifts, and gathering a group of people to support the Clerk of Ministry and Counsel.

24-57 Anti-racism consultation

Noah Merrill, Yearly Meeting Secretary reported that the proposal from Melvin Brae to provide an anti-racism consultation, here attached, has come in well above our expectations as far as scope and expense. Noah is clear that he does not have the authority to approve a contract of this scope. We also do not have a polity that would allow us to hold the types of consultations envisioned because we cannot direct the actions of local meetings. Noah does not want to continue to refine the proposals without paying a consulting fee for Melvin's work.

Noah will contact the consultant, to honor his time and to see how we might continue and how he might come to better understand our organization.

24-58 Report of the Noticing Patterns Working Group.

Polly Atwood presented the report of the Noticing Patterns Working Group, here attached.

24-59 Nominations by the Permanent Board clerk

Susan Davies, Clerk of the Permanent Board, presented her report on nominations to working groups and the Naming Committee, here attached.

**Friends approved Jay O'Hara (Portland) to serve on the Naming Committee.
Friends approved Roger Jasaitis (Putney), Doug Armstrong (Monadnock), Eleanor Warnock (Northampton) and Bre-anne Brown (East Sandwich) to serve on the Evaluation of Volunteer Stipends Experiment Working Group.
Friends approved Maggie Fiori (Portland) to serve on the Sessions Vision Planning Working Group.**

24-60 Nominating Committee Report

Friends heard the report of the Nominating Committee, here attached.

**Friends approved Stefan Walker (Northampton) to begin service immediately on the Finance Committee in the class of 2027
Friends approved Melissa Becca (Hartford) to begin service immediately on the Youth Ministries Committee in the class of 2027.
Friends approved Brian Drayton (Souhegan) to serve as Interim Recording Clerk for NEYM Sessions 2024.**

Bodine-Rustin Funds
March 2024 Recommendations for Funding from the Bodine-Rustin Sub-Committee
Approved by Legacy Gift Committee on May 6, 2024
Forwarded to Permanent Board for final approval and implementation

The committee: Karen Reixach from Legacy Gift Committee, and Kristina Keefe-Perry NEYM FUM rep appointed by the NEYM Presiding Clerk. Mary Link, clerk of LGC, also assisted in contacts.

This is the **second round of distributions** from the NEYM Bodine-Rustin Fund.

Total funds available for distribution this year: **\$4214.46**

We received 6 recommendations from meetings and individuals across NEYM to support the organizations listed below. The sub-committee divided up the organizations, researched about them online, via email, or phone conversations, with the goals of making sure they were legitimate entities, and learning more about their purpose/focus, the scope and magnitude of their work, and the size of their budget so we could gauge the degree of need and potential impact our level of funding might have. And get contact info and where/how to send funds if awarded.

We understand the process going forward is 1. Consideration of these recommendations by the Legacy Gift Committee. 2. Legacy Gift then makes a recommendation to the NEYM Permanent Board. 3. Permanent Board makes the final determination, instructs the Office on making funding payments, and announces the distribution of these funds on the NEYM website and in its newsletter.

Here are our sub-committee summaries and recommendations:

1. Friends Uganda Safe Transport (reviewed by Kristina) 2nd year

Nominated by Diane Dicranian, Midcoast Friends Meeting Ministry and Counsel.

Effective and making a difference. New legislation in Uganda passed on May 2, 2023 allows for life sentences in prison for taking part in homosexual acts. This is a well established organization with a great track record of helping people escape life threatening situations in Uganda (and now life imprisonment) for being who they are. Founded by Quakers. Several of the other groups we contacted also affirmed the critical work of Uganda Safe Transport. They have very little overhead, so funds go directly to fill the needs and a little goes a long way.

However, Kristina had a phone conversation with Diane Dicranian, who has been active in FUST for many years. She shared that they have been able to help thousands of folks to find their way out of Uganda over the time that they have been working. However, they are winding up their operations for two reasons:

- 1) The situation in Uganda is too dangerous. One of the main folks that they have working in-country has experienced increasing harassment and suffered the kidnapping of her very young child, who was ransomed and returned. Diane says that since the legislation was signed into law neighbors have turned against neighbors - calling them out as "Gay."
- 2) When they do manage to get LGBT folks seeking transit out of Uganda it is largely to refugee camps in Kenya. Given increasing conservatism and persecution in Kenya, FUST believes that they are NOT getting people to "safety," rather to another form of danger and harm. They cannot, in good conscience, help people to get to Kenyan refugee camps where they lose access to medicine, are beaten, or worse.

FUST only wants a small, symbolic, amount of money this year to assist with winding things down. They would prefer that the B-R funds go to someone who is able to make a difference with it.

Funding Recommended: \$114.46 in 2024 (got \$1,500 in 2023)

2. South Coast LGBTQ Network (reviewed by Mary) 1st year

Recommended by Andy Pollack, Allen's Neck Meeting.

The Network was started in 2014 and serves the South Coast and South Shore areas from Providence RI to the Cape, and Taunton, Bridgewater areas. Andy Pollack has been President of the board for 4 years (there are 14 on the board), and says his meeting, Allen's Neck, is actively involved with the organization - along with Friends from New Bedford, Westport and Mattapoisett Meetings (and they all do a table at Pride together).

The Network started with a budget of \$35K and now has a budget of \$635K and 11 employees. They have just run a \$1million capital campaign to buy and renovate a building for a community center offering activities, office spaces, dinners, meetings, etc. They focus on three main areas: LGBTQ+ Youth, Trans, and Elders. They are looking to also partner with the Worcester Asylum Seekers this year to see how they can help there. They have had instances of Nazi violence in the last year and have been doing peace and disengagement trainings to help prepare them to deal with such threats and disruptions.

Contact: Andy Pollack, South Coast LGBTQ+ Network, PO Box 8473, New Bedford, MA 02740, otixena@icloud.com, need phone #

Funding Recommended: \$500 in 2024 (New in 2024, so none in 2023)

3. Individual Witness (details redacted) (reviewed by Karen) 1st year

Nominated by Frederick Martin, Kristina Keefe-Perry, JJ Smith, who are part of a group providing support and accountability

(redacted text)

The purpose of this application is to provide support funds to release an individual called to this faithful work. The amount requested reflects a subsistence level of support.

The fiscal sponsor needs to be identified. The group is actively exploring several alternatives.

Contact: Frederick Martin, Beacon Hill MM, 11 Half Moon Hill, Acton, MA 01720 (603) 562-7163

Request: \$2,400 total (\$200US per month in release funds for this ministry)

Funding Recommended: \$2,250 in 2024 (New in 2024, so none in 2023)

Note that special care should be taken to protect the individual's identity when announcing this funding.

4. Trans Asylum Seekers Support Network (reviewed by Karen) 2nd year

Recommended by Mt Toby Meeting, which has provided financial support to TASSN for the past four years, and several members of the meeting contribute to and volunteer with TASSN. Karen talked with Lynette Arnold, a member of Mt. Toby Meeting and director of TASSN, who emphasized the impact not only on those they serve, but also on the Meeting. Inviting Lynette to speak at Sessions might demonstrate the full impact of the Bodine Rustin work.

That said, TASSN is a mutual aid collective that supports trans asylum seekers. They use the model of mutual aid, doing fundraisers, to get basic needs met for asylum seekers, like helping get green cards, funding rent, surgical transition and gender affirming medical care, etc. Everything is bilingual and done in partnership with asylum seekers. This year's notable events: an asylum case was won, and several individuals were able to receive gender affirming care. The depth of relationships that have developed has been deeply moving to Lynette. They have very little overhead, so funds go directly to fill the needs and a little goes a long way.

Any amount is helpful—on-going assistance with rent, health care, etc. for specific trans asylum seekers; hormone access project. There are more specific asks on web link:

<https://linktr.ee/transasylumsupport?fbclid=IwAR0jMY-8SwXBZ4-AliTs-LhGZ8lktKn25oARVwyTsN8NEI41ZZ08Rhg2zPQ>

Contact: Lynnette Arnold, TASSN. Her phone number is 510-798-9213 and her address is 4 Clifton Ave., Amherst, MA 01002. Her email address is: lynnettearnold@gmail.com

Funding Recommended: \$650 in 2024 (got \$750 in 2023)

5. Community Asylum Seekers Project (CASP) (Review by Karen) 2nd year

CASP was recommended by Putney Friends Meeting, which has provided financial support to CASP for the past four years, and several members of the meeting contribute to and volunteer with CASP.

The Community Asylum Seekers Project (CASP) is a small non profit organization located in southern Vermont. Its mission is to cultivate a supportive community for those seeking asylum in the U.S., while offering basic needs and accompanying them on their journey towards building a life in this country.

Currently CASP accompanies 20 people seeking asylum in the U.S. All of these people are fleeing violence in their countries of origin. Violence against the LGBTQIA+ population is the driving concern for at least 25% of the population they serve, in addition to several other asylum seekers to whom they provide indirect support. CASP has connected with Border Butterflies, an organization that helps people crossing at the border

In addition to direct accompaniment of asylum seekers (including housing, legal aid, medical and mental healthcare, financial support, and community orientation), CASP is a founder of the Vermont Asylum Assistance Project (VAAP), a pro bono resource center currently providing immigration legal services to LGBTQ and other asylum seekers.

In their own community, they are collaborating with partner organizations to facilitate a "Pride without Borders" event aimed at bringing together LGBTQ asylum seekers and refugees with the local LGBTQ community.

Contact: Kate Paarlberg Kvam, Executive Director

kate@caspyt.org

CASP PO Box 1355

Brattleboro, VT 05302-1355

802-579-1509

Funding Recommended: \$500 in 2024 (got \$500 in 2023)

6. J-FLAG (Review by Karen) 1st year

Nominated by Richard Lindo, Framingham Meeting, Rhblindo2@aol.com; 617-851-9167

Richard Lindo's nomination is based on their website; he does not have direct contact with the organization: *J-FLAG is a human rights and social justice organization which advocates for the rights, livelihood and well-being of lesbian, gay, bisexual and transgender (LGBT) people in Jamaica. The organization was founded in 1998.*

Our work seeks to build a Jamaican society that respects and protects the rights of everyone. Our board and staff are committed to promoting social change, empowering the LGBT community, and building tolerance for and acceptance of LGBT people.

Although Richard is aware that Jamaica Yearly Meeting of Friends is a member of Friends United Meeting and recently participated at the Triennial in Kenya, in our phone conversation, Richard could only speculate about what position Jamaica Yearly Meeting takes on the issue of discrimination against the

Jamaican LGBTQ community. He knows, however, that Friends have had a long history in Jamaica and so our advocacy on behalf of this community is consistent with that. Richard's interest in Jamaica comes from the fact that he was born and raised there and his father's family are Jamaicans.

Contact: Glenroy Murray is the Executive Director of J-FLAG. The email address and phone number of the organization is:

admin@equalityjamaica.org tel: (876) 667-6202

Funding Recommended: \$ 200 in 2024 (New in 2024, so none in 2023)

Summary of Recommendations:

	Funding Recommended
Uganda Safe Transport	\$114.46
South Coast LGBTQ Network	\$500.00
Individual Ugandan Friend	\$2,250.00
Trans Asylum Seekers Support Network	\$650.00
CASP (Putney)	\$500.00
J-FLAG	<u>\$200.00</u>
Total:	\$4,214.46

To: The Permanent Board of New England Yearly Meeting of Friends
From: Noah Merrill, Yearly Meeting Secretary, Putney (VT) Friends Meeting
Re: Report in preparation for PB meeting on July 18, 2024

Dear Friends,

As we are gathering for a brief evening meeting just a few weeks from Sessions, and amidst the fullness of these days, my report will be brief.

The Advance Documents for Sessions 2024 will be published soon. As part of a wide range of compelling, informative, and encouraging reports drawn from many aspects of our service together, you will also find my annual report, which includes further reflections on our shared work in recent years, and as we look ahead.

Below is a short list of updates and requests for action in preparation for our meeting.

1. Request for approval to apply for grants, consistent with NEYM policy
 - a. I am requesting Board approval for NEYM to apply for:
 - i. a grant of approximately \$10,000 to allow further incremental steps to engage *Collabyrinth*, the equity and diversity consultant identified through recent discernment
 - ii. An application for renewal of our existing funding from the Friends Foundation for the Aging (FFA), for continued support of extending the ARCH (Aging Resources, Consultation, and Help) grant to support New England Friends. This is simply a routine reapplication for continued support; the relationship with FFA has been a positive experience for all involved.
2. Update regarding additional support for Legacy Gift administration
 - a. Consistent with the Legacy Gift Review recommendations, I and others have met with the co-clerks of Legacy Gift Committee (LGC) to explore how we might ease the administrative burden on this committee.
 - b. Building on their very helpful descriptions and insights, after Sessions I will be consulting with staff, Coordinating & Advisory Committee, and LGC on what additional staff support might be helpful, how the process could be streamlined/made more efficient, and what if any additional costs would be necessary to implement such a plan. I will **report to Permanent Board** as these options develop.
 - c. Initial discussions suggest that funds for any needed increase in staff capacity to provide this support might come from monies available for distribution by the Legacy Gift Committee.
3. Update regarding Development
 - a. I will share a brief **update on our fundraising progress and activities** as we head into Sessions, and **plans for further engagement and discernment** in the fall, both

in meeting our annual fund goals, and in envisioning, preparing for, and investing in the future.

4. Staff support during medical leave

- a. Following consultation with Coordinating & Advisory, I will share an **update on projected costs and implications** for coverage of staff responsibilities during a health-related reduction in capacity, and initial ideas for covering these costs without further straining the operating budget.
- b. In September, before the end of the current fiscal year, I expect to bring back to Permanent Board a **further report on what actual needs were, and recommendations for action** to cover these additional costs, if needed.

5. Friends Camp Visioning Process

- a. The advance documents for this meeting contain an **update on the planning for Phase III** of the Friends Camp Program and Governance Visioning Process. This document was also shared as an advance document for our meeting in May, though it was not discussed then.
- b. Friends Camp Director Anna Hopkins Buller prepared the update in consultation with me and Program Director Nia Thomas (as well as with members of Friends Camp Committee and Coordinating & Advisory), and Nia and I will be prepared to answer any questions Friends may have. We are asking for **affirmation by Permanent Board for the direction presented in the update.**

6. Other significant matters

- a. I look forward to attending with you all to other important updates and requests for input and action, including:
 - i. Sessions Visioning & Design Process for 2025 and beyond;
 - ii. The Sessions Site Search Process for 2025;
 - iii. Recruitment of volunteer staff for Sessions 2024,
 - iv. Legacy Gift review & recommendations for next steps;
 - v. An update from the Stipends working group;
 - vi. some simple but important accounting and governance approvals being brought by the Treasurer;
 - vii. Recommendations to bring to Sessions on next steps in strengthening the Yearly Meeting's support of ministry, eldership, and the spiritual life of local meetings;
 - viii. the Quaker Indigenous Boarding Schools research project; and
 - ix. worship together as we prepare our hearts and minds to be present and supportive of Friends' wider understanding and grounded participation during Annual Sessions.

Friends Camp Governance Review: An Update

May 3, 2024

Dear Friends,

This report is an update on the governance review for Friends Camp and the implementation of recommendations from [Phase II Visioning process](#) (Minute PB 23-21, Spring 2023). As a reminder, this governance review was begun in 2022 as stipulated in the governance document for Friends Camp. I have been on parental and sabbatical leave this past fall and winter, and I am returning to these recommendations with eagerness this spring. Please read this report as a reminder of the recommendations and an update on their progress; implementation of these recommendations will be a group effort for Friends Camp staff, New England Yearly Meeting staff, Friends Camp Committee, and Friends of NEYM more widely. [A number of important questions](#) still remain about the most appropriate organizational structure for Friends Camp as a part of New England Yearly Meeting; when and how to resolve these questions should be considered by NEYM as time and space allows in the coming years.

We are looking forward to another summer full of energy, connection, community, and learning at Friends Camp. Thank you, as always, for your support of Friends Camp as a vital youth ministry of NEYM.

Respectfully Submitted,

Anna Hopkins (Friends Camp Director)

Recommendation 1: 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.

Recommendation 1 Progress and Priorities:

- The Friends Camp Committee has discussed and is strongly in favor of creating an endowment for Friends Camp to fund camperships going forward. Friends Camp Director is working with NEYM Secretary on how to bring this forward to the wider NEYM.
- The Friends Camp Finance Committee continues to explore the cost of maintaining buildings and property over time, aiming to budget at least a \$15k surplus annually to cover the cost of aging buildings, property improvements, furniture, and equipment.
- In Fiscal Year 2023, Friends Camp was able to meet the operating budget goals as well as the goal of building reserves. Reserves are available in order to support the camp through all seasons of the fiscal year and in case of major operational disruptions or surprises.

Recommendation 2: *In light of Camp's current size, complexity, organizational ability, and liability exposure, seek counsel on the most appropriate relationship between Friends Camp and NEYM in regards to legal status, liability, and operations.*

Recommendation 2 Progress and Priorities:

- The Friends Camp Committee had a lively discussion about this important topic at our April 2024 meeting and the possible creation of a working group or advisory committee to address the question of legal organizational structure.
- Friends Camp Director is in conversation with NEYM Secretary, Program Director, and members of Coordinating & Advisory about ways that this work could move forward. Due to the importance and complexity of these questions, NEYM as a whole will need space to prioritize this work in order to fully take it on.

Recommendation 3: *Prioritize tending to the on-going spiritual and programmatic relationship between Friends Camp and the wider Yearly Meeting in order to ensure consistent, integrated, age appropriate, and invitational programming in spiritual development and Quaker practice. Saying that Friends Camp is a ministry of our Yearly Meeting is not enough to make it so. Commit to regularly bringing together camp leadership and Yearly Meeting leadership, especially those serving in youth ministry contexts in both the Yearly Meeting and local meetings in New England, to tend the spiritual fire at camp.*

Recommendation 3 Progress and Priorities:

- Friends Camp Director offered an intergenerational play workshop at Living Faith in April.
- Teen & Outreach Ministries Coordinator Collee Williams will visit Friends Camp this summer to spend time with our Rising Leaders. We are excited to welcome Collee!

Recommendation 4: *Ensure that Friends Camp can be a potential entry point or stepping stone for those called to the Quaker path. Offer more navigational assistance that meets these individuals and families where they are in their spiritual journey. For those interested in exploring Quakerism further, build bridges between Friends Camp and wider participation among Friends. These bridges can only be built from "both sides" beginning both at Camp and also in our Yearly Meeting programs and local meetings where we hope to effectively and intentionally receive and nurture Quaker-curious seekers of all ages and backgrounds. These efforts will, by necessity, be experimental and emergent and will require on-going commitment, communication, and attention. Another component of ensuring that Camp can serve as an entry point into the Quaker faith, is maintaining the presence of Friends at Camp, thus making it possible for those at Camp to build personal connections and worship with Quakers. Continue to prioritize the presence of those*

grounded in Quaker faith and practice at Camp. While campers and staff of any or no faith background bring richness and spiritual wisdom to Camp, exposure to Quakers and Quakerism is an essential part of both the Camp experience and the potential role Camp can play for Quaker-curious seekers. In regards to composition of the camp population, it is currently true that all Quaker campers whose families have identified that they want to go to camp by the fall are able to enroll in camp. This past summer, about 17% of campers were members or attenders at Quaker Meetings. 15% of staff grew up Quaker, and an additional 13% identify as “Quaker-ish” (exploring the Quaker path). Beyond Quaker campers and counselors, seek ways to include individuals with a depth of understanding of Quaker faith and the spiritual development of children and youth, as well as gifts of teaching and spiritual nurture. Seek ways for New England Friends with a call to youth ministry to participate in the spiritual life at camp including outside of the typical role of counselor.

Recommendation 4 Progress and Priorities:

- We are trying out a new position of “chaplain” for 4 weeks at camp this summer, held by Maggie Fiori (former Young Friends Coordinator of NEYM). After the summer, we will evaluate the impact of this position on spiritual development and Quaker practices at camp and explore ways to continue it and extend the invitation to be a chaplain more widely.
- Again this summer, our entire camp staff will share Worship and lunch with Friends at Vassalboro Meeting during our orientation, at Vassalboro Friends Meeting. Groups of teen campers also share worship at Vassalboro 3 times throughout the summer.
- We are collaborating with the NEYM Archives Committee to preserve and share important records and memories about the founding of Friends Camp in the summer of 2024. It is our hope to share these at NEYM Sessions in August (and at other times) as a way for Friends more widely to connect with Friends Camp as a longstanding and rich ministry of Quakers in New England. We hope this will create the opportunity to foster connections with Friends who have not otherwise been acquainted with Friends Camp.
- Friends Camp Director is collaborating with the NEYM Israel / Palestine working group to prepare for difficult conversations that may arise at camp this summer. We agree that camp is the place for campers and young adults to learn skills of difficult conversations.

DRAFT
Progress Report and Recommendations
to Annual Sessions
on Yearly Meeting Support for
Ministry, Eldership, and Spiritual Life of Local Meetings

Background

In 2022, Sessions approved a set of recommendations for next steps arising from recent years' ongoing listening and experimentation in how the Yearly Meeting supports ministry, eldership, and the spiritual life of local meetings. The updates below include the title only for the approved recommendations, followed by brief updates from the past year.

The full report and approved recommendations to Sessions 2022, including further context on the process in recent years, can be accessed [here](#). In 2023, Friends gathered for Sessions received an additional update on further steps, discernment, and learning.

Report and Recommendations in 2024

What follows is a further report and reflection on progress in implementing these recommendations in the past year, organized in the order of the approved recommendations from 2022. It notes aspects of the previously approved recommendations where further attention seems needed.

This report also contains **three new recommendations**, which arise from ongoing learning and experience of Friends seeking to nurture the spiritual life of our meetings in recent years.

As previously, consistent with guidance from Sessions 2022 in approving these steps, this report is being offered by Friends charged to constellate a “spiritual life listening group”, consisting of the Clerk of Ministry & Counsel, the Clerk of the Permanent Board, the Clerk of the Meeting Accompaniment Group, the Yearly Meeting Secretary, and the Program Director. The Presiding Clerk and many other Friends also made meaningful contributions to these efforts. **For questions, suggestions, or comments about this report, please contact Carl Williams, Clerk of Ministry & Counsel at mc-clerk@neym.org.**

Updates from the past year

Each of these activities represents further steps in what are intended to be multi-year and ongoing practices or processes, and so while much work has begun, we know these efforts will continue to unfold, and learning will continue, in the coming months and years.

1. Gather a small body to accompany and support local meetings

The [Meeting Accompaniment Group](#), a nominated group with a charge approved by Sessions, was formed in the fall of 2022 and has met regularly since that time. Completing its second full year, the Accompaniment Group has engaged meaningfully with more than fifty Friends groups—meetings, worship groups, and others—seeking support and accompaniment in a variety of situations. This intentional, tender work has been the source of nourishing connections and substantial learning, for local meetings and for those participating in the work of the Accompaniment Group in the past year. Sarah Gant (Beacon Hill) clerks this group, and can be reached at accompaniment@neym.org.

2. Hold an annual “meeting for listening” for the Life in local meetings

In June 2024, Friends from across New England and beyond gathered for the second Meeting for Listening, organized by the Program Director, Clerk of Ministry & Counsel, and Clerk of the Meeting Accompaniment Group. Friends gathered both on site at the Concord (NH) Meetinghouse, and from many other locations via videoconference. In worship, worship sharing, in fellowship, and large and small group conversation, Friends considered the state of society and statistical reports received from local meetings in our region, and together looked and listened for how the themes emerging from these reflections could inform and align programmatic priorities for the work supported by the Yearly Meeting in the coming months.

A key reflection lifted up by Friends as part of this gathering was a hope that the Yearly Meeting might support opportunities for Friends and meetings to grow in their understanding and exercise of gifts in life-giving practices of *eldership*, as traditionally understood by Friends—including spiritual nurture, prayerful grounding, and tender guidance.

3. As a regular part of Permanent Board meetings, and at Annual Sessions, host opportunities for the wider body of Friends in New England to learn about and celebrate Friends active in public ministry

Advance documents for Permanent Board meetings have included reports on travel minutes that have been endorsed by the Yearly Meeting, and the Clerk of the Permanent Board has begun a process of outreach and invitation to Friends carrying travel minutes to report to future meetings of the Permanent Board. Sessions planning has included awareness of the ministries being carried by Friends in our region, with attention to how this service can be highlighted at Sessions.

4. Offer regular opportunities for prayerful holding of the wider body of Friends in New England, for those led, and invite Friends to this discipline

The Clerk of Ministry & Counsel and Clerk of Meeting Accompaniment have worked with the Office Manager and the Meeting Accompaniment Group to establish and energize an email prayer list for distribution throughout the Yearly Meeting, to invite Friends into prayer for particular concerns in local meetings, for particular needs of Friends, and for wider concerns. This list is moderated by, and under the overall care of, the Clerk of Ministry & Counsel. Interested in being added to the prayer list? Contact Carl Williams (Plainfield), Clerk of Ministry & Counsel, at mc-clerk@neym.org, or contact the Yearly Meeting Office.

5. The Yearly Meeting recognizes the expressed desire for opportunities for Friends serving in ministry and eldership to gather as led for “shop talk”, mentoring, mutual accountability, and learning

Informal opportunities for Friends carrying a concern for vocal ministry in meetings for worship continued with several gatherings in the past year, as did opportunities for extended worship. While this acknowledgment does not commit the Yearly Meeting to a leadership role in specific work, we want to recognize and lift up some of the ongoing ways the Spirit is leading Friends to invite one another to nourishing opportunities such as these.

While these and other such opportunities are being publicized in a variety of ways, as word is shared they will also be publicized through the Yearly Meeting.

6. Increase awareness of (and as able, increase capacity to offer) formal programming to support adult religious education, spiritual formation, and training in Quaker practices and disciplines

Please refer to the **Program Director’s report** in these Advance Documents for an extensive update on formal programming offered by the Yearly Meeting this year, including many activities responding to this charge.

We want to especially draw attention to the emergence in recent years of an ongoing cycle of programming through the year, including Meeting Care Day in the autumn, midwinter retreats in the winter, Living Faith in the spring, Meeting for Listening in the early summer, and Sessions in the late summer. Response to these diverse opportunities has been strong and wide-ranging, and we believe continuing with this rhythm of communal practice offers great promise for ongoing spiritual nurture and support for

the life of our local meetings.

In addition to the programmatic opportunities offered directly by the Yearly Meeting, a major focus has been increasing the Yearly Meeting's capacity to communicate effectively about high-quality and relevant opportunities offered by local & quarterly meetings, individual Friends, and other Quaker organizations. The monthly email newsletter, sharing and resources provided through monthly meeting video calls with Friends in servant leadership roles in their local meetings, the Yearly Meeting's website at neym.org, and other channels have proven to be effective and fruitful ways to get the word out about meaningful opportunities—and help from local meetings in spreading the word among their own members and attenders is invaluable.

7. The Yearly Meeting consider a searching review with attention to purpose, care, and oversight for quarterly meetings

While charging the Permanent Board with this consideration was part of the recommendations approved in 2022, the press of other challenges and priorities has meant that this recommendation has not moved forward in the past two years.

We believe this may be a case of the *urgent* outpacing the *important*, and hope that further attention from the Permanent Board can now be given to carrying forward this recommendation in ways that are supportive of and in partnership with the quarterly meetings, and energizing and connecting for local meetings and the wider body of Friends as a whole.

For the 2024-2025 service year, the Coordinating & Advisory Committee has affirmed the intention that promoting this engagement and strengthening of the quarterly meetings, in partnership with those serving on behalf of quarterly meetings and local meetings, will be a key priority for their attention, and a matter of substantive attention for the Permanent Board.

New and further recommendations

- A. Building on #4 above, we hope the Yearly Meeting will **encourage the Clerk of Ministry & Counsel to convene one or more simple opportunities for Friends to gather to hold the Yearly Meeting in prayer** in the course of the coming year, perhaps in the fall, winter, and spring. At least one of these meetings would be intended to be held in person, though others could be held via videoconference, as the Clerk of Ministry & Counsel is led.

The Clerk of Ministry & Counsel, supported by staff or other Friends they may

invite as needed, would invite local meetings to discern and recommend to participate a Friend currently clerking or serving as part of their local meeting Ministry & Counsel (or equivalent body), or another serving elder active in the life of their meeting.

These Friends, and others holding the wider spiritual condition of Friends across our meetings (the Presiding Clerk, the Clerk of Meeting Accompaniment, the Yearly Meeting Secretary), would gather to share in worship together, to hold in prayer the Yearly Meeting as a whole and the particular concerns or joys of their local meetings and quarterly meetings, and to offer counsel and support to the Clerk of Ministry & Counsel in their service on behalf of the wider body of Friends.

B. Appoint an Assistant Clerk of Ministry & Counsel

This new role would serve as a companion and support to the Clerk of Ministry & Counsel, with responsibilities delegated by the Clerk of Ministry & Counsel, and would also serve as the Rising Clerk of Ministry & Counsel for one year, being mentored by the Clerk of Ministry & Counsel in order to support a transfer of insight, knowledge, and understanding of current practices. This role would be nominated by the Nominating Committee, and approved by the Yearly Meeting. This practice would be intended to foster continuity in learning and practice, to support leadership development and healthy transitions, and to provide additional capacity for the work of the Clerk of Ministry & Counsel.

C. Create a Thriving Ministers Resource Group

Building on #1, 3, and 6 above, we recommend that the Yearly Meeting affirm the Permanent Board creating a small (4-6 person) resource group **to support local and quarterly meetings in strengthening their practices of support, care, accountability, and oversight of Friends serving in public ministry.**

There is deep experience in some meetings in caring for those called to such service, and in some meetings these practices are not well understood. This group would not replace the existing essential role of local and quarterly meetings in tending gifts of ministry, but would provide specific support to strengthen the capacity and grounding of meetings to undertake this care.

This group would:

- Be available to local meetings seeking to understand Friends traditional and current practices of stewarding such gifts
- Help local committees and quarterly meeting leadership navigate the diverse and sometimes arcane processes of creating, and returning approving travel minutes, crafting minutes of religious service, or recording gifts in ministry
- Regularly inquire about, and prayerfully hold, the condition of Friends serving in public ministry under the care of their local meetings, quarters, and the Yearly Meeting more widely, including Friends carrying travel minutes, those with minutes of religious service, or those whose gifts in ministry have been recorded by their quarterly meeting. In some cases, this may involve outreach to these Friends' local meetings to offer support as well.
- Seek opportunities to celebrate and share news of Friends' service in ministry across and beyond our region, including at Annual Sessions and as other opportunities appear
- Offer an annual workshop or training on care of ministry by meetings, perhaps in partnership with or dovetailing with other events such as Meeting Care Day, or as a standalone opportunity

For the time being, to keep this work integrated and as it is established, this group would be clerked by the Clerk of Ministry & Counsel, though with time it might become clear that another clerk for the group would be helpful. As a resource group, the Thriving Ministers Resource Group would be under the care of, and report regularly to, the Permanent Board.

Conclusion

In all of these steps, large and small, we have continued to sense the Spirit tenderly and palpably at work among New England Friends, inviting us into new forms, rhythms, and practices, and aiding us in reclaiming old ones. It is a blessing to steward the unfolding of our shared service, and to reflect it back to the wider body of the Yearly Meeting, as we learn and grow together.

Submitted in faith, and with joy,

Sarah Gant (Beacon Hill), Clerk of the Meeting Accompaniment Group
Susan Davies (Vassalboro), Clerk of the Permanent Board

Noah Merrill (Putney), Yearly Meeting Secretary
NiaDwynwen Thomas (Northampton), Program Director
Carl Williams (Plainfield), Clerk of Ministry & Counsel
Serving, as charged by Sessions, as the “Spiritual Life Listening Group”

DRAFT

Appendix 1. Thriving Ministers Resource Group charge

Background

Over the past three years Friends have sought ways to raise up the work of yearly meeting's Ministry and Counsel Committee 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 Sessions Worship. 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—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 Ministers Resource Group", as described below:

Thriving Ministers Resource Group

The primary work of this group is the nurturing of the culture and practice of recognizing and upholding ministry among Friends in New England. 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 Ministers Group, is to support monthly meetings and quarters in this vital responsibility.

The tasks of this group of Friends include:

¹ *As approved by Sessions in 2022, the Spiritual Life Listening Group is tasked with exploring ways to notice and uphold 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.*

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 understanding of ministry 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 Friends 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, 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 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

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 serve ex officio. The Clerk of Ministry & Counsel may clerk this group, or another clerk may be appointed in consultation with the Clerk of the Permanent Board and Nominating Committee.

Gifts and experience needed

Seasoned Friends with experience with ministry oversight/accountability and support committees in a local meeting; geographic diversity in terms of quarterly meeting affiliation; deep listening; eldership; knowledge of wider conversations around ministry among Friends; understanding of the issues of ego, pride, and identity, 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.

DRAFT

Coordinating and Advisory Committee Report
Rebecca Leuchak, Committee Clerk and Presiding Clerk of the Yearly Meeting
July 17, 2024

Dear Friends,

Apologies for submitting this report on the Wednesday before our Thursday evening Permanent Board meeting. Sessions planning is taking up a great deal of my time and energy and then of course there is my work day and week. I very much enjoy my teaching, but it does prohibit me from working full-time in service to the Yearly Meeting!

I always feel it is worth repeating the committee charge:

The Coordinating and Advisory Committee (C&A) shepherds the work of the Yearly Meeting in alignment with the core purpose and the priorities articulated by the Yearly Meeting, and advises and coordinates the various committees, quarterly meeting leadership, staff, and other initiatives within the Yearly Meeting. The members of this committee hold a particular responsibility to build a culture of inclusive and sustainable leadership development.

Underlying all that we do is our commitment to listening for the guidance of Spirit, the divine grounding which, when profoundly present, gives us the strength to engage in our challenging work.

Since the last Permanent Board Meeting on May 11, the Coordinating and Advisory Committee met for our annual spring/summer retreat in-person at Thanksgiving Farm with full appreciation for the presence in spirit of our dear departed Friend Elizabeth Reuthe. It was so good to be with John Reuthe, Elizabeth's husband, in the welcoming home they created together and we shared tender moments of appreciation for Elizabeth's shining light and ever creative vision for the potential of what, through Spirit's guidance, we as Friends might become.

Her memory inspired us in our work over three days. We focused on review of the long list of things we are shepherding and discerned some priorities for the coming year.

Since that retreat, the Committee members have been present at a number of memorial meetings of Friends recently departed. These long-time members of the Yearly Meeting were long standing patterns and examples of self-less service to our Quaker family. They give us inspiration and sustenance to carry on our own efforts. With their departure we are ever more keenly aware of the need for all of us to discern how and where we might lend our assistance in supporting our Quaker community and nurturing the presence of God's infinite love throughout New England and the wider world.

We have met via Zoom in the last month, supporting Susan Davies, clerk of Permanent Board, in the preparation of this meeting on Thursday. We also worked on identifying and firming up the concerns to be taken up at Sessions 2024 meetings for worship for the purpose of business.

A realization of the committee this year has been that we need to improve coordination of our work with the priorities, needs, and calendar of the Permanent Board and that there are many benefits which greater collaboration with that body of Friends could bring. Indeed, we have witnessed an increasing sense of working together and mutual support towards our common goals. Together we have explored how in our faith community, as a working partnership, we can be example and witness of Spirit at work in the world.

While there is much good news in our collaboration and growing sense of community, over the course of the year we have also listened carefully to expressions of frustration and doubt. And we have seen in a wider perspective how much the instabilities of our world are inextricably part of our current condition in the Society of Friends. We have gained appreciation for where and how we all may let each other down and stray from the path of Spirit's calling. Perceptions and personal opinions and faulty communication have driven some of the tensions that our community has experienced. C&A members have understood the concerns raised and believe that better communication among us all is fundamental and that it must be grounded in open loving hearts and careful listening to others.

I will not go into detail here on C&A's agenda, since we are so close to Sessions. I urge you to read the C&A report and the many related documents as soon as the Advance Documents for Sessions 2024 are released.

Two items of business that I will signal as things you should be prepared for, and to which I will speak, as we get ready for Sessions are:

- The Legacy Gift Fund's ten-year Review. How it will be coming to us in meeting for business at Sessions and what may come next.
- The Report from the Quaker Indigenous Boarding School and discernment of continuation of that working group.

I look forward to seeing you all on the Zoom screen!

See you on Thursday.

Rebecca Leuchak
Clerk, Coordinating and Advisory Committee
Presiding Clerk, New England Yearly Meeting

NEYM QUAKER INDIAN BOARDING SCHOOL RESEARCH GROUP

Research Findings

August 2024

The NEYM Quaker Indian Boarding School Research Group¹ (QIBS) requests your close attention to the following report on the participation of New England Friends and New England Yearly Meeting in the Indian Boarding Schools and the assimilation program of which they were an integral part. We were asked to answer a straightforward question: to what extent and in what ways were individual Friends and the yearly meeting as a whole involved in the Indian Boarding Schools of the late nineteenth century.

The simple answer is, deeply, and in every conceivable way. That many of these efforts amounted to cultural genocide is deeply troubling to Friends today.

It has been disorienting and disheartening for research group members to read so many reports filled with the inevitable triumph of White civilization over Indigenous cultures, and the superiority of euroamerican Christianity over the sacred ways of life of Native Peoples articulated by our Quaker forebears.² That Friends thought cultural erasure and the traumatic disruptions of kinship ties was the necessary and *loving* solution to the devastation inflicted on Native Peoples leaves us confused and saddened. Like other, more recent, genocides, the attempted assimilation and cultural genocide of the Indian Nations was carried out both with the tools of war and the tools of bureaucracy, by countless individuals doing their small part.

For many Native People, the fundamental question to Quakers today can be captured in the question: “What have you done with our children?” The report that follows is a first step toward answering that deeply disturbing plea. The fates of most individual children are, so far, difficult to determine. A few Boarding School attendees went on to very public careers and detailed their experiences in books, lectures, even an opera.³ Others, like a Modoc boy who was sent to the school at Carlisle, attracted individual attention because they died while in the school’s custody.⁴

For now at least, what we Quakers can offer is an inventory of the Quaker schools where these children might have gone. From there, resources like the National Indian Boarding School Digital Archive (NIBSDA <https://nibsdad.elevator.umn.edu/>), developed by the National Native American Boarding School Healing Coalition (NABS <https://boardingschoolhealing.org/>), will help families and others answer this most haunting question.⁵

SUMMARY

Quakers were central figures in the creation of the federal government’s ‘civilize and Christianize’⁶ strategy to pacify Native People and eliminate barriers to the settlement and exploitation of lands west of the Mississippi following the Civil War.⁷ New England Friends were involved at every level of the development, and implementation of the federal Indian Boarding School program from its inception in the 1870s. The Boarding Schools were central to the assimilation program,

“for the purpose of elevating them to the social and moral conditions of Christian civilization, [the true policy] consists not so much in feeding or governing the adults as in educating the children.”⁸

New England Quakers provided women and men to staff the Agencies and Schools, sent a steady flow of funds, books, clothing, and other supplies, and articulated intellectual and moral principles that shaped and justified harsh measures that became standard practice in many of the Schools. Their stated

intention, to equip Native People to function effectively in the wider culture would be perhaps benign, even laudable, were it not done in service to the larger goals of cultural erasure and White land theft.

Friends of that era, the vocal ones at least, were unapologetic assimilationists even as they wrote to Congress to protest the brutal and unjust removals of Native People, the violation of treaties, and the greed and duplicity of White settlers and politicians.

One of the things we looked for and have not yet found are the voices of Friends who advocated that Indian Peoples should be allowed to live according to their values and traditions. What disagreements we came across were over how best to pursue assimilation (and the implicit cultural erasure). In Samuel Taylor's conclusion to the 1856 report for the NEYM Committee on the Western Indian (CWI), assimilation "may be the only alternative left and the one most likely to save them from utter extinguishment,"⁹ we hear a foreshadowing of Richard Henry Pratt's infamous description of his task at the Carlisle School, to "kill the Indian in him, to save the man."¹⁰

Most of us in the research group knew little or nothing about the Indian Boarding Schools when we began this research. None of us heard about them in school. It seems few non-Native people who grew up in the 20th century did, including people who grew up in places like Shawnee, OK, where several Quaker Indian Boarding Schools were located and kids who went to school in Carlisle, PA, where the prototype Carlisle Indian Industrial School operated from 1879-1918.¹¹ It has been the perseverance of Paula Palmer¹² and others who have brought this history to the attention of Friends. It is our intention to pull back the curtain on New England Friends' particular part in this horrific legacy.

Conditions at the schools as a whole varied widely, from stern and austere to physically and emotionally abusive. The formal curriculum was conventional for manual labor schools of the day, combining classroom study and manual labor.¹³ What set the Indian Boarding Schools apart were the harshly enforced practices meant to sever all connections between children and their families,¹⁴ land, and culture – their Indian-ness. Students were scrubbed clean, their hair cut short, and they were given English names. They were usually required to wear european-style dress or "civilian clothes" and often marched from here to there at the sound of the bugle. They were punished for speaking their Native languages or participating in traditional or cultural practices. And they were usually discouraged or forbidden to return home while enrolled in the schools.¹⁵

Ostensibly intended as a humane alternative to physical annihilation, the Indian Boarding Schools were a principal vehicle for the cultural erasure of the Indian Peoples.¹⁶

Concentrating as we have on the deeds of our Quaker forebears, it would be easy to overlook the agency of the Native Peoples affected. From first contact, Indian leaders struggled to get the best deal they could for their people in the face of the enormity of White demands and the threat of overwhelming force. The Citizen Pottawatomie Nation Cultural Heritage Center website details a number of these lop-sided negotiations and the strategies their chiefs used.¹⁷ The Indian Peoples were certainly aggrieved as this process played out year after year, but they were not passive, they did not go quietly.

This report is a story about the beliefs and ensuing actions of Friends of European ancestry.¹⁸ It is not the only or even the most important story. That would be the story, or better, stories, told by descendants of the Native children sent to those schools too often against their own or their parents' wills. A collection of resources on the diverse and complex legacy of the Boarding Schools from Indigenous perspectives can be found at the end of this report.



OUR SOURCES

Our research consisted mainly in close reading of the relevant sections of four main sources:

Minutes of New England Yearly Meeting of Friends (Orthodox/Gurneyite), 1847-1985. <http://scua.library.umass.edu/new-england-yearly-meeting/>

These records include minutes of the Men's and Women's Meetings, the Meetings for Sufferings, the committees on the Penobscot and Passamaquoddy Indians, and the Western Indians, and the Women's Foreign Mission Society.

"Annual Report of the Associated Executive Committee of Friends on Indian Affairs" (abbv. AEC) 1880-1898. Philadelphia, Pa.: Haverford College, Quaker and Special Collections.

Annual Report of the Commissioner of Indian Affairs to the Secretary of the Interior. (abbv. ARC) volumes. <https://catalog.hathitrust.org/Record/000063853>.

Annual Report of the Board of Indian Commissioners to the Secretary of the Interior. (abbv. BIC) 63 v. <https://catalog.hathitrust.org/Record/000080114>.

Numerous other sources were consulted for background or context. A bibliography is appended.

In support of the work of the QIBS Research Group, two NEYM members, Suzanna Schell and Gordon Bugbee, spent 10 days in February of 2024 examining records in the National Archives repositories in Ft. Worth, TX and Oklahoma City, OK, and traveling around the Oklahoma countryside where the Quapaw and Sac & Fox Agencies and their schools were located.¹⁹

Because all of the Yearly Meetings of the time were involved in one way or another, and because, for all their theological differences, nineteenth century American Quakers were a small community with a bewildering array of familial and marital relationships, researching the Quaker Indian Boarding Schools is necessarily a collaborative effort. For the last year-and-a-half, members of the NEYM QIBS Research Group have been active participants in a weekly on-line discussion that has included Friends from New York, Philadelphia, Baltimore, Indiana, Intermountain, South Central, Iowa Yearly Meeting (Conservative) and the Alaska Friends Conference.²⁰ Staff from the UMass Amherst/NEYM, Haverford and Swarthmore archives, the National Native American Boarding School Healing Coalition, and the Carlisle Indian School Digital Resource Center have made presentations to the network.²¹

We did not have time to examine Quarterly or Monthly Meeting Minutes or the correspondence of individuals.²² Doing so would undoubtedly make this a richer and perhaps more nuanced report. We may also find those dissident perspectives that might help us better understand the process by which Friends decided to take the course they did.



BACKGROUND

Friends involvement in Indian education goes back at least to 1795 and Quakers' response to the request by Gaiänt'wakê ("Cornplanter"), a Seneca chief, that they establish schools and a program of agricultural training. New York Friends sent several farm families to Oneida land to encourage Indians to give up their traditional dependence on hunting, adopt european-style farming, and overturn gender roles. They established schools near Cattaraugus.²³

Quakers were among the thousands of settler families that headed west to Ohio and Indiana to occupy and farm the lands of the Northwest Territory, beginning in 1787, after the Revolutionary War. These lands had been the ancestral home of countless Native Peoples for thousands of years. Beginning in 1802, Baltimore Yearly Meeting supported a series of missions to the Miami and Shawnee Tribes²⁴ in Ohio and Indiana. After a series of short-lived efforts, Friends established a boarding school for the Shawnee at Wapakoneta in Ohio.²⁵ The school operated from the 1820s through the Tribe's removal in 1832 to Kansas. The school and its teachers went with them.

In 1818 and again in 1830, Friends from New England followed other yearly meetings in sending "Memorials" to the Senate and House of Representatives, expressing their concern about the forced removals of eastern Tribal communities to western territories and the catastrophic consequences. These entreaties were not successful in stopping the removals. During and after the theological and social conflicts that arose during the Quaker Separations of the 1820s, both Orthodox and Hicksite Friends sent missions to the "frontier."

In the 1840s, Ohio Friends, Thomas and Mary Stanley, established a mission and school for the Kaw (Kanza) at Merriam, Kansas, not far from the existing Methodist and Baptist missions. In 1857, after returning to Ohio and then moving to Salem, Iowa, the Stanleys went back to Kansas and established a mission, school, and farm at Americus when they felt led "to go among the Kansas Indians for the purpose of instructing them in the art of Agriculture and civilization."²⁶

When, in 1842, Samuel Taylor Jr, from Fairfield, Maine, and his Vassalboro neighbor, John D. Lang, accepted the commission from New York and New England Yearly Meetings to investigate and report on the conditions of Indians west of the Mississippi, the horrors of the Indian removals of the previous decade had become widely known among Friends. Almost every year thereafter, when gathered in Sessions, New England Friends heard reports on the precarious situation of the Native Peoples in Kansas and elsewhere to the west. In the 1856 report, Taylor wrote for the Committee on the Western Indian,

"But nothing has appeared within the past year to warrant any active service on the part of the Committee for their assistance. It is feared, however, that measures are in progress to unsettle and finally to remove them still further, (to quote their own language used in one of their councils on a former occasion with feelings of grief and dread,) 'towards the setting sun and to the precipice, as the last foot of soil for the poor Indian to tread would be taken from them, so that they who were once like the sturdy trees of the forest, will be left to wither and fade as the tender grass of the field ;'—and while the prospect of aiding this down-trodden people appears discouraging, we hope the lively interest and concern on their behalf, kept up for many years past, will continue to rest with unabated weight and care for them in future."²⁷

As a result of the disruptions of the Civil War and a focus on Abolition and the education of Freedmen, efforts by Friends to aid Indigenous People who continued to be uprooted and moved from Iowa, Nebraska, and Kansas were reduced.

In 1867, as the dust settled, Iowa Friends were stirred again to consider the difficult situations of many Native People and appointed a committee to consider what might be done.²⁸ Ironically, Friends showed a disconcerting lack of self-reflection when they lamented the conditions of the Tribes and Nations that endured removal without considering that the land they now occupied was itself stolen from those who lived there for centuries if not millenia, that they too were the beneficiaries of Indian Removal.

The committee included Lindley M. Hoag (born in Charlotte, VT),²⁹ Enoch Hoag (born in Sandwich, NH, the soon-to-be head of the Central Superintendency), and Brinton Darlington (later the U. S. Agent for the Cheyenne and Arapaho Agency), as well as, David Morgan, James Owen, and David Hunt.³⁰ They quickly agreed to recommend the formation of a body to coordinate the activities of the

Orthodox Yearly Meetings. Iowa Yearly Meeting concurred and invitations went out to New York, Philadelphia, Baltimore, New England, North Carolina, Indiana, Ohio, and Western Yearly Meetings. All accepted and met soon thereafter and established the Associated Executive Committee for Friends on Indian Affairs (AEC). They appointed William Nicholson, a physician and educator from North Carolina, as their General Agent.³¹ The constituent Yearly Meetings agreed to an annual assessment to finance the Committee's work.³²

In 1869, the Yearly Meetings that formed the AEC sent a "memorial" to Congress deploring the conditions among Native Peoples and urging action.

Hicksite Friends from Baltimore, Philadelphia, New York, Genesee, Ohio, Indiana and Illinois Yearly Meetings created a comparable group, the Executive Central Committee of the Convention of Delegates. It was deputations from these two Quaker Committees that met with President Grant in April of 1869 and agreed on the principles that would guide the "peace policy" for the next eight years.³³

Eager to move beyond editorials, remonstrances, and representations to Congress and the President, when the invitation from Iowa Yearly Meeting came to form a committee among the Orthodox Yearly Meetings to coordinate activities on behalf of Indian People, New England Friends were ready to join.³⁴ With that decision, they embarked on the course that led eventually to the establishment of Quaker Indian Boarding Schools.



NEYM AND GRANT'S "PEACE POLICY"

The goal of Grant's "Peace Policy" was to "civilize and christianize" the, hitherto, "wild savages" that had been pushed by federal law and the Army west onto land that seemed at the time of no particular value to people in power. Efforts at outright extermination had been tried. Indigenous people had proven too resilient and driving them out of existence had proven too costly both in White blood and treasure. Better, it seemed to Grant and fellow assimilationists, to educate them in English and arithmetic and turn them into small-hold farmers and farm-wives severed from their land, language, and people.

Upon his inauguration, President Grant made two important sets of appointments to the Indian Service. In the field, he appointed individuals recommended by the cooperating religious denominations to administrative posts. Grant also appointed a Board of Indian Commissioners (BIC) to advise the Commissioners of Indian Affairs, starting with his Commissioner, Ely S. Parker (Seneca), and prevent corruption in the Indian Service. They were philanthropists, educators, industrialists, bankers and clergy from the religious denominations now charged with running the Indian Agencies. They were also wealthy enough to be able to serve and travel without compensation.

From those nominated by Orthodox Friends, Grant named Enoch Hoag to lead the Central Superintendency.³⁵ Hoag in turn appointed his nephew, Cyrus Beede, and his son, Edward F. Hoag, chief clerk and clerk. Hoag senior and Beede were both born into Sandwich MM (Dover Quarter, NEYM), and, like many eastern Friends, had made their way to Iowa.³⁶ Edward Hoag was born in Uxbridge, Massachusetts, and went west with his parents and siblings. Hoag also nominated, and Grant named, ten new Agents for the Central Superintendency.

The ten newly appointed Quaker Agents took up their posts over a wide stretch of the state of Kansas and Indian Territory (Oklahoma in 1907). Two of these Agencies, the Quapaw and Sac & Fox, became the focus of NEYM's interest and efforts.

Friends also nominated men to serve on the Board of Indian Commissioners. Orthodox Friends offered New Englander John D. Lang, recorded minister from Vassalboro, and Benjamin Tatham of New York.³⁷ Upon his death in 1879, Lang was replaced by Albert K. Smiley, a Friend from North Fairfield, Maine.

Lang was a farmer and woolen manufacturer and was deeply respected by Friends for his many travels among Native Peoples across the continent and his long interest in Indian affairs. Smiley, headmaster of the Oak Grove Seminary (in Vassalboro, Maine) and later Friends' Boarding School (in Providence, R.I.), was especially noted for being the host of the annual Mohonk Conferences that brought together politicians (including Sen. Dawes³⁸), officials, military leaders, and members of the religious and philanthropic communities to consider what they regarded as the most pressing issues of the day including the conditions of Freedmen and Indians, and international conflict. The attendees were very supportive of the goals of the "civilize and Christianize" program and the boarding schools.



QUAPAW AGENCY

The Quapaw Agency was located in the northeast corner of Indian Territory, where Kansas and Missouri meet. The U. S. government acquired³⁹ a small portion of Cherokee land to provide reservations for seven Tribes, the Quapaw, Ottawa, Peoria, Miami, Wyandotte, Shawnee, and the Seneca-Cayuga, who had been forcibly removed from east of the Missouri.⁴⁰ The land, which lies on the western slopes of the Ozark Plateau, is dry and composed of low, rolling hills forested with willow, hickory, oak, and pine trees. It bears little resemblance to the rivers, streams, lakes, and densely-wooded forests of the Ohio River valley and the area around the Great Lakes that had been the traditional homes of these Nations.

When Hiram Jones took over as Quapaw Agent, day schools existed for the Ottawa and Peoria Tribes. New England Friends Asa C. Tuttle⁴¹ (Dover MM) and his wife, Emeline Howard Tuttle, originally from Bangor, ME, were hired to run the Ottawa School, and a New York Friend, John Isaac Collins, the Peoria. The Tuttles boarded some of the students in their home. Illness was a constant factor, a measles outbreak took four Indian children and one white child that first year.⁴² The average attendance in 1871 at the Ottawa School was 25. All instruction was in English with Philadelphia Friends supplying books and clothing.⁴³

In 1872, a manual labor boarding school⁴⁴ for the Shawnee (also known as the Eastern Shawnee), Seneca-Cayuga, and the Wyandotte People was built by the Agent 15 or so miles south on the Neosho River. Funds came from Philadelphia Yearly Meeting⁴⁵ and the AEC to help with the construction costs. An average of thirty-six students attended that first year.

New Englanders Anne and Henry Thorndike (from Sandwich, NH) and their daughters arrived in 1873 and took over the Ottawa School as the Tuttles worked to establish a boarding school for the Quapaw Agency.

In November of 1873, Asa and Emeline Tuttle were called on to help the 153 Modoc who had been relocated from the area around Tule Lake in the Cascades of northern California to the Quapaw Agency in Indian Territory. The Army's brutal war against the Modoc People had come to an end and the survivors were transported by railroad, in cattle cars, from Fort Klamath in Oregon to Baxter Springs, Kansas, some 1900 miles. The Indian Agent, Hiram Jones⁴⁶, had little warning and was ill-prepared. With help from the Quapaw, the Modoc were brought to land designated for their reservation and marginally adequate shelter was constructed. Arrangements were made to include the Modoc children in the new Quapaw Agency school.

By 1877, day schools were operating for the Peoria and Miami (which had opened, closed, and opened again), and boarding schools had been established for the Ottawa, Quapaw, Modoc, Seneca, Shawnee, and Wyandotte. Funds from the AEC, PYM, and NEYM helped with building and operating expenses.⁴⁷ Between 1873 and 1877, NEYM contributed \$2,635 to the AEC and dispensed funds from the Committee on the Western Indians and subscriptions totalling an additional \$2,343, primarily for schools.⁴⁸

Between 1878 and 1885, NEYM and New England Friends sent \$3,760 to the AEC and directly distributed \$2,308 to individuals and programs they wished to support, including the Kellogg family working at Quapaw, John Watson and his family (who would later teach at Skiatook /Hillside School), repairs at White's Manual Labor Institute in Indiana, Meetinghouse construction, and \$257.24 to defray expenses for Frank Modoc's travel to the Oak Grove Seminary in Vassalboro.⁴⁹

Peak enrollment in the Quapaw Agency schools came in 1881, when there were 42 students enrolled in the Peoria day school, 75 in the Quapaw/Ottawa boarding school, 149 in the boarding school at Wyandotte, and 23 in the Modoc and Miami day schools.⁵⁰ A night school was held at the Modoc school for one or two years. That same year Elizabeth Test, who would become one of the workers in Indian Territory most consistently supported by New England Quakers, began teaching in the Quapaw Agency; a female student from the Seneca Indian School in Wyandotte was sent east to study at Earlham College (probably Arizona Jackson⁵¹); and a schoolhouse was constructed in the nearby town of Bluejacket at a cost of \$650 (from the AEC).⁵²



SAC & FOX AGENCY

One hundred and forty miles to the southwest, the U. S. government purchased land from the Creek Nation to provide reservations for the Sac & Fox (of the Mississippi in Oklahoma),⁵³ and the Kickapoo.⁵⁴

The terrain on which the Sac & Fox Agency was located was relatively flat, dry, and thinly wooded with blackjack and post oak trees. This too was nothing like the thickly wooded, well-watered lands of the Eastern Woodlands or the Great Lakes region, the traditional homelands of the Sac & Fox, Pottawatomie, Iowa, Kickapoo, and Shawnee People.

The Absentee Shawnee had lived in the area since the 1850s when the U. S. Army forced them to move from land they had occupied to the south and west. The Citizen Pottawatomie were moved there when their experiences with citizenship, land ownership, and subsistence farming in Kansas were undermined by the encroachment of White settlers. The Iowa came from Kansas and Nebraska in 1878 hoping to avoid allotment and assimilation.

The Shawnee Friends Mission had been established in 1871 by Thomas Stanley from Iowa Yearly Meeting and the first missionaries were Joseph Newsom and his family. Significant monies from Indiana Yearly Meeting combined with federal money, likely drawn from Tribal funds held in trust by the U. S., built a manual labor boarding school and a day school in Shawnee. By 1876, there were 34 students attending the Agency school (32 boarding), and 19 students in the Shawnee school (six of them boarding).

New England Friends' involvement with the Tribes of the Sac & Fox Agency was less direct, mostly in the form of funding and material donations, and developed more slowly. The New Englanders who were drawn to serve in the Sac & Fox Agency schools were from the Starksboro area of northern Vermont, a Quarter then within New York Yearly Meeting. The children of well-known and widely traveled Minister Jeremiah Grinnell, taught first at Maryville in the Friends Freedman's Normal

Institute and then in Shawnee in Indian Territory. Eliza Grinnell Elliott served as a matron⁵⁵ while her husband, Franklin Elliott, was a teacher and missionary.⁵⁶ Eliza's sister Mary taught at the boarding school in Shawnee and at one of the Pottawatomie day schools. While there, she met and married Thomas Wildcat Alford⁵⁷ (Absentee Shawnee) a graduate of the Shawnee school and the Hampton Institute and a teacher and advocate for his People.

Starting with the Shawnee school, Sac & Fox Agent John H. Pickering oversaw the creation of an Agency manual labor (boarding) school at Stroud that had 12 students in 1872. An effort was also made to establish day schools for the Citizen Pottawatomie south of Shawnee at Wagoza (where Mary Grinnell taught), Clardyville, and George Young's Crossing (over the Canadian River).⁵⁸ The schools operated intermittently between 1875 and 1884 with support from the AEC. Efforts to establish schools for the Kickapoo and Big Jim's Band of the Absentee Shawnee were frustrated by the refusal of the Tribal leaders and members to enroll their children.⁵⁹

With the help of John Mardock and Jeremiah Hubbard, Friends were finally able to establish missions and schools for those two Tribes in the 1890s. Elizabeth Test, Mary Sherman (Rhode Island MM) and Lina B. Lunt (Durham MM) taught there for varying lengths of time, and NEYM and the YM's Women's Foreign Mission Society (WFMS) supported their work consistently.

In 1890, there were an average of 72 students at the school in Shawnee and 27 at the Agency boarding school. Peak enrollment appears to have occurred in 1901 when there were an average of 94 students at Shawnee and 89 at the boarding school in Stroud.



With the election of Hayes as President in 1876, and the termination of the cooperation agreement between Friends and the government,⁶⁰ Quaker control of the schools in Nebraska and most of the Central Superintendency ceased. In 1879, the AEC resigned "all responsibility to the government for the management of Indians."⁶¹ It was noted, during the 1881 annual meeting of the Board of Indian Commissioners that only two Quaker-nominated Agents were still serving, John D. Miles, the Cheyenne and Arapaho Agent, and Laban J. Miles, Agent for the Osage, and five government boarding schools continued to be supervised by Quaker superintendents or teachers.⁶²

Friends remained committed however to the students and teachers and continued to send clothes, supplies and money through new and established schools and mission stations. The schools in Quapaw and Sac & Fox Agencies were run by the government from this point on. Friends-operated schools in Indiana, North Carolina, and Alaska continued to receive federal funding. Schools run by other religious organizations had contracts with the Indian Service well into the twentieth century.

In addition to the Tuttle and the Thorndikes, Vermont (NYYM), Friends Sidney Avrill of Swanton, and Thomas C. Battey originally from Starksboro MM taught in schools for the Winnebago and Kiowa.⁶³ Sumner B. Varney of Dover MM became a physician for the Cheyenne-Arapaho Agency and Fordyce Grinnell, brother of Eliza Grinnell Elliott and Mary Grinnell Alford, was the physician for the Wichita Agency and later at Carlisle School.



THE MOVE TO OFF-RESERVATION BOARDING SCHOOLS

Before 1879, students viewed by their teachers as "promising" were sent to Hampton Institute⁶⁴ in Virginia or the Freedman's Normal Institute⁶⁵ in Maryville, Tennessee. Following the opening of the Carlisle Indian Industrial School in 1879 and the White's Institutes in Indiana and Iowa, Chillico

Indian Agricultural School⁶⁶ in Newkirk, Oklahoma, Haskell Indian Industrial Training School⁶⁷ in Lawrence, Kansas, and the Salem Indian Training School (later Chemawa)⁶⁸ in Washington state in the succeeding years, students of all ages were sent away for long periods. In 1882, two boys were sent from Quapaw to Carlisle. The following year, seven students went to White's in Wabash, Indiana.

By 1885, the Sac & Fox Agent reported sending between 70 and 100 students to "Chilocco, Lawrence and other Indian schools."⁶⁹ In 1890, Samuel C. Armstrong, president of the Hampton Institute in Virginia reported (proudly?) on some of the Indian students who had graduated from Hampton and gone on to higher education,

Thomas Miles ...will need one more year to complete his medical course; Annie Dawson ... recently graduated at Framingham Normal School and will go west to teach in the fall; Henry Lyman ... The faculty of Yale Law School have found Henry Lyman studious, thoughtful, conscientiously faithful in attendance upon the school exercises, uniformly correct in deportment, respected and self-respecting, and quite up to the average of his class in intelligence, ... Walter Battice, now teaching at Sac and Fox, expects to return east to study something of law; John Bruyier, a Sioux, ... to Meriden, N. H., to better prepare himself for a course of study in the Yale Medical School.⁷⁰

Whatever opportunities might have been created by these off-reservation schools, they could also bring great loss and sadness. In 1883, Quapaw Agent D. B. Dyer reported, "the death of the boy sent to Carlisle School is a great disappointment to them [the Modoc], and they declare no more of their children shall go away to school."⁷¹ It can hardly have helped that the Commissioner of Indian Affairs refused to pay the costs of having the boy's body returned to his family.⁷²

Behind the mundane attendance and school records lay the stunning reality that most of these children had experienced the trauma of forced removal and were now required to leave behind their accustomed clothing, language, and culture (including their hair), and conform to rigid and unfamiliar expectations of behavior.



Three factors led to closure of Indian Boarding Schools of the type run by Friends: preference by the Indian Service for off-reservation boarding schools; allotment; and statehood. All of these supported the overall goal of eliminating Indians and 'Indianness'.

Early in the boarding school era, members of the Board of Indian Commissioners expressed skepticism about the effectiveness of day schools since students returned home at the end of the day and reverted to the language, practices, and relationships the schools were designed to replace.⁷³ Not long after, on-reservation boarding schools fell out of favor because students often returned home on weekends and undermined the social and cultural changes schools were trying to inculcate. The Commissioner of Indian Affairs and the Indian Service came to believe that large schools, far-removed from the reservations, strictly regimented, drawing from many different Tribal identities, would be the most effective means of separating a child from their Tribe, language, culture, land, and kin, and turning them into compliant, acculturated, work-ready citizens.⁷⁴

The allotment of land previously held collectively by Tribes to individuals broke up Native villages and forced Indian families to disperse across wide expanses of territory. The practice of "checkerboard" allocation, alternating Native and non-Native allotments, was intended by government officials to keep Indians from accumulating large sections of adjacent land. This also dispersed the school-age population eroding or eliminating the student base of a school. Allotment of land to Native Peoples and the distribution of "surplus" land to non-Natives was understood by citizenship advocates as a step

toward eliminating treaty-guaranteed reservations and the obligations (like annuities) delineated in the treaties.

Statehood for Oklahoma in 1907 transferred responsibility for primary and secondary education to the state and local authorities and was interpreted to relieve the federal government of its treaty-obligations to provide schools. This also resulted in unemployment for many of the Native teachers who were not welcomed by White communities or parents.



FINANCIAL & MATERIAL SUPPORT

New England Yearly Meeting made regular annual payments to the Associated Executive Committee (AEC) to support schools and missions. The Yearly Meeting's Committee on Western Indians (CWI) made periodic contributions for specific schools, missions, and missionaries. They also encouraged subscriptions by local Meetings and individuals. The NEYM branch of the Womens' Foreign Mission Society, founded in 1881, encouraged the development of new missions and disbursed funds in support of existing efforts. Monthly Meetings and individual New England Friends made contributions to support a variety of individuals and projects. Friends also collected and shipped substantial quantities of books, school supplies, and new and used clothing and shoes for students.

Between 1886 and 1890, NEYM contributed \$2,695 to the AEC for schools and missions. The YM's Committee on the Western Indians distributed \$1,572 to support individual teachers and missionaries, to pay school expenses for two Indian students attending Earlham, and to raise a new Meetinghouse for the Ottawa mission. The NEYM Women's Foreign Mission Society organized WFMS Auxiliaries in each quarterly and monthly meeting. Children, youth and young women raised significant funds each year. The women of NEYM committed to supporting a school and mission among the Iowa and Kickapoo Tribes in the Sac & Fox Agency and collected and distributed \$2,451 to pay salaries for New York Friend Elizabeth Test and New England Friends Mary Sherman (Rhode Island Meeting), who began in 1887, and Lina B. Lunt (Durham, ME), who replaced Mary in 1890, and remained with Elizabeth Test more or less until they both resigned in 1915.

Between 1891 and 1897, the AEC received \$4,200 from NEYM. The CWI distributed another \$5,299 to pay salaries and other expenses and support missionaries Jeremiah Hubbard, Charles and Rachel Kirk, John Mardock, Charles Goddard, R. W. Hodson, and John M. Watson and purchase books, a sewing machine, and other supplies. In the same period, the WFMS took over funding the salaries and expenses of Elizabeth Test and Lina B. Lunt and the missions to the Iowa and Kickapoo, donating \$6,131.⁷⁵

The establishment of the Big Jim's school and mission and the ongoing expenses at the Kickapoo school between 1898 and 1911 and the commitment by NEYM to sustain those efforts prompted contributions of \$3,055 from the CWI and \$1,332 by the WFMS in addition to the YM's combined AEC assessment of \$8,075.

The last AEC assessment recorded in the NEYM Minutes was in 1942. Assessments after that were part of the Wider Ministries budget of Friends United Meeting (FUM). The last appointment to the AEC board from NEYM we could find was in 1972.⁷⁶

The Maine chapter of the Women's National Indian Association, led by Portland Friend Myra E. Frye, and the national organization, were instrumental in establishing the school and mission for the Kickapoo People and contributed several thousands of dollars.

Overall, between 1870 and 1911, NEYM paid assessments to the AEC of \$22,830, the YM's Indian Committee contributed \$10,211 to provide supplies, equipment, building materials, and salaries for schools, teachers, and missionaries, and the NEYM chapter of the Women's Foreign Mission Society collected and disbursed \$9,539 to support missions and schools for the Absentee Shawnee, Iowa, and Kickapoo People and the emerging missions in Alaska.⁷⁷



PROMOTION OF POLICIES & PROGRAMS

It can be argued that the impact of New England Friends and NEYM was most consequential in the design and advocacy of the 'civilize and christianize' strategy of Grant's "peace policy." Friends were not necessarily original or visionary in the program they supported. New England Congregationalists, revivalist Methodists, and patrician Episcopalians all advocated similar tenets⁷⁸ through their missionary organizations and through reform organizations like the Indian Rights Association,⁷⁹ the Women's National Indian Association,⁸⁰ the "Friends of the Indians,"⁸¹ and local coalitions like the Boston Indian Citizenship Committee and the NY-based United States Indian Commission.⁸²

But, based on their reputation as an upright people with a history of favorable relations with Native Peoples, and their vocal criticism of government and White inconstancy and greed, Friends were especially credible proponents of the key components of that strategy:

- evangelization* – conversion to Christianity was essential to the pacification and cultural transformation of Native Peoples;
- detrribalization* – individuals and families were to be regarded as the unit of society, not Tribes or Clans;
- allotment in severalty* – land guaranteed by treaty to Tribes collectively was to be allotted on an individual basis, and "surplus," unallotted, land made available for White settlement and exploitation;
- self-sufficiency* – annuities and other compensations for land cessions guaranteed by treaty were to be ended and families were to rely on the fruits of their own subsistence farming and menial labor for sustenance and other material needs;
- citizenship* – Indians would cease to be regarded as citizens of Tribes and wards of the government and lose all protections and considerations detailed in Treaties; officially at least, they would be treated like any other citizen;
- cultural erasure* – languages, clothing, religious practices, customs, kinship relations, gender roles, and other cultural elements were to be eliminated in favor of English, "civilian clothes," Christianity, the "Protestant work ethic," patriarchal nuclear families, and conformity to the norms of the dominant (White) society.



To outline the kinds of advocacy New England Friends pursued, we would like to introduce you to four Quakers who played weighty roles in the development of U. S. Indian policy and the Indian Boarding Schools: John Milton Earle of Worcester, Massachusetts, John D. Lang of Vassalboro, Myra E. Frye of Portland, and Albert K. Smiley also of Vassalboro, all in Maine.⁸³

All of these Friends and their spouses were deeply involved in NEYM and often personally connected by marriage.⁸⁴ All four served as representatives to the annual Sessions from their Quarters at one time or another, several for multiple years. At various times they each served on the correspondence

committee, various nominating committees, Representative Meeting, the School Committee for the Friends Boarding School in Providence, and the committee that wrote the Yearly Meeting's annual response to the queries (what we now call the State of the Society Report). Several served on the committee holding the concern for the Penobscot and Passamoquoddy Indians of Maine, and Lang, Frye and Smiley and their spouses and some of their siblings served many years on the variously named Indian Affairs Committees.

John Milton Earle

In the two centuries since Europeans had started occupying and settling the area that became known as New England, Native Peoples had been driven inland, away from the most heavily settled areas. Numerous cities and towns barred Indians from entering and restricted or forbade commerce between colonists and Native People. The 'praying towns' that Eliot and others had founded as beachheads for Christian Indians and buffers between Natives and colonists had nearly all closed down,⁸⁵ and bounties on Indian scalps were enacted to enforce these eliminationist policies.⁸⁶ As a result, Native communities were scattered, connections to traditional lands severed, and kinship ties stretched or broken.

In this context, John Milton Earle (1794-1874) was appointed Commissioner of Indian Affairs by the Governor of Massachusetts in 1859. Earle was from an old Quaker family from Worcester, Massachusetts, and an ardent abolitionist, publishing *The Massachusetts Spy* and later *The Daily Spy* newspapers. He served terms as both a State Representative and a State Senator. Earle was charged with investigating "the conditions of all Indians and the descendants of Indians domiciled in the Commonwealth" and reporting on their demographic, social, and economic status.

His report was exhaustive and includes a list of those who met his standards for "Massachusetts Indians." Earle collected information on kinship, land occupancy, coherence as a group, and degree of mixed blood. He wrote,

By far the larger portion are so mixed with foreign blood, that the traces of the Indian race are slightly or not at all discernible. A few are nearly white, but most of them have the general appearance of Africans, either pure or with a greater or less admixture of white blood. In their personal characteristics there is nothing to distinguish them from the mass of our colored population, with whom they are mostly commingled.⁸⁷

He concluded that many who identified as Indians were so disconnected from any Native past, had so little undiluted Indian blood, and were so nearly assimilated into the general society that they should be declared citizens, subject to the laws of the Commonwealth without any further claims for protection or special treatment. Several Native groups in Massachusetts and elsewhere in New England strenuously dispute these findings.⁸⁸ The criteria Earle articulated and the genealogical data in his 1861 report are still used, as in the 2004 decision of the BIA to refuse Tribal recognition of the Hassanamisco Nipmuc Band (Grafton, MA) and Chaubunagungamaug Band of Nipmuck (Dudley, MA).

We have found no evidence that John D. Lang or Edward Earle (John Milton Earle's cousin) or any of the other Friends who were regular attenders at Sessions and served on the Yearly Meeting's Indian committees consulted with Earle on Indian policy. Perhaps the similarities in approach and shared goals of citizenship and self-sufficiency reflected the general agreement in reform circles of the desirability of the disappearance of 'Indianness' and the superiority of White civilization.⁸⁹

In any event, John Milton Earle's report had profound consequences, some of which reverberate today.



John Damon Lang

In 1842, when New York and New England Yearly Meetings determined they needed more information about the many Indian Tribes that had been driven from their homes through the mechanisms of the Indian Removal Act, John Damon Lang, of Vassalboro, and his neighbor, Samuel Taylor, Jr, felt led to make the long and difficult journey.⁹⁰ The conditions of the Native Peoples west of the Mississippi River as well as the Penobscot and Passamaquoddy Nations of Maine were concerns that would draw the attention and efforts of these two men for the subsequent 30 plus years.⁹¹

John D. Lang (1799-1879), recorded minister and wealthy woolen merchant, was nominated by the AEC and appointed to the Board of Indian Commissioners in 1871. He served for 8 years until his death in 1879.⁹² The commissioners' responsibilities⁹³ included advising the Commissioner of Indian Affairs, making recommendations to the Secretary of the Interior, and "supervising contracts and purchases made for the Indian Department."⁹⁴

Lang, and B. Rush Roberts of the Hicksite Baltimore Yearly Meeting, represented Quakers on the BIC and participated in numerous, extended discussions about how best to implement the 'civilize and christianize' policy of the government. BIC members were also called on for specific tasks. In 1871, Lang was dispatched to Tennessee to accompany a group of Cherokee People who had remained behind after the earlier removals and were now joining their Tribal relations already in Indian Territory. Along with an assistant, Lang traveled to Loudon, Tennessee and organized clothing, provisions, and transportation, by passenger train, of 130 women, children, and men who had recently been forced off their land.⁹⁵ The following year, he was sent west to assist with negotiations with the Ute Nation.⁹⁶ And in 1874, when he was 75 years old, Lang was sent with the BIC Secretary to San Francisco and Portland, Oregon, to supervise the purchase of supplies and annuity goods for the Indian Peoples of California, Oregon, and Washington Territory.⁹⁷

Throughout this period, he continued to serve on various Yearly Meeting committees.

Lang's reports show his concern for fair distribution of annuities (treaty mandated payments), and his efforts to prevent predation by White settlers. While the reports show a general respect for Native Peoples as brethren and fellow human beings, they show little deep understanding of the different cultures, ways of thinking, and being of the Peoples he was trying to help. He does not appear to have spoken often or at length in any of the BIC meetings for which we have records. There is no evidence that we have come across that suggests he was anything but fully supportive of the cultural erasure and assimilation that were key to the "peace policy" and its oftentimes unspoken goal of freeing land for settlement and exploitation by White people.



Myra Emery Frye

Forty years Lang's junior, Myra Emery Frye (1840-1922) of Portland, Maine operated in a different arena, gathering support among women's groups and influential politicians for the policies of allotment and citizenship. Frye⁹⁸ worked through the Women's National Indian Association (WNIA),⁹⁹ for which she was the Maine chapter president, the NEYM's Women's Foreign Mission Society (WFMS),¹⁰⁰ and the Mohonk Conferences.¹⁰¹

Frye conveyed the WNIA's well-wishes to the April 2, 1888 meeting of a proposed union of Quaker women's missionary societies and later spoke at length about the missions work sponsored by NEYM among the Kickapoo and Iowa Tribes. Also present and speaking were Elizabeth Test, Mary Sherman, and Emeline Tuttle. Later during that same convention, Phebe S. Aydelott of New Bedford, Massachusetts, was selected as the first president of the Women's Foreign Missionary Society of Friends

in America, which would later become the United Society of Friends Women.¹⁰² The WFMS of NEYM eventually focussed exclusively on foreign missions, but in its early days, work among Indian People was a major recipient of their attention and funding.

In 1897, under Frye's leadership, the Maine chapter of the WNIA provided the initial funding for a school and mission among the Absentee Shawnee.¹⁰³ Frye also made substantial personal donations to help with school construction and expenses. Responsibility for the mission was turned over to the WFMS in 1898 and to the Yearly Meeting in 1902. She served, with Emeline Tuttle, as the NEYM representatives on the AEC at least nine times between 1887 and 1898 traveling to Indiana and Pennsylvania for meetings and to Indian Territory to tour the AEC's schools and missions there.

Myra E. Frye and her husband John James Frye, also active in Yearly Meeting and its Indian Affairs Committee, welcomed Frank Modoc into their home when he became ill and could not continue his journey home from the Oak Grove Seminary in Vassalboro. He died there in 1886.¹⁰⁴ Modoc was one of the few warriors who survived the Modoc Wars. He later became an important leader among his people and was recorded as a minister by Kansas Yearly Meeting.

Her energetic advocacy for the passage of the General Allotment Act (the Dawes Act) of 1887 and her support for the program of detribalization, citizenship, and assimilation at the Mohonk Conferences and elsewhere are where she had her most profound impact in Indian People.



Albert Keith Smiley

Albert K. Smiley spent most of his early life an educator, at Haverford from which he graduated in 1849, at an academy in Philadelphia that he founded with his twin brother Alfred, as principal of the Oak Grove Seminary¹⁰⁵ in his hometown of Vassalboro, Maine, and at the Friends' Boarding School in Providence where he was principal from 1862 until 1880.¹⁰⁶

From 1862, when he came to the Friends' Boarding School until he moved to New York, Albert K. Smiley was a regular participant in NEYM Annual Sessions serving as a representative from Rhode Island Quarter, on the Schools, Epistle, Education, Executive, and Mosher Fund Committees. As such, Smiley would have worshiped and deliberated with John D. Lang, Anne Elmira Lang, Samuel Taylor, Jr, Myra E. Frye, George Howland, David Buffum, Augustine Jones, Edward Earle, and Ann B. Earle, Friends all deeply committed to improving the conditions for Indian People.

Albert's brother, Alfred moved from Providence to the Catskills, and through a series of purchases the brothers came to own all of the land around Lake Mohonk. There Alfred and Albert built the Mohonk Mountain house, that would eventually be the site of the Mohonk Conferences, gatherings of politicians and civic leaders and other "Friends of the Indians"¹⁰⁷ concerned about pressing social and international issues. Carefully selected by Albert K. Smiley, 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, Chilocco 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.



Over the years, in addition to those already mentioned, the responsibility for representing NEYM on issues of Indian policy beyond the Yearly Meeting fell to a number of different individuals.

That role on the AEC was shared by a number of New England Quakers. In the 25 years between 1873 and 1898, the period for which we were able to review the records, 13 Friends from across the Yearly Meeting served as representatives:

Edward W. Howland, New Bedford – 1873-78	Myra E. Frye, Portland – 1887-98
Edward Earle, Worcester – 1873-76	Anthony M. Kimber, Newport – 1888-90
Henry T. Wood, New Bedford – 1877-83	Augustine Jones, Providence – 1893-94
Thomas F. Buffum, Newport – 1879-84	Sarah J. Swift – 1894
William O. Newhall, Lynn – 1884, 1886, 1889-98	Hannah J. Bailey, Winthrop Center – 1894, 1896
Timothy B. Hussey, Dover Qtr – 1886	John S. Kimber, Newport – 1894-98
Emeline H. Tuttle, Dover – 1887-98	

Edward Earle served briefly as General Agent for the AEC, who oversaw and coordinated all AEC's programs and personnel, when William Nicholson replaced Enoch Hoag as head of the Central Superintendency.¹⁰⁸

In 1892, Timothy B. Hussey (Dover Qtr), Alfred H. Jones (Vassalboro Qtr), and William O. Newhall (Lynn MM, Salem Qtr) were sent by the yearly Meeting to present a petition to President Harrison and the Congress opposing legislation that would license the sale of "intoxicating liquors" in Alaska.¹⁰⁹ New England Friends Augustine Jones and Samuel Buffum traveled to Washington at the behest of the Yearly Meeting and made representations to Congress on the impact and importance of the Board of Indian Commissioners on the implementation of U.S. Indian policy.¹¹⁰



PUTTING IT ALL TOGETHER

Summary of NEYM Commitments of Personnel and Resources:

<p>Schools with significant connections to NEYM</p>	<p>In the Quapaw Agency: Ottawa (day & boarding), Peoria (day), Quapaw (boarding), Miami (day), Modoc (day and boarding, also night briefly), Seneca Indian School, including Eastern Shawnee, Seneca-Cayuga & Wyandotte), Bluejacket School (day).</p> <p>In the Sac & Fox Agency: Shawnee Mission School (boarding), Sac & Fox Agency School (boarding), Pottawatomie schools (day), Iowa Mission School (boarding), Kickapoo Mission & School (boarding), Big Jim's Mission School (boarding).</p>
<p>NEYM Members</p>	<p>John D. Lang, BIC Commissioner Albert K. Smiley, BIC Commissioner</p> <p>Teachers: Asa C. Tuttle, Emeline Tuttle, Henry Thorndike, Anna B. Thorndike, Alice Thorndike, Lina B. Lunt, Mary Sherman;</p> <p>AEC representatives: Edward W. Howland, Edward Earle (later General Agent), Henry T. Wood, Anna G. Wood, Earle J. Harold, Thomas F. Buffum, William O. Newhall, Timothy R. Hussey, Anthony M. Kimber, Emeline H. Tuttle, Myra E. Frye, Augustine Jones, Sarah J. Swift, Hannah J. Bailey, John S. Kimber, Mary E. Kimber, Lettie M. Bailey.</p> <p>[Does not include individuals born in New England who moved to Iowa, etc.]</p>
<p>NEYM resources</p>	<p>Total¹¹¹ financial contributions: AEC allocation \$22,830, various Indian committees \$10,211, Women's Foreign Mission Society \$9,539,</p> <p>for: books, clothing (new & used), supplies, equipment, transportation, construction materials (Kickapoo Meetinghouse, Big Jim's Mission & School, Hominy Mission); and salaries and expenses for: Jeremiah Hubbard, Chas. & Rachel Kirk, John & Eva Watson, Elizabeth Test; Mary Sherman, Lina B. Lunt, W. P. Haworth, Philander & Carrie Blackledge, W. L. George, Anthony & Sarah Bolland;</p> <p>and school expenses for: Arizona Jackson, Eva Johnson, Ida Johnson, Frank Modoc.</p>

Having spent the last two years consulting hundreds of pages of records, both Quaker and official, the committee has come to the conclusion that Friends in general, and New England Friends in particular, were fervent believers and witting and enthusiastic collaborators in the program to assimilate Native People into mainstream American society. Quakers' historical arms-length relationship with

governmental authority appears to have been tempered by their identification with the cultural and philosophical values of other nineteenth century evangelical elites and reformers and their acceptance of the shared convictions that the demise of Indian cultures and traditions was inevitable and the only hope for Native survival was in acculturation and assimilation.

However much Friends might have bristled (may bristle) at the idea that they were carrying out the mandates of the papal Doctrine of Discovery, their pursuit and acceptance of land taken from Native Peoples and their active involvement in the boarding schools and the other mechanisms of allotment, cultural erasure, and assimilation made them complicit and, in our opinion, makes the contemporary Society of Friends answerable for the myriad and devastating harms that resulted.

We are not clear about how Friends in New England can begin to make the necessary repairs (through support of programs of language reclamation, land-back, reparations, etc.) but we are in no doubt that conversations should begin between NEYM and the Quapaw, Ottawa, Peoria, Modoc, Seneca-Cayuga, Eastern Shawnee, Wyandotte, Sac & Fox, Absentee Shawnee, Iowa, Kickapoo, and Citizen Pottawatomie Nations, as they are willing, about what restorative actions are required.

We are also clear that, just as New England Friends in the past did not act alone, this is work in and about which we must engage with our fellow yearly meetings today. We urge other Yearly Meetings to conduct their own formal inquiries into their roles in the Indian Boarding Schools and labor to understand what their responsibilities may be to present and future generations.

As we invite Quakers to seek to make amends for this painful history, we recognize there are diverse experiences and identities within our community. For some, this reckoning may evoke echoes of other histories of oppression and cultural erasure. For some, it may raise complex questions about belonging, displacement, and the ongoing realities of settler colonialism. Yet across our many differences, might Quakers find unity in our commitment to justice, peace, and the inherent dignity of all peoples?

By wrestling with these uncomfortable truths might we begin to build authentic relationships of solidarity with Indigenous communities, and work towards a future of true equity and healing? This is the sacred work, to which we are called as Quakers today — to Listen and be Led, to put our faith into action, to dismantle the ongoing legacies of the Doctrine of Discovery, and to walk humbly in the path of justice and restoration.

Members of the QIBS Research Group: Gordon Bugbee, Betsy Cazden, Andrew Grant, Janet Hough, Merrill Kohlhofer (with help from Charlie Barnard, Evan McManamy & Emily Neumann)



ENDNOTES

1. Established by the Permanent Board, 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.” Accessed Jun 17, 2024 <https://neym.org/annual-sessions/minutes/2022-08>
2. Nineteenth century Friends appear to have espoused the “social Darwinism” that became influential in reform circles after the publication of Charles Darwin’s *On the Origin of Species* in 1859. According to this view, societies pass through a series of stages from barbarism to civilization, each stage eclipsing the previous one. White, Christian, capitalist, industrial society was held to be the apex, darker-skinned, superstitious, unlettered hunter-gatherers were near the bottom. R. J. Halliday, “Social Darwinism: A Definition.” *Victorian Studies* 14, no. 4 (1971): 389–405. <https://www.jstor.org/stable/3825958>. “Social Darwinism,” Wikipedia, Accessed May 27, 2024. https://en.wikipedia.org/w/index.php?title=Social_Darwinism&oldid=1225981897.
3. Zitkála-Šá, *Dreams and Thunder: Stories, Poems, and the Sun Dance Opera*. Edited by P. Jane Hafen. (Lincoln, NE: University of Nebraska Press, 2001). Luther Standing Bear, *My People the Sioux*. (Lincoln, NE: University of Nebraska Press, 1975).
4. See page 9 and footnotes 71 and 72 below.
5. The NEYM Quaker Indian Boarding School Research Group has been pleased to collaborate with Friends from a variety of Yearly Meetings and with NABS to begin to provide tools and clues to help answer these vexing questions. See OUR SOURCES p. 3 above.
6. “Civilize” is a slippery term, deeply contextual. The Greeks described the Persians as ‘barbarians,’ in part because their language seemed unintelligible. (see Britannica, “Barbarian” <https://www.britannica.com/topic/barbarian> and, for history of English usage, see Oxford English Dictionary, s.v. “barbarian (n. & adj.),” December 2023, <https://doi.org/10.1093/OED/1046593542>.) In the context of nineteenth century dominant American culture, to be civilized was to speak English, dress according to the conventions of Victorian society, live in solid, permanent, “square” houses, make one’s living as a farmer or tradesman or, if you were a woman, spend your time in domestic tasks like cooking, sewing, and cleaning, and profess Christianity. These same categories were used by the Indian Service to tally up the year’s progress, cf *Annual Report of the Commissioner of Indian Affairs (ARC) 1880*, pp. 244-45 and *ARC 1885*, pp. 342-43, 358-59.
7. The phrase ‘civilize and christianize’ became shorthand for the supposedly high motives that prompted and justified the whole colonial project. It may be thought of as a slogan for the policies and practices that followed the promulgation of the various papal declarations that are known collectively as the Doctrine of Discovery. See Appendix 3 on the history of this phrase.
8. Board of Indian Commissioners’ summary, *BIC 1875*, p. 9. The Quaker Indian Agent for the Quapaw, Hiram W. Jones, was so convinced of the importance of the schools, “the success of Indian civilization depends largely on the education of the rising generation,” that he advocated “withholding the annuities of children of a suitable age to attend school who are kept out without a reasonable excuse.” *ARC 1876*, pp. 58-59.
9. NEYM Annual Sessions Minutes, 1855. p. 22
10. *National Conference of Charities and Correction, 1892*, (Denver. Colorado). p. 46. HathiTrust. “Proceedings of the National Conference of Charities and Correction, at the ... Annual Session Held in ... 1892.” Accessed June 16, 2024. <https://hdl.handle.net/2027/hvd.hl3txl?urlappend=%3Bseq=17>.
11. Anon, Personal reports to a Research Group member. May 5, 2024.

12. Paula Palmer, “Quaker Indian Boarding Schools: Facing Ourselves and Our History.” October 1, 2016. *Friends Journal*. <https://www.friendsjournal.org/quaker-indian-boarding-schools/> and Palmer, Paula. “The Quaker Indian Boarding Schools: Facing Our History and Ourselves.” In *Quakers and Native Americans*, edited by Ignacio Gallup-Diaz and Geoffrey Plank. Leiden: Brill, 2019.
13. Society for Promoting Manual Labor in Literary Institutions, New York, Theodore Dwight Weld, and Pamphlet Collection (Library of Congress) DLC. *First Annual Report of the Society for Promoting Manual Labor in Literary Institutions, Including the Report of Their General Agent, Theodore D. Weld*. January 28, 1833. New York, S. W. Benedict & co., 1833. <http://archive.org/details/firstannualrepor00soci>
14. We use the term “families” with trepidation. Too often, in contemporary society, this is understood to refer to a patriarchal, *nuclear* family – father, mother, two children. That is clearly not what Native people of the nineteenth century (or today) meant. In general, the term, as used by Indian People, was very open, including extended relatives and persons not related by blood. Among the goals of the assimilationist project was the disruption of these extensive kinship networks and ways of transmitting knowledge. We considered using terms like “relations” and “relational networks” but given the grievous and persistent harms done by anthropologists, we generally avoid them as too clinical and lacking the deep emotional dimension evoked by the word *family*. Our use of the term family is consistent with the practice of the National Native American Boarding School Healing Coalition (NABS), the Native American Rights Fund (NARF), and the National Indian Child Welfare Association (NICWA).
15. See National Native American Boarding School Healing Coalition, “US Indian Boarding School History.” Accessed June 17, 2024. <https://boardingschoolhealing.org/education/us-indian-boarding-school-history/>
16. David Wallace Adams. *Education for Extinction: American Indians and the Boarding School Experience, 1875-1928*. 2nd ed. Lawrence KS: University of Kansas Press, 2020.
17. <https://www.potawatomih heritage.com/history/>
18. We have tried to be mindful in our use of the words “we” and “our”. In general they are used in this report to refer to the observations, experiences, and insights of the members of the Research Group: Janet Hough, Andrew Grant, Betsy Cazden, Merrill Kohlhofer, Evan McNanamy, Emily Neumann, Charlie Bernard, and Gordon Bugbee. To use it more generally, to refer to all members of the Society of Friends, would be to obscure the important fact that some Quakers are themselves of Indigenous ancestry; one more instance of the erasure of Indians and “Indianness” that was the point of the assimilationist program pursued by the U. S. government. Those Friends share the heritages of both those who ran the schools and those who were sent there. They have their own stories which we are eager to hear.
We also recognize that the contemporary Society of Friends includes people from many countries and ethnicities, whose ancestors had no part in the activities of Quakers in the nineteenth and early twentieth centuries. How they understand the implications of this report is for them to discern. It does bring to mind the observation made to one of us when we sought membership in the Society of Friends, ‘you realize that you are joining the whole Society of Friends, past and present, liberal and conservative, not just your local Meeting.’ (William Kreibel, personal communication with G. Bugbee, 1983.)
19. Suzanna Schell is the clerk of NEYM’s Right Relations Resource Group. Gordon Bugbee is a member of the NEYM QIBS Research Group. Both received grants from Beacon Hill Monthly Meeting. Gordon also received a grant from the Legacy Gift committee.
20. NEYM QIBS Research Group member Andrew Grant initiated and has continued to coordinate this loose network.

21. In March 2024, Andrew Grant was hired by NABS to manage a NIBSDA-related project scanning original manuscripts at Haverford and Swarthmore colleges, pertaining to Quaker Indian boarding schools.
22. The one exception is a wonderful document passed on to us by folks from the Yarmouth Preparative Meeting. It lists supplemental donations collected from the constituent Meetings of Sandwich Monthly Meeting (NEYM) and intended for the “Foreign and Indian Missions” (\$25 each) of the Yearly Meeting.
23. Daniel K. Richter. “Believing That Many of the Red People Suffer Much for the Want of Food’: Hunting, Agriculture, and a Quaker Construction of Indianness in the Early Republic.” *Journal of the Early Republic* 19, no. 4 (1999): 601–28. <https://doi.org/10.2307/3125135>.
24. Naming the peoples that inhabited this continent before Europeans conquered and colonized it is fraught. The modern descendants of those inhabitants hold a variety of views on this. Following the preference of many Native peoples, when possible, we will refer to nations, tribes and bands by the English version of the name they use for themselves. [The use of the terms “tribe” and “nation” varies. Some groups prefer “nation” to emphasize their sovereignty. Others refer to themselves as a “tribe” in line with traditional usage.] When referring to a collective group, we will use Indigenous, Indian, and Native more or less interchangeably. Our intention is to be respectful and inclusive, two things that do not always yield the same result. For further discussion see, Anton Truer, *Everything You Wanted to Know About Indians But Were Afraid to Ask*. (Ontario: Borealis Books, 2012).
25. Harlow Lindley, “Friends and the Shawnee Indians at Wapakoneta.” *Ohio History Journal*. Accessed October 12, 2023. [https://resources.ohiohistory.org/ohj/browse/displaypages.php?display\[\]=0054&display\[\]=33&display\[\]=39](https://resources.ohiohistory.org/ohj/browse/displaypages.php?display[]=0054&display[]=33&display[]=39).
26. Louis Thomas Jones, *The Quakers of Iowa*. Iowa Book Gallery 14. Iowa City, IA: The State Historical Society of Iowa, 1918. p. 203. https://www.forgottenbooks.com/it/download/TheQuakersofIowa_10272141.pdf.
The Indians referred to here were the Kaw/Kanza.
27. NEYM Annual Sessions Minutes, 1856 p. 24 <https://archive.org/details/minutesofyearlym956year/page/n221/mode/2up?q=indian&view=theat>
28. For this history, see: Joseph E. Illick, “‘Some of Our Best Indians Are Friends...’: Quaker Attitudes and Actions Regarding the Western Indians during the Grant Administration.” *The Western Historical Quarterly* 2, no. 3 (1971): 283–94. <https://doi.org/10.2307/967835>.
Thomas Wistar of PYM was the only non-government appointee to the Southern Treaty Commission (1865) charged with renegotiating treaties with Indian Nations and groups who had sided with the Confederacy (abrogating earlier treaties with the U. S.). See “Reconstruction Treaties,” February 20, 2014. <https://web.archive.org/web/20140220113803/http://digital.library.okstate.edu/encyclopedia/entries/R/RE001.html>. and “Reconstruction Treaties,” Wikipedia. Accessed April 19, 2024. https://en.wikipedia.org/w/index.php?title=Reconstruction_Treaties&oldid=1219675885.
29. Lindley M. Hoag was highly-regarded in Quaker circles and served in a variety of roles in NEYM before his departure for Iowa. NEYM. Minutes of New England Yearly Meeting of Friends., various years. *passim*.
30. Jones, *Quakers of Iowa*, pp. 205-6.
31. Rayner Wickersham Kelsey, *Friends and the Indians, 1655-1917*. (Philadelphia, Associated Executive Committee of Friends on Indian Affairs, 1917). Accessed June 17, 2024. <http://archive.org/details/friendsindians00kels>.
32. NEYM’s assessment between \$340 to \$850 per year, around \$525 usually, appears to have been about double what might be expected given the relative sizes of the member YMs based on Tom

Hamm's statistics. Perhaps this was meant to reflect the relatively greater wealth and economic status of the older, eastern YMs. Thomas D. Hamm, *The Transformation of American Quakerism: Orthodox Friends, 1800-1907*. (Georgetown University Press, 1988). Appendix I.

33. We wonder about the impact of Red Cloud's speeches (June 16, 1871) at Cooper Union (New York City) and in Philadelphia and Boston. See a description of these visits and the speeches made *BIC 1871*, pp. 21-31. Around the same time, the United States Peace Commission, established by NY industrialist Peter Cooper, dispatched New York Yearly Meeting Friend Vincent Colyer on an extensive inspectional tour of Indian reservations and communities throughout the frontier territories including the Southwest, the Northwest, and Alaska. Ruth Levitt, "Vincent Colyer (1824–1888) Controversial American Humanitarian." *Quaker History* 104, no. 2 (2015): 1–17. <https://www.jstor.org/stable/24896116>.
34. From the 1820 founding of the State of Maine up to this point, New England Quakers had focussed their concerns about Native Peoples on the Penobscot and Passamaquoddy Tribes of Maine. The reports and discussions in the YM Minutes focussed on what became central themes, the "gradual improvement in agriculture and civilization" of the Indigenous people. NEYM Annual Sessions Minutes, 1856, p. 24
35. Samuel Janney, prominent abolitionist and one of the founders of the Woodlawn Community in Alexandria, VA, served briefly as the head of the Northern Superintendency. "Samuel McPherson Janney," Nest of Abolitionists website. Accessed July 27, 2018. <https://lincolinquakers.com/samuel-mcpherson-janney/>. and Martha Claire Catlin, "Historical Overview of the Woodlawn Quaker Meeting," (unpublished paper, excerpted from National Register Nomination) uploaded by Alexandria Friends Meeting, 2009. <https://woodlawnfriends.org/home/wp-content/uploads/2016/10/Historical-Overview-of-the-Woodlawn-Quaker-Meeting.pdf> Samuel Janney was succeeded by Barclay White. "Barclay White [RG4002.AM]." History Nebraska Manuscript Finding Aid. Accessed April 22, 2024. https://history.nebraska.gov/collection_section/barclay-white-rg4002-am/.
36. A branch of the family went to New York state and then to the Starksboro area in Vermont. From there they went west to Iowa. Lindley M. Hoag and others whom we will meet later came from this line. Louis Thomas Jones, *The Quakers of Iowa*. Iowa Book Gallery 14. Iowa City, IA: The State Historical Society of Iowa, 1918. <https://core.ac.uk/download/pdf/223002429.pdf>.
37. Tatham and BIC Secretary, Vincent Colyer, also of NYYM, were active in abolitionist and Freedmen's issues and were members of Peter Cooper's United States Indian Commission.
38. Senator Henry Dawes of Massachusetts, sponsor of the General Allotment Act of 1887, also known as the Dawes Act. <https://www.archives.gov/milestone-documents/dawes-act>
39. It was reported as purchased, but with what funds – appropriated taxpayer money or funds held in trust for the Tribes by the U. S. treasury?
40. The Quapaw were moved to the Indian Territory in 1833, the Eastern Shawnee and the Seneca-Cayuga in 1832, and the Ottawa, Peoria, Wyandotte, Miami, and Seneca in 1867. A map of the Agency is Appendix 7. A map of their long, forced migrations is included as Appendix 6.
41. NEYM Minutes 1848, p. 11. In 1848, Asa Tuttle served on the Boarding School Committee (in Providence, now Moses Brown School) with John D. Lang, who was later a member of the Board of Indian Commissioners, Moses Beede (possibly Cyrus' cousin) and Thomas Thorndike (Henry B. Thorndike's father). Tuttle's first wife, Lydia Moore Stackpole, was Lang's niece.
42. NEYM Minutes, 1879, pp. 27-28. Emeline and Asa Tuttle buried their third child in the Ottawa cemetery in 1878.
43. *ARC 1871*, 500-502.
44. Categorizing of the reservation boarding schools varies. Nearly all followed a model that had students in the classroom in the morning and in the fields or workshops in the afternoon. The boys were meant to learn farming and livestock management, smithing, and harness-making, and the

girls were taught cooking, sewing and other domestic activities, skills or trades that would make them capable of self-support, as well as the Three Rs. The naming is inconsistent – Indian Industrial School, Indian Training School, and Manual Labor School seem to be interchangeable.

45. Unless otherwise noted in this report, references are to Orthodox Yearly Meetings. Hicksite Yearly Meetings and Friends were active in the Northern Superintendency (Nebraska), a subject largely beyond the scope of this report. Nebraska Friends have begun documenting Quaker Indian Boarding Schools at the Santee, Omaha, Winnebago, Pawnee, Otoe, and Great Nemaha Agencies.
46. Hiram P. Jones and Enoch Hoag have been accused by the Modoc Nation of being at the center of the “Quaker Indian ring,” a conspiracy by a number of Friends, related by blood or marriage, to defraud the Modoc People and enrich themselves and their kin. Some of these charges were investigated at the time and dismissed, but the Modoc remain aggrieved (<https://modocnation.com/history/>) and they recount the story as an important part of the Nation's history. We are not in a position to judge these claims.
47. *ARC 1877*, pp. 104-105
48. NEYM records do not allow us to infer how these funds were allocated between the Quapaw and Sac & Fox Agencies.
49. NEYM Annual Sessions Minutes 1878-1885, passim. Note: the federal government was willing to pay his fees at Oak Grove, \$167. Sadly, Modoc became ill after a year in Vassalboro and passed away in the home of John and Myra Frye in Portland as he was heading back to his family. Frank Modoc is a fascinating figure. One of the surviving warriors of the Modoc War, he became a Recorded Minister and important advocate for his people in California as well as Indian Territory. <https://modocnation.com/history/>
50. Joe C. Jackson, “Schools Among the Minor Tribes in Indian Territory.” *Chronicles of Oklahoma* 32, no. 1 (1954): 58–69. <https://gateway.okhistory.org/ark:/67531/metadc1760983/m1/72/>.
51. “Alumni Directory – Earlham College.” p. 90 Accessed May 2, 2024. <http://www.familysearch.org>.
52. The school in Bluejacket was not run by Quakers. Chief Charles Bluejacket (Eastern Shawnee), after whom the town was named, was among other things, an ordained Methodist minister. “Charles Blue Jacket.” Wikipedia, Accessed February 18, 2023. https://en.wikipedia.org/w/index.php?title=Charles_Blue_Jacket&oldid=1140085690.
53. The Sac & Fox of the Mississippi in Iowa, known now as the Meskwaki, purchased land and established themselves in Tama, IA.
54. From the early 1840s until 1867, the Agency was located in Kansas, 20 miles south of Lawrence.
55. Matrons went into the homes of Indian women and taught domestic skills and “home-making” and modeled the kinds of gender relations normal in middle class homes of the time. They ignored the realities of work and family in working class homes. Valerie Sherer Mathes, “Nineteenth Century Women and Reform: The Women’s National Indian Association.” *American Indian Quarterly* 14, no. 1 (1990): 1–18. <https://doi.org/10.2307/1185003>.
56. Elliott was a descendant of John Elliott, the Roxbury Minister and translator of the Bible into the Massachusetts language.
57. Rebecca A. Kyes, “Thomas Wildcat Alford.” *Chronicles of Oklahoma* 95, no. 2 (2017): 154–81. <https://gateway.okhistory.org/ark:/67531/metadc2017416/m1/1/>.
58. Hobert D. Ragland, “Missions of the Society of Friends among the Indian Tribes of the Sac and Fox Agency.” *Chronicles of Oklahoma* 33, no. 2 (1955): 130–273. <https://gateway.okhistory.org/ark:/67531/metadc1827496/m1/51/>.
59. Both Tribes regarded plowing the soil sacrilegious, cutting into Mother Earth, and were among the groups most committed to their traditional culture.

60. Grant's collaboration with Friends and other religious groups was meant to reduce the role of political patronage in the Indian Service and therefore corruption. Hayes was committed to reducing other forms of preferential hiring by establishing a robust Civil Service.
61. *BIC 1879*, p. 82. John and Laban were cousins, related through their great grandfather.
62. Note, this count includes all of Kansas and Indian Territory, more than 20 schools, *BIC 1881*, pp. 54-55.
63. The Quaker Meetings in northern Vermont were part of Ferrisburg Quarter in New York Yearly Meeting until 1959. We include them in this report because of the close social and familial ties between Vermont and NEYM Quakers, and as part of NEYM today, they share our accountability.
64. <https://home.hamptonu.edu/about/history/>
65. Jacqueline Burnside, "A 'Delicate and Difficult Duty': Interracial Education at Maryville College, Tennessee, 1868—1901." *American Presbyterians* 72, no. 4 (1994): 229–40. <http://www.jstor.org/stable/23333357>.
66. <https://chilocco.library.okstate.edu/history>
67. <https://haskell.edu/about/history/>
68. <https://chemawa.bie.edu/history.html>
69. *ARC 1885*, p. 99
70. *ARC 1890*, p. 323
71. *ARC 1883*, p. 83
72. Letter from E. L. Stevens, Acting Commissioner, Office of Indian Affairs to D. B. Dyer, U. S. Indian Agent, Quapaw Agency, Indian Territory. June 16, 1883. Oklahoma Historical Society, Quapaw Agency Correspondence, NARA Record Group 75 QA1
73. "The day schools are a total or comparative failure in nearly every instance known to members of the board." *BIC 1871*, p. 11.
 "The progress of the pupils in industrial boarding schools is far greater than in day schools. The children being removed from the idle and corrupting habits of savage homes, are more easily led to adopt the customs of civilized life and inspired with a desire to learn. The experience of many years at some of the agencies and the more recent, but very satisfactory results at Hampton and Carlisle Barracks prove that boarding and industrial schools are the most effective and hopeful means of education." *BIC 1879*, p. 14. This BIC report was signed by all the Commissioners including Quakers B. Rush Roberts (BYM Hicksite) and A. K. Smiley (NEYM Orthodox).
74. "The agency boarding-school is the object lesson for the reservation. The new methods of thought and life there exemplified, while being wrought into the pupils, are watched by those outside. The parents visit the school, and the pupils take back into their homes new habits and ideas gained in the school-room, sewing-room, kitchen, and farm. Though more or less dissipated in the alien atmosphere of a heathen household, these habits and ideas still have an influence for good, real and valuable, though it cannot always be distinctly traced. The agency school takes the pupils as it finds them; the dull and frail have a chance with the quick-witted and robust; and since Indians are much less willing to send away their daughters than their sons, it furnishes the girls of the tribe almost their only opportunity for acquiring a knowledge of books and of home-making.
 "But so long as the American people now demand that Indians shall become white men within one generation, the Indian child must have other opportunities and come under other influences than reservations can offer. He must be compelled to adopt the English language, must be so placed that attendance at school shall be regular, and that vacations shall not be periods of retrogression, and must breathe the atmosphere of a civilized instead of a barbarous or semi-barbarous community. Therefore, youth chosen for their

intelligence, force of character, and soundness of constitution are sent to Carlisle, Hampton, and Forest Grove to acquire the discipline and training which, on their return, shall serve as a leverage for the uplifting of their people.” *ARC 1881*, p. xxxiv.

75. Elizabeth Test’s connections to NEYM continued after her resignation from the school in 1915. Friends were kept apprised of her health and circumstances over the years and, in 1918, encouraged to send letters of “good cheer” to her at her home in Wichita where she lived with her adopted daughter Myra Frye (named after Elizabeth Test’s benefactor and supporter, Myra E. Frye of of Portland).
76. Associated Executive Committee of Friends on Indian Affairs. “AEC Minutes and Report of 103rd Annual Meeting.” *Indian Progress*, June 1972. Jean Constineau, Herman Lawrence, and Mildred Richardson represented NEYM.
77. The total of NEYM’s expenditures on Indian affairs during those years was \$46,976. Comparing that to 2024 dollars is not a simple matter, using a CPI inflation calculator, \$46,976 in 1900 would purchase the equivalent of \$1,753,479.86 today. <https://www.in2013dollars.com/>
78. The annual conversation among the representatives of the various religious denominations held in conjunction with the Board of Indian Commissioners meetings included many different points of view but little disagreement on the overall objectives. see *BIC passim*.
79. Benay Blend, “The Indian Rights Association, the Allotment Policy, and the Five Civilized Tribes, 1923-1936.” *American Indian Quarterly* 7, no. 2 (1983): 67–80. <https://doi.org/10.2307/1184687>.
80. Valerie Sherer Mathes, “Nineteenth Century Women and Reform: The Women’s National Indian Association.” *American Indian Quarterly* 14, no. 1 (1990): 1–18. <https://doi.org/10.2307/1185003>.
81. Christopher Love, “The Friends of the Indians and Their Foes: A Reassessment of the Dawes Act Debate.” Honors Papers, Oberlin College, January 1, 1991. <https://digitalcommons.oberlin.edu/honors/571>.
82. Quakers played important roles in all of these reform groups.
83. Worcester is in central Massachusetts, Vassalboro is in central Maine, and Portland is in southern Maine.
84. A genealogical chart of the group of Friends most directly concerned with Indian Affairs is dense, complicated, and fascinating. This is probably not too surprising given their small numbers and the strictures against marrying outside the Quaker community.
85. Jean M. O’Brien, *Dispossession by Degrees: Indian Land and Identity in Natick, Massachusetts, 1650-1790*. Cambridge University Press, 1997.
86. Dr Dean Chavers, “Scalping In America.” *ICT News*, September 13, 2018. <https://ictnews.org/archive/scalping-in-america>.
Benjamin Madley, “Reexamining the American Genocide Debate: Meaning, Historiography, and New Methods.” *The American Historical Review* 120, no. 1 (February 1, 2015): 98–139. <https://doi.org/10.1093/ahr/120.1.98>.
“Phips Bounty Proclamation,” Upstander Project. Accessed May 13, 2024. <https://upstanderproject.org/learn/guides-and-resources/first-light/phips-bounty-proclamation>.
87. John Milton Earle, “Report to the Governor and Council, Concerning the Indians of the Commonwealth, Under the Act of April 6, 1859,” Isha Books, 2013. pp. 9, 101, 105, quoted in Thee, Christopher J. “Massachusetts Nipmucs and the Long Shadow of John Milton Earle.” *The New England Quarterly* 79, no. 4 (2006): p. 643. <https://www.jstor.org/stable/20474497>.
88. <https://www.southcoasttoday.com/story/news/2004/07/08/indian-council-to-appeal-rejection/50442775007/>

Other Tribes and Bands in *N'dakinna* (northern New England) have faced the same obstacles to Federal recognition. “Cawasuck Band of the Pennacook-Abenaki People- HOME.” Accessed May 29, 2024. <https://www.cawasuck.org/>; or “The Nulhegan Abenaki Tribe is a State-Recognized Tribe,” Nulhegan Band of the Coosuk Abenaki Nation. Accessed June 17, 2024. <https://abenakitribe.org/state-recognition>.

89. Jean O'Brien, *Firsting and Lasting: Writing Indians Out of Existence in New England*, (Minneapolis: University of Minnesota Press, 2010).
90. Lang was a successful breeder of sheep and cattle and the owner of several woolen mills along the Kennebec River. Taylor was involved in railroad development. Both men had the means and the time to take on this calling. Lindley M. Hoag of Charlotte, VT was one of New York Yearly Meeting signatories to the traveling papers issued to Lang and Taylor. He was also on the committee of Iowa Friends who urged the formation of a body to coordinate the activities of the Orthodox Yearly Meetings in Indian matters.
91. At the BIC's 1875 annual meeting, Lang told those gathered, representatives of the missionary boards active among the Indian Peoples, about visiting the Winnebago People in 1842 and reported that he had been “acquainted with Indian Affairs” for over 40 years. *BIC 1875*, pp. 148 & 160.
92. Lang was succeeded by Vassalboro Friend Albert K. Smiley. See below.
93. The title “commissioner” is, unfortunately, used in three different ways in the context of the Indian Service. The Commissioner of Indian Affairs was the presidentially-appointed official responsible for the regulation and provision of services to Native Peoples within the territories of the United States, operating under the authority of the Secretary of the Interior. The individuals appointed by the President to the Board of Indian Commissioners were also commissioners. Finally, presidential representatives, designated commissioners, were appointed as needed for particularly important, complicated or fraught negotiations between the government and Indian Tribes or groups of Tribes.
94. *BIC 1875*, p. 9. For a sense of the magnitude of this responsibility, in 1871, the BIC audited 1136 vouchers worth \$5,240,730. They rejected vouchers worth \$153,166 for various reasons.
95. *BIC 1871*, pp. 158-59.
96. *BIC 1872*, p. 6.
97. *BIC 1874*, p. 4.
98. Quaker missionary Elizabeth Test named a Kickapoo child “Myra Frye” when she took her in at age two. Renaming Native children was a common practice, erasing their Indigenous identity, severing ties to relations and traditions, and coincidentally, sparing the teachers and missionaries the chore of learning how to pronounce names in an unfamiliar language.
99. Valerie Sherer Mathes, “Nineteenth Century Women and Reform: The Women's National Indian Association.” *American Indian Quarterly* 14, no. 1 (1990): 1–18. <https://doi.org/10.2307/1185003>. For dissenting views see: Jo Lea Wetherill Behrens, “The National Indian Defense Association and Council Fire.” *Chronicles of Oklahoma* 75, no. 2 (1997): 128–59. <https://gateway.okhistory.org/ark:/67531/metadc2031813/>. Thomas W. Cowger, “Dr. Thomas A. Bland, Critic of Forced Assimilation.” *American Indian Culture and Research Journal* 16, no. 4 (September 1, 1992). <https://escholarship.org/uc/item/0ch929sn>.
100. “Women's Foreign Mission Society - Indianapolis 1888.” *Indianapolis Journal*. Accessed April 3, 2023. <https://newspapers.library.in.gov/cgi-bin/indiana?a=d&d=IJ18880403.1.4>. United Society of Friends Women International, Incorporated. “USFWI History.” Accessed May 21, 2024. <http://usfwi.net/history>.

101. See Haverford College Finding Aid https://archives.tricolib.brynmawr.edu/agents/corporate_entities/11342
102. *Indianapolis Journal*, *ibid*.
103. Rayner Wickersham Kelsey, *Friends and the Indians, 1655-1917*. (Philadelphia, Associated Executive Committee of Friends on Indian Affairs, 1917). pp. 221-23. Accessed June 17, 2024. <http://archive.org/details/friendsindians00kels>. “Mardock Mission.” In Wikipedia, March 5, 2023. https://en.wikipedia.org/w/index.php?title=Mardock_Mission&oldid=1143066191.
104. He is buried in the Friends Meeting burial ground there. The Modoc Nation decided not to repatriate his remains, and return regularly to the grave to pay their respects.
105. Oak Grove was established, in 1850, by Friends John D. Lang, Samuel Taylor Jr, Alton Pope, and Ebenezer Frye, who each contributed \$1000. Frye was John James Frye’s great grandfather.
106. Albert’s wife, Eliza C. Smiley was the Principal of the Female Department and his brother, Alfred, the Associate Principal for several years. Albert and Alfred’s sister, Rebecca was there for many years teaching English and later as Principal of the Female Department.
107. Christopher Love, “The Friends of the Indians and Their Foes: A Reassessment of the Dawes Act Debate.” Honors Papers, Oberlin College, January 1, 1991. <https://digitalcommons.oberlin.edu/honors/571>.
108. Earle was appointed in 1878 and died just a year later.
109. NEYM Annual Sessions Minutes 1892, p. 60-61. Alfred H. Jones and William O. Newhall each served as Clerk of NEYM, Timothy R. Hussey served as an Assistant Clerk.
110. “Indian Commissioners. Report on the Deputation from NEYM to Congress Regarding Funding for the Board of Indian Commissioners,” *The American Friend*, July 19, 1894. p. 16
111. So far as we were able to discover.



• APPENDIX I •

Some resources

Here are a few suggestions of books by Native American authors about the Indian Boarding Schools and the generational trauma that followed.

Zitkála-Šá (Red Bird, Gertrude Simmons Bonnin). *American Indian Stories*. West Margin Press, 1921, 2021. <https://digital.library.upenn.edu/women/zitkala-sa/stories/stories.html> .

Lomawaima, K. Tsianina. *They Called It Prairie Light: The Story of Chilocco Indian School*. Lincoln, NE: University of Nebraska Press, 1995.

Lajimodiere, Denise K. *Stringing Rosaries: The History, The Unforgivable, The Healing of Northern Plains Boarding School Survivors*. Fargo, ND: North Dakota State University Press, 2019.

White Hawk, Sandy. *A Child of the Indian Race: A Story of Return*. St Paul, MN Minnesota Historical Society Press, 2022.

Novels by Louise Erdrich

We also recommend these media sources, which center Indigenous voices expressing the need for truth-telling to heal the ongoing, intergenerational trauma from the US & Canadian schools

Dawnland - about Maine's Truth and Reconciliation Commission, available to rent at <https://upstanderproject.org/individual>

Home From School: The Children of Carlisle <https://www.youtube.com/watch?v=zHHVrLRy1oE>
The dark legacy of Canada's residential schools, where thousands of children died, excerpt from 60 Minutes report: <https://www.youtube.com/watch?v=I1CfRdEdPI> and
Canada's Unmarked Graves; Sharswood 60 Minutes (full Episode from which the above was extracted) <https://www.youtube.com/watch?v=z4XE6-I1onw>



• APPENDIX 2 •

Some Abbreviations & Terminology

Abbreviations (for more information see below)–

AEC - Associated Executive Committee of Friends for Indian Affairs

ARC – Annual Report of the Commissioner of Indian Affairs

BIC - Board of Indian Commissioners

CWI - Committee on the Western Indians of New England Yearly Meeting

NABS – National Native American Boarding School Healing Coalition

NEYM - New England Yearly Meeting

QIBS - Quaker Indian Boarding Schools

WFMS - Women’s Foreign Mission Society of New England Yearly Meeting

WNIA - Women’s National Indian Association

Terminology –

Agencies & Superintendencies: A superintendent in the Indian Service was the Commissioner of Indian Affairs’ senior most representative in the field. For the first several decades there were a handful of superintendents whose purviews extended over vast territories and many Indian Tribes and Nations. Superintendents oversaw the work of Agents whose area of responsibility was much narrower and might include one or several Tribes.

By the time of the election of President Grant, the system of Superintendents and Agents had been revised numerous times to reflect the ongoing removals of Indian People from lands taken by settlers. The system has continued to evolve within the Bureau of Indian Affairs.

Hicksite Quakers were assigned responsibility for the Northern Superintendency (Nebraska) and the five Agencies encompassed. The Central Superintendency (Kansas and Indian Territory/ Oklahoma), that contained 10 Agencies, was led by Orthodox Friends (including NEYM) and the AEC.

The Northern Superintendency was abolished in 1876. Thereafter, Agents reported directly to Washington. The Central Superintendency was abolished in 1878.

To facilitate cooperation between the civilian Agents and the local military commanders, Agents were accorded the rank of major.

Allotment: The division and distribution of tribal lands to individual Native American households, as mandated by the General Allotment Act (Dawes Act) of 1887, which aimed to break up tribal structures, promote assimilation, and free land for White settlement and exploitation. (National Archives. “Dawes Act (1887),” September 9, 2021. <https://www.archives.gov/milestone-documents/dawes-act>.) Land was to be allotted in severalty, i.e. “a sole, separate, and exclusive possession, dominion, or ownership : one’s own right without a joint interest in any other person.” <https://www.merriam-webster.com/dictionary/severalty#:~:text=%3A%20a%20sole%2C%20separate%2C%20and,tenants%20in%20severalty>.

Heads-of-household were allotted 160 acres, single persons or orphans over the age of 18 were allotted 80 acres, and persons under the age of 18 were allotted 40 acres. Allotments were held in trust by the U. S. government for 25 years. Native adults who “adopted the habits of civilized life” and received an allotment were deemed citizens of the United States. Full exercise of that citizenship had to wait until 1924 and passage of the Indian Citizenship Act. Immigration History. “Indian Citizenship Act of 1924.” Accessed June 6, 2024. <https://immigrationhistory.org/item/1924-indian-citizenship-act/>. and https://en.wikipedia.org/wiki/Dawes_Act

The Burke Act of 1906 amended the terms of the Dawes Act providing for guardianship for those determined, by the Agent, to be “incompetent.” This is the legal situation underlying the conflict depicted in the book, *Killers of the Flower Moon*, David Grann, 2017. Oklahoma Historical Society | OHS. “Burke Act (1906) | The Encyclopedia of Oklahoma History and Culture.” Accessed June 6, 2024. <https://www.okhistory.org/publications/enc/entry?entry=BU010>.

Assimilation: The process of absorbing and integrating individuals or groups into a dominant culture, often resulting in the loss of the original culture, language, and identity. Assimilationists in the 19th century saw this as a mark of progress, and good. The alternative, preferred by many, was extermination. It was the difference between, “The only good Indian is a dead Indian.” General Philip Sheridan, 1869; and “Kill the Indian in him to save the man.” Captain Richard H. Pratt, 1892.

Associated Executive Committee for Friends on Indian Affairs (AEC): An organization established by Orthodox Quakers in 1869 to coordinate efforts among Yearly Meetings to assist and “civilize” Native Americans. It included Iowa, New York, Philadelphia, Baltimore, New England, North Carolina, Indiana, Ohio, and Western Yearly Meetings. Its responsibilities were assumed by the Wider Ministries Commission of Friends United Meeting.

The Hicksite counterpart, the Executive Central Committee of the Convention of Delegates, represented Baltimore, Philadelphia, New York, Genesee, Ohio, Indiana and Illinois Yearly Meetings.

Board of Indian Commissioners (BIC): A federal advisory board established in 1869 to oversee the administration of Indian affairs and prevent corruption in the Indian Service. Commissioners were nominated by the cooperating religious denominations and appointed by the President. There generally were eight Commissioners.

“*Civilize and Christianize*”: see Appendix 3 below.

Commissioner of Indian Affairs: A presidential appointee reporting to the Secretary of the Interior, responsible for all aspects of government policy relating to Native Peoples. The office regulating Indian Affairs was originally a part of the War Department.

Cultural Erasure: The systematic destruction or suppression of a group’s cultural practices, beliefs, language, and identity, often through forced assimilation or oppressive policies. Also referred to as “cultural genocide.”

Indian Boarding Schools: Government-funded and often church-run manual labor schools established in the late 19th and early 20th centuries to assimilate Native American children into Euro-American culture and separate them from their kinship networks, language, and traditions. Beginning in 1879, schools were established “off reservation” to further sever connections to the Indian kin and culture.

Manual Labor School: A type of school that emerged in the United States in the early nineteenth century that combined classroom study and manual labor. Intended to create educational opportunities to poorer students, proponents argued that

the connexion of three hours daily labor in some useful and interesting employment, with study, protects the health and constitution of our young men; greatly augments their physical energy; furnishes to a considerable extent or entirely, the means of self-education; increases their power of intellectual acquisition; facilitates their actual progress in study; removes the temptation of idleness; confirms their habit of industry; gives them a practical acquaintance with the useful employments of life; fits them for the toils and responsibilities of a new-settled country; and inspires them with the independence of character, and the originality of investigation, which belong peculiarly to self-made and self-educated men. *The Harbinger* (Chapel Hill, North Carolina). March 20, 1834. p. 4 – via newspapers.com

National Native American Boarding School Healing Coalition (NABS): “NABS was created to develop and implement a national strategy that increases public awareness and cultivates healing for the profound trauma experienced by individuals, families, communities, American Indian and Alaska Native Nations resulting from the U.S. adoption and implementation of the Boarding School Policy of 1869.” <https://boardingschoolhealing.org/>

Women's Foreign Mission Society (WFMS): A Quaker women's organization founded in 1881 to support missionary work and schools among Native Americans and in other countries. Yearly Meetings each established their own missionary societies and encouraged the development of chapters, known as auxiliaries, and children's groups in local Meetings. Donations and subscriptions collected by the WFMS in New England and elsewhere become a significant source of funding for schools and missions.

Delegates from 10 Yearly Meetings gathered in 1888 to lay the groundwork for a national organization that eventually became the United Society of Friends Women. <https://usfwi.net/history>



• APPENDIX 3 •

A Brief History of “Civilize and Christianize”

Papal Bulls and the Doctrine of Discovery — A series of papal decrees laid the foundation for what came to be called the Doctrine of Discovery, a set of legal and religious principles Europeans used to justify their claims to superiority and dominion over Indigenous peoples. They claimed to be ‘civilizing and Christianizing’ the “heathen” and natives. In 1452, Pope Nicholas V issued the bull “Dum Diversas,” granting the King of Portugal the right to invade, search out, capture, and subjugate so-called Saracens, pagans, and other enemies of Christ, and to put them into perpetual slavery.¹¹² This was followed in 1493 by Pope Alexander VI’s bull “Inter Caetera,” which divided the New World between Spain and Portugal, with the express purpose of claiming dominion over lands and peoples, and spreading the Christian faith.¹¹³ Untold millions of Indigenous People suffered and died as a result.¹¹⁴

English Reformation and the Doctrine of Discovery — During the English Reformation of the 16th and 17th centuries, the Church of England broke away from the authority of the Pope and the Roman Catholic Church. However, the basic assumptions of the Doctrine of Discovery remained intact, with the British monarch as the supreme governor of the Church of England. In 1649, the English Parliament passed a law “for the promoting and propagating of the Gospel of Jesus Christ in New England,” effectively establishing a corporation to fund the ‘civilizing and christianizing’ of Native peoples.¹¹⁵

Evangelical Quakerism and Missionary Work—According to Paula Palmer, “During the first half of the 19th century, Christian missionaries from almost all the denominations fanned out across the West, establishing missions and schools, partially supported with funds allocated by the federal government to ‘civilize and Christianize’ the Indians. She provides the following example of official communication by Quakers to President Grant:

“Whilst we, in our practical way, are endeavoring to present to the Indians a civilization that is the fruit of Christianity, believing that as they are made to understand the value of the fruit, they will more easily be led to seek the seed from whence it springs, we do not interfere with the labor of the religious missions we find amongst them, recognizing the right of the Indians, as well as the white man, to choose his religion according to the dictates of his conscience, so long as it is not subversive of public morals, and does not infringe upon the rights of others.”¹¹⁶

Indian Boarding Schools and Cultural Erasure— The off-reservation industrial labor schools¹¹⁷ maintained the aim to ‘civilize and Christianize’ Native American children, to assimilate them into Euro-American ways of life, by force if necessary. Lakota writer Zitkala-Ša graduated from (Quaker) White’s Manual Labor School in Indiana, studied at Earlham College, and was a teacher at Carlisle Indian Industrial School, from 1899-1901. Reflecting on her experiences at Carlisle, she wrote:

“I remember how, from morning till evening, many specimens of civilized peoples visited the Indian school. The city folks with canes and eye-glasses, the countrymen with sunburnt cheeks and clumsy feet, forgot their relative social ranks in an ignorant curiosity. Both sorts of these Christian palefaces were alike astounded at seeing the children of savage warriors so docile and industrious.

As answers to their shallow inquiries they received the students’ sample work to look upon. Examining the neatly figured pages, and gazing upon the Indian girls and boys bending over their books, the white visitors walked out of the schoolhouse well satisfied they were educating the children of the red man! ...

In this fashion many have passed idly through the Indian schools during the last decade, afterward to boast of their charity to the North American Indian. But few there are who have paused to question whether real life or long-lasting death lies beneath this semblance of civilization”¹¹⁸

Notes to Appendix 3

112. Pope Nicholas V, “Dum Diversas,” Papal Encyclicals Online, last modified February 5, 2017, <https://www.papalencyclicals.net/nichol05/dum-diversas.htm>
113. Pope Alexander VI, “Inter Caetera,” Papal Encyclicals Online, last modified February 5, 2017, <https://www.papalencyclicals.net/Alex06/alex06inter.htm>.
114. On March 30, 2023, Pope Francis repudiated the “Doctrine of Discovery. The Vatican’s statement not only rejected the doctrine, but also apologized for historical atrocities carried out by Christians and affirmed the rights and cultural values of Indigenous peoples. <https://press.vatican.va/content/salastampa/en/bollettino/pubblico/2023/03/30/230330b.html> See also the influence of the Empty Cradle Board delegation from the Haudenosaunee to the Vatican. <https://rematriation.com/cradleboard-influences-papal-apology/>
115. “July 1649: An Act for the promoting and propagating the Gospel of Jesus Christ in New England.,” in *Acts and Ordinances of the Interregnum, 1642-1660*, ed. C H Firth and R S Rait (London: His Majesty’s Stationery Office, 1911), 197-200, accessed April 18, 2023, <https://www.british-history.ac.uk/no-series/acts-ordinances-interregnum/pp197-200>.
116. Memorial to President Grant, written by the (Hicksite) Committee of Friends on Indian Affairs Having Charge of the Northern Superintendency, 10th month 30th day, 1870; cited by Paula Palmer in Gallup-Diaz, Ignacio, and Geoffrey Plank. *Quakers and Native Americans*. Vol. 30. Brill, 2019, p. 298.
117. Society for Promoting Manual Labor in Literary Institutions, New York, Theodore Dwight Weld, and Pamphlet Collection (Library of Congress) DLC. First Annual Report of the Society for Promoting Manual Labor in Literary Institutions, Including the Report of Their General Agent, Theodore D. Weld. January 28, 1833. New York, S. W. Benedict & co., 1833. <http://archive.org/details/firstannualrepor00soci>
118. Zitkala-Ša [Gertrude Simmons Bonnin], “An Indian Teacher Among Indians: Retrospection,” In *American Indian Stories*, 81-99. (Washington: Hayworth Publishing House, 1921). <http://www.digital.library.upenn.edu/women/zitkala-sa/stories/teacher.html>.



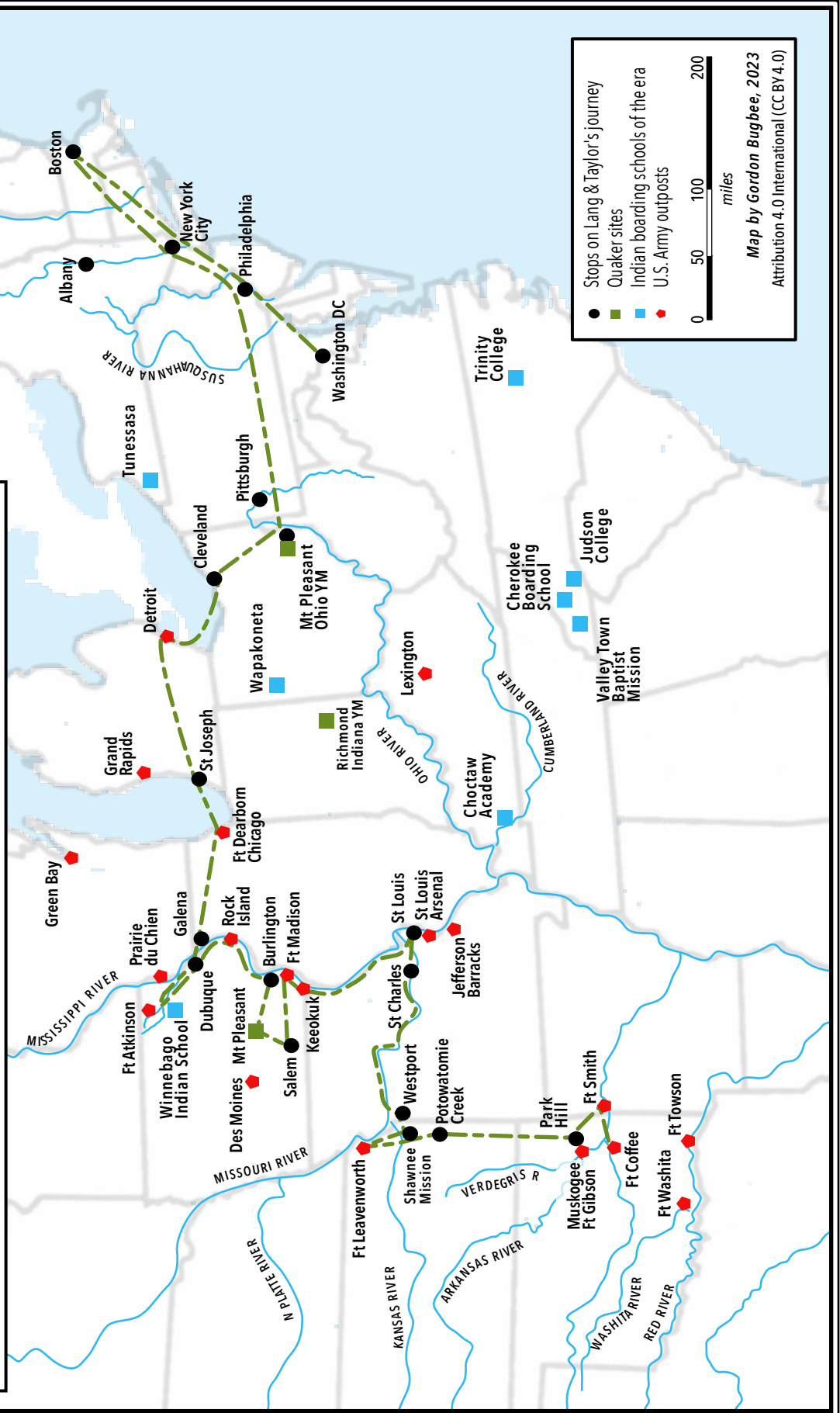
Appendix 4 - NEYM Quaker Indian Boarding Schools Timeline

<p>BEFORE 1800</p>	<p>Revolutionary War, 1775-83 Northwest Ordinance, 1781</p>	<p>Treaty of Shakamaxon between Wm Penn and Lenni Lenape Nation, 1682 Gaiant'waké requests Quaker assistance with education and farming, 1795</p>
<p>1800- 1827</p>	<p><i>SOVEREIGN NATION ERA ENDS</i> Civilization Fund, 1819 Doctrine of Discovery cited by Supreme Court, 1823</p>	<p>NYM sends farm families to live with Oneida, early 1800s BYM missions to Miami and Shawnee Tribes in Ohio, 1802 BYM est. Wapakoneta School, 1820s</p>
<p>1829- 1849</p>	<p><i>INDIAN REMOVAL ERA BEGINS</i> Indian Removal Act, 1830 Trails of Tears begin, 1831 Gold Rush, 1848</p>	<p>Stanleys est. mission & school at Meriam, KS, 1840s Lang & Taylor report, 1843</p>
<p>1850-1878</p>	<p><i>RESERVATION ERA BEGINS</i> Indian Appropriations Act, 1851 Civil War, 1861-65 Sand Creek Massacre, 1864 Hampton Institue founded, 1865 Southern Treaties Commission, 1868 Pratt's experiment at Ft Marion, 1875 Rutherford B. Hayes elected President, 1876</p>	<p>Stanleys est. mission and school at Americus, KS, 1852 John Milton Earle's report, 1861 AECFIA established, 1867 Orthodox and Hicksite Friends meet with President Grant, 1869 First Quaker Superintendents and Agents appointed, 1869 John D. Lang, BIC, 1870-79 Shawnee mission in Indian Territory, 1871 Quapaw Boarding School est., 1872 Ottawa-Peoria Boarding School est., 1872 Seneca Indian School (Wyandott) est., 1872 Sac & Fox Manual Labor School est., 1872 Modoc removed from California to Indian Territory, 1873 Citizen Pottawatomie day schools, 1875-84 Orthodox Friends withdraw from governmental responsibilities, 1877</p>
<p>1879-1933</p>	<p><i>BOARDING SCHOOLS & LAND ALLOTMENT</i> Carlisle Indian Industrial School est., 1879 Chilocco and Haskell schools est., 1884 Organic Act - Alaska, 1884 General Allotment (Dawes) Act, 1887 Oklahoma Land Rush, 1889 Wounded Knee Massacre, 1890 Compulsory Education at Boarding Schools, 1891 Curtis Act, 1898</p>	<p>Albert K. Smiley, BIC, 1879-1912 Arizona Jackson to Earlham, 1881 Bluejacket school built, 1881 Skiatook/Hillside School est., 1882 Peak enrollment in Quapaw schools, 1881 White's Institute, Indiana est., 1882 White's Institute, Iowa est., 1882 1st Monhonk Conf on Indian affairs 1883 Frank Modoc dies in Portland on his way back to IT, 1886 Douglas Is. Alaska mission and school est., 1887 Mary Sherman assists E. Test, 1887 Lina B. Lunt replaces Mary Sherman, 1888 Kickapoo mission and school est., 1890 Big Jim's Band mission and school est., 1891 Peak enrollment in Sac & Fox schools, 1901</p>
<p>1934- 1967</p>	<p><i>TRIBAL TERMINATION & URBAN RELOCATION</i> Burke Act (amends Dawes, incl guardianships), 1906 Oklahoma Statehood, 1907 Indian Reorganization Act, 1934 Termination Acts, 1954 Indian Reorganization Act, 1956 Indian Adoption Project, 1958-67</p>	

Core timeline source: <https://nativephilanthropy.candid.org/timeline/>

Lang & Taylor's 1842 Fact-finding Journey

Outbound journey of
JOHN D. LANG & SAMUEL TAYLOR, JR
to ascertain the conditions of "Tribes of Indians ... since their removal".
 representing New York and New England Yearly Meetings
 of the Religious Society of Friends
 Eight through Twelveth Months, 1842.
 Based on their Report of 1843

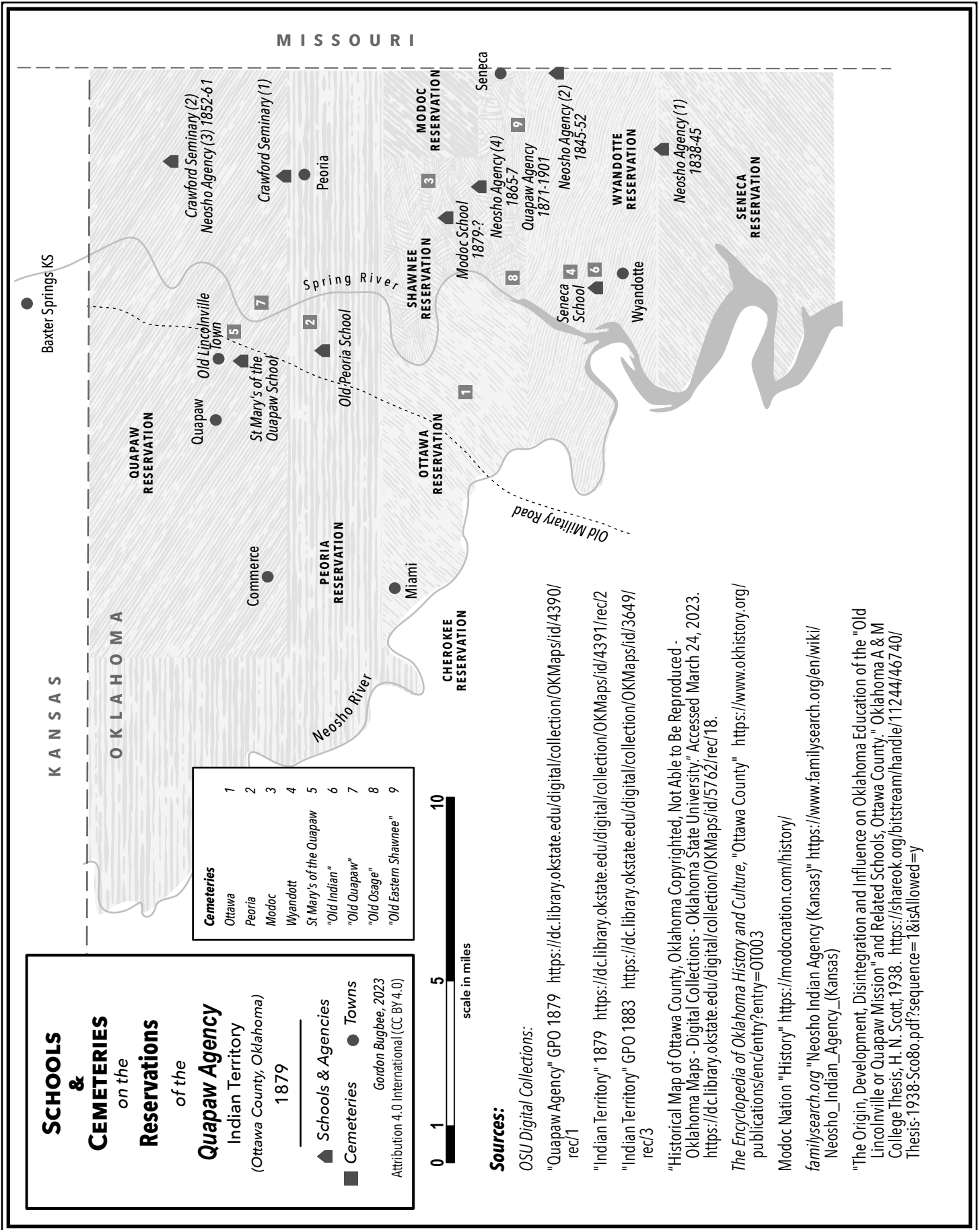


● Stops on Lang & Taylor's journey
 ■ Quaker sites
 ■ Indian boarding schools of the era
 ■ U.S. Army outposts

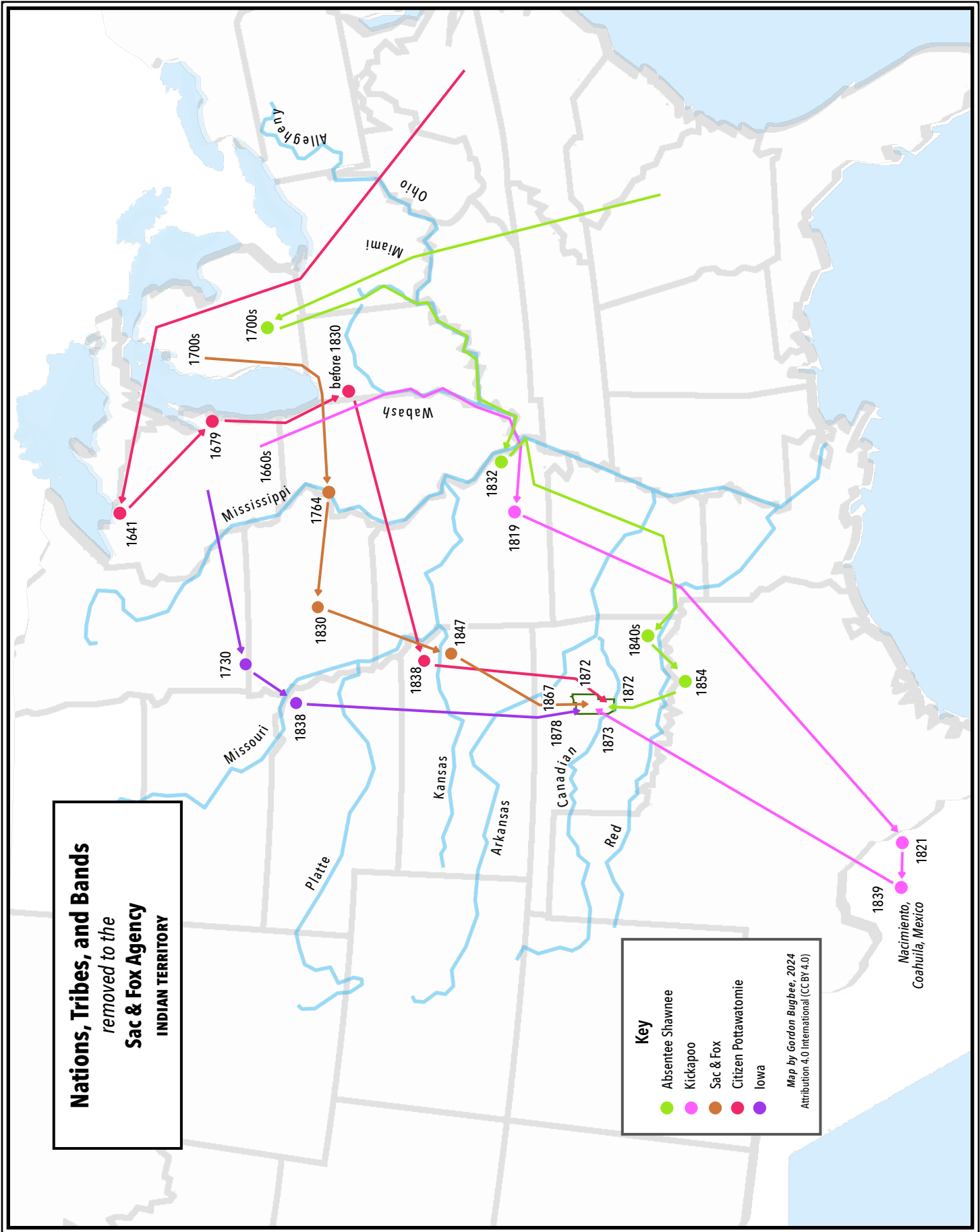
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Map by Gordon Bugbee, 2023
 Attribution 4.0 International (CC BY 4.0)

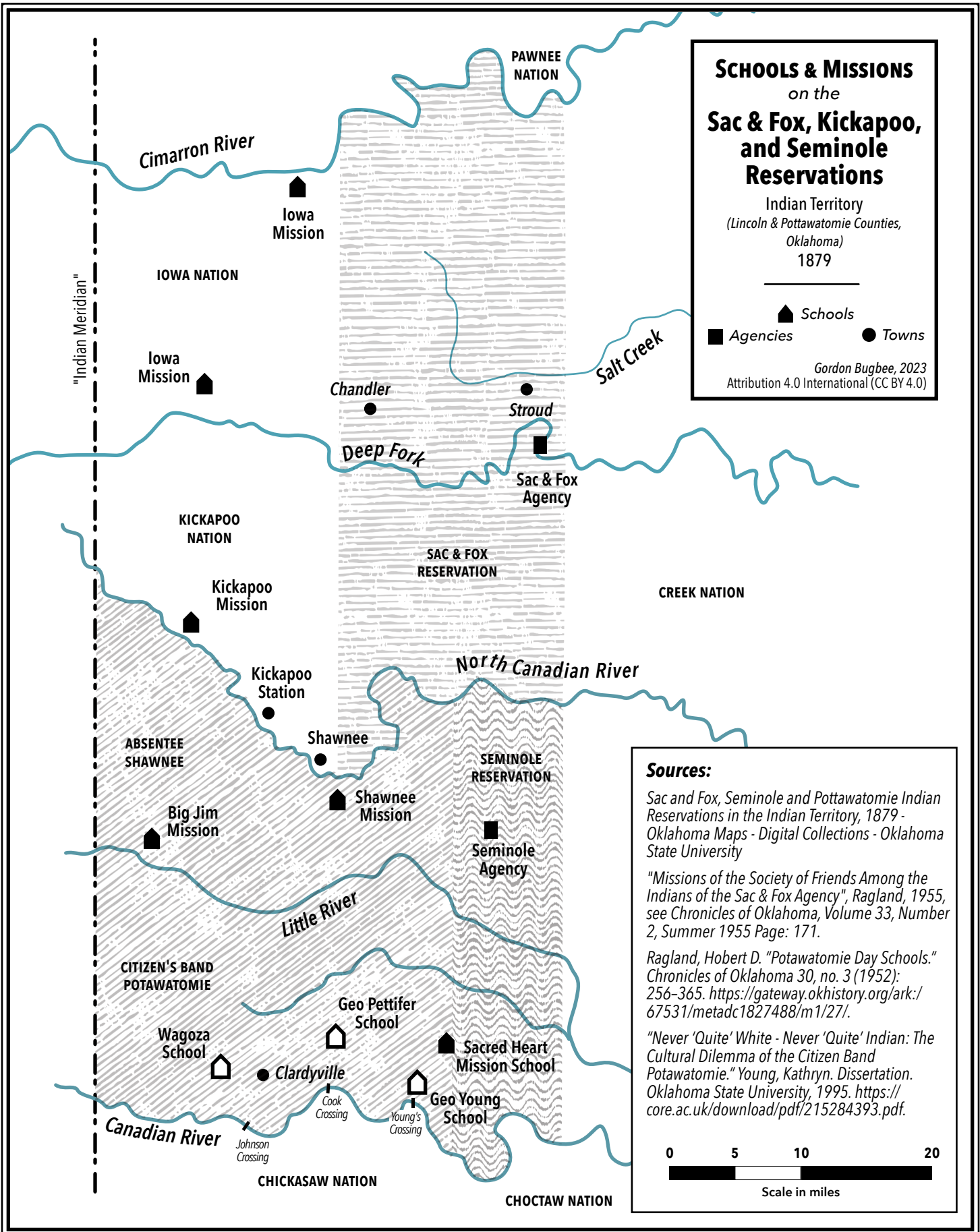
Schools & Missions of the Quapaw Agency



• Appendix 8 •
Removals to the Sac & Fox Agency



Schools & Missions of the Sac & Fox Agency



NEYM QUAKER INDIAN BOARDING SCHOOLS REPORT

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QUAKER INDIAN BOARDING SCHOOL RESEARCH GROUP RECOMMENDATIONS

NEYM created this research group in 2022 to research to what extent and in what ways New England Friends and NEYM were involved in the Indian Boarding Schools of the late nineteenth century. The simple answer is, deeply, and in every conceivable way. New England Friends were involved in the development and implementation of the federal Indian Boarding School program from its inception in the 1870s. New England Quakers served on the Federal Board of Indian Commissioners, provided women and men to staff Agencies and Schools, sent a steady flow of funds, books, clothing, and other supplies, and articulated intellectual and moral principles that shaped and justified harsh measures that became standard practice in many of the Schools.

Their stated intention – to equip Native People to function effectively in the wider culture – might have been benign, even laudable, were it not done in service to the larger goals of cultural erasure and White land theft. Friends of that era, the vocal ones at least, were unapologetic assimilationists even as they wrote to Congress to protest the brutal and unjust removals of Native People, the violation of treaties, and the greed and duplicity of White settlers and politicians.

Our work this year has been extensive. We added a member, plus a summer college intern. We have worked closely with a growing national network of Quakers doing similar research, and with the National Native American Boarding School Healing Coalition (NABS). We are clear that this is work in and about which we must engage with our fellow yearly meetings, as way opens, to consider what our collective responsibilities are today.

A full report of our research findings is on the NEYM web page for the Resource Group for Right Relationship with Indigenous Peoples. We will present an oral report with highlights from these findings at Sessions, and make the following recommendations:

1. That the research group be continued for another year to:
 - a. Draft a report on our preliminary findings, in response to specific requests for information from the Department of the Interior (DOI) and NABS. The report will be finalized in consultation with the clerk of Permanent Board, the Presiding clerk, and the Yearly Meeting Secretary.
 - b. Continue to engage with researchers from other yearly meetings to enable fuller reporting about the Quaker-run schools to the DOI and NABS.
 - c. Continue to work with the Archives committee to make relevant material from the NEYM archives available in culturally sensitive and trauma informed ways, including through the National Indian Boarding School Digital Archive ([NIBSDA](#)).

2. That conversations begin between NEYM and the Tribes outside our region whose children went to the schools that were under NEYM's particular care, as they are willing, to share information and listen to what reparative actions may be helpful.
3. That NEYM Friends join in FCNL's support for the establishment of a Truth and Healing Commission on Indian Boarding School Policies.

These recommendations engage NEYM in additional work and are not intended to weaken our existing commitment to the Indigenous Peoples of the Northeast region, many of whom were impacted by the boarding schools and later child removal policies.

Members of the QIBS Research Group: Gordon Bugbee, Betsy Cazden, Andrew Grant, Janet Hough, Merrill Kohlhofer (with help from Charlie Barnard, Evan McManamy & Emily Neumann)

Draft Plan: Sessions Visioning 2025+

July 2024

Submitted by the Sessions Vision Planning Working Group (Maggie Fiori, Alison Levie, Matt Southworth, Nia Thomas, Phil Veatch). Please direct comments to Nia@neym.org to be shared with the group.

Background

Recent years have brought many changes, both internal and external, to the context and circumstances surrounding NEYM Annual Sessions. These include increasing costs, diminished capacity to pay on the part of many Friends and families, reduced and shifting patterns of attendance, increased demand for supportive services and capacities, reductions in volunteer availability, and growing awareness of the need to focus and prioritize limited attention and resources.

In light of all of these changes, the Yearly Meeting's model of programming, logistics, services, and funding for the event of Annual Sessions is in need of review and reimagining. With recent financial deficit for Sessions (2022), potential for a deficit in 2024, as well as a relatively low level of operating reserves at the time of writing, there is a need to carry out this review and reimagining creatively, dynamically, consultatively, and in a timely way.

Objectives

To engage many Friends across New England in meaningful consultation and discernment regarding future offerings of NEYM's Annual Sessions¹.

This consultation and discernment should set the stage for the Yearly Meeting to make decisions which:

1. Clarify the essential purpose(s) of Sessions in a way that allows for acknowledging trade-offs in planning
2. Clarify which components of Sessions could (and do) happen at other times or in other ways

¹ Although the focus is on Sessions specifically, questions about Sessions are entwined with considerations about the Yearly Meeting as a whole.

3. Reduce the downside financial risks to the Yearly Meeting
4. Reduce the level of services and overhead that are the responsibility of the YM as an organization. Reduce overload for those with key responsibilities for putting on Sessions
5. Reduce reliance on recruitment of volunteers to cover essential roles
6. Rebalance the investment of limited resources of time, energy, and money, allowing reinvestment in other aspects of NEYM's core purpose of nurturing the thriving of Friends Meetings throughout the year

We seek to maximize active listening and engagement, bringing together varied perspectives on Annual Sessions' purpose and its relationship to the wider Yearly Meeting. We believe the process outlined below will help to “pave the way” for healthy, necessary, and Spirit-led changes; that participating Friends will grow in their ability to be participants in on-going discernment and experimentation regarding Sessions, listening together for how God is calling our Yearly Meeting at this time. We also have endeavored to write a consultation plan that is usable, adaptable, and realistic.

Measures of Success

- A felt sense of Spirit in the rooms where conversations are taking place; ability of Friends to let go of personal opinions to listen to God's guidance for the Way Forward
- Although unlikely to end up with Friends all agreeing on every aspect of Sessions, we are hoping that we will **grow towards unity** so that incremental decisions can be made. Key metaphor: We're not trying to create “MapQuest” step-by-step directions to a specific location, we're trying to increase the number of Friends who are looking at the same map and navigating towards the same general direction
- This process supports (or at least doesn't get in the way of) the thriving of local meetings

Key Questions for Consultation and Discernment

Phase I of this visioning process lifts up key questions essential to the visioning process:

1. What is the purpose of Sessions?
2. Who do we hope will attend Sessions? Why?
3. What infrastructure and resources do we need to achieve our purpose?
4. How do we prepare for and hold corporate discernment during Sessions?

5. Are there things we currently include in Sessions which could happen at another time instead?

Regarding these questions, our working group notes that while Friends differ somewhat in their personal passions and priorities for their time at Sessions, there is much common ground to be found in the list of reasons why Friends attend Sessions in general. Time does not need to be spent brainstorming the reasons why Friends attend but rather is best spent exploring how these purposes can be nurtured by Friends and by the Yearly Meeting inside of and beyond Sessions in a way that adapts to capacity limitations.

We also note that among the purposes for Sessions, corporate discernment is the most enduring and, in many ways, the most challenging due to the level of spiritual and practical preparation that large group discernment on complex issues involves.

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.

Design Principles and Underlying Assumptions

- We have intentionally created a detailed but not complete plan. While it's important for the overall design to be thought through in advance, we intentionally have left room for important details to be discerned along the way as more Friends engage in this process.
- Sessions cannot be all things to all people. The current strain experienced by those in leadership roles at Sessions is unsustainable and moving out of the straining place we are in now will require compassionate listening and discernment.
- Sessions is, and will continue to be, of more personal importance to some Friends than others. That being said, to assess the impact of Sessions, we must look beyond Friends who attend. The value of Sessions is not limited to Friends who participate directly. Because of this, as we explore potential changes to Sessions, we must explore the possible impact both on Friends who attend regularly as well as Friends who do not regularly attend but who are impacted in indirect ways such as through their local meeting.
- We will not be able to move towards unity by staying within the silos of those who already share similar perspectives and experiences. This will be a process of listening for all of us. There are particular insights that will be gained from gathering Friends sharing a common concern; however, care should be taken to not create closed silos or to isolate these Friends from the wider discernment.

- Although there will be some need to discuss the short-term goals we ascribe to Sessions (healthy attendance, financial stability, reduced overload for Sessions planners), we need to point Friends' attention toward the longer-term outcomes (impact on local meetings and the Quaker faith in New England overall). The goal is not to use market research to "fix" the current model to please more potential attendees, but rather to step into broader imagining and discernment about how Annual Sessions relates to the wider work of the Yearly Meeting now.
- We prioritize critical connections over critical mass (Margaret Wheatley).
Meaning: We intentionally value the reflections that arise from groups of Friends engaging in dialogue and worshipful reflection together over simply gathering as many individual responses as possible.
 - If surveys are used, they should be used to gather background information rather than build towards unity. Collective discernment will get us further than a collection of individual opinions.
- Although some conversation will need to happen on Zoom, we encourage groups of Friends to physically gather when possible
- There are two things needed to bring Friends to the table for meaningful consultation and discernment: accessible background information and skilled facilitation that makes space for us all to share and listen well. Facilitators need to be able to bring the group in so they are ready to listen to Spirit. Depending on the group, this preparation will look different (a song, a shared meal, an icebreaker).
- We will need to ask for and accept God's guidance throughout this process.

Methods and timeline

- **Fall 2024-PREPARATION:**
 - Feasibility study and alternative model development
 - The Events Coordinator will take a lead role in interviews with Friends with awareness of alternative models used by other faith communities (including other Yearly Meetings) in order to capture descriptions of other likely approaches in simple terms. Recent Sessions planners will provide insights into feasibility of such models, given current Yearly Meeting capacities in terms of pros, cons, and unknowns. This information will be made available to Friends participating in the consultation and discernment process so they can benefit from the insights of what is already known about potential alternatives.

- Note: Friends participating in the consultation and discernment will **not** be limited to the alternative models already developed. The goal is not to limit conversation but rather focus it and also to share known information about limitations or challenges of potential models. We want to avoid a scenario where Friends spend lots of energy brainstorming and dreaming about something that would be very impractical in the short-term.
- Preparation of informational materials
 - The Program Director will take a lead role in consulting others to prepare background information for Friends engaging in this consultation and discernment. This will include:
 - Clearly stated reasons for why we are embarking on this process
 - Clear and concise information about the current model of Sessions; what makes our current model unique in the wider Quaker world, how it has evolved over the years, as well as challenges and benefits related to our current model and alternative models currently in use
 - Basic information about NEYM's current year-round offerings
- Facilitator, notetaker, and conversation partner recruitment and preparation:
 - Listening Group facilitators may be local meeting clerks or other Friends who can guide groups in trust-building, Spirit-led conversation. Notetakers should be able to listen carefully and summarize accurately, asking for clarification when needed. Conversation partners should be Friends who can engage with kindness and curiosity, encouraging constructive conversation. For all these roles, Friends will be invited to volunteer as well as nominate others. See Appendices for additional information about Listening Groups.
- Broad communication will be shared inviting Friends and meetings into the process. Responses sought regarding participation plans.
 - Ask meetings to tell us if they aren't interested or don't have capacity so that alternative Listening Groups can be offered to interested Friends in other ways (such as opportunities within Quarters)

- Development and distribution of Listening Group packets. Guidance and orientation offered to facilitators, notetakers, and conversation partners.
- **Winter 2024-2025-THRESHING:**
 - Listening Groups engage in dialogue and discernment
 - Listening Group notetakers share back participation notes
- **Spring 2025-DISTILLATION INTO DISCERNMENT:**
 - The facilitator or another designated individual from each Listening Group will be invited to participate in a **Visioning Day** to draw out and distill themes heard across groups. The purpose of this gathering is to move from the sharing/threshing/consultation phase into listening for our collective Way Forward, going beyond individual preferences using the notes from all Listening Groups as a starting point.
 - For facilitators or other designated individuals from Listening Groups who cannot participate in the Visioning Day, there will be a more flexible, lower-commitment way to review notes from the Listening Groups and share reflections on key themes emerging.
 - After this Visioning Day, a preliminary report will be shared back with Listening Group participants for comment before being shared for any formal decision-making purposes.
 - A revised version of the report will be shared with the Permanent Board in May 2025
 - The final report will be brought to Sessions in August 2025

Roles and Reporting

Once the above plan is affirmed, the Program Director (Nia Thomas) will serve as Project Manager, ensuring the plan is implemented and that related updates and reports are shared appropriately.

Hopefully, a large number of Friends will say “yes” to serving as facilitators, notetakers, and conversation partners.

As questions arise, the Project Manager will contact relevant advisors such as members of the Sessions Vision Planning Working Group, Listening Group facilitators, and the appropriate members of staff, current and recent Sessions planners, and Coordinating and Advisory.

The Events Coordinator will take a lead role in the feasibility study.

Periodic updates will be provided to Permanent Board and posted on the website.

Questions for Friends reading this plan:

This plan is a living document, informed by on-going conversation. In particular, we are looking for feedback about the following:

1. What excites you about this plan?
2. As we look towards revising or refining this plan ahead of Sessions, what questions or concerns do you have and what is your suggestion for how those concerns might be addressed? What is missing or confusing?
3. What role are you led to play?
 - a. Roles we know are needed: Listening Group Facilitators, Listening Group notetakers, outreach helpers (connecting Friends who are less involved in NEYM with Listening Groups), conversation partners to visit with peer or concern-based groups, researchers for feasibility study, elders

Appendix A: Initial brainstorm of content for Listening Group Packets [in development]

Background information provided to all Listening Group participants shall include:

1. Factsheet about the current Sessions model including Friends served, resources required, and history.
2. Overview of current Yearly Meeting offerings for youth and adults and their intended purposes.
3. Sketch of possible alternative models including likely pros, cons, and unknowns.

Reminders for Listening Groups and Listening Group Facilitators

1. 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.

2. Friends should speak from their own experience. If it feels necessary to speak beyond one's own experience, the speaker should clarify that what they are sharing is a perception and what, specifically that perception is based upon. This discipline makes space for us to test assumptions, acknowledge unknowns, and open our hearts and minds beyond our initial impressions. The facilitator will help the group maintain this necessary discipline.
3. Individuals speak from their own experience and do not represent all others in a demographic they may be a part of.
4. Be mindful of the tendency to oversimplify stories, to erase the multiplicity of factors that may have contributed to a given outcome, and to ascribe cause and effect based on limited evidence. Make space for curiosity and complexity, acknowledge unknowns, step back from generalizations that go beyond what we have individually experienced.
5. EXPLANATION OF PROCESS: The facilitator or another designated individual from each Listening Group will be invited to participate in an early spring Visioning Day to draw out themes heard across groups. After this Visioning Day, a preliminary report will be shared back with Listening Group participants for comment before being shared for any formal decision-making purposes.
6. [insert information about other Listening Groups and perspectives included so that Friends are reassured they don't need to speak for others or from hypothetical concerns but rather from their own experience]

Guidance for Listening Group Notetakers

1. Ensure that each individual in the Listening Group has filled out a **participation log**. If they need support with this online form, assist them in filling it out. This log captures basic demographic information. The goal is to have a sense of what perspectives have been included in the listening process and where more focused invitations to participation may be particularly helpful. Information captured:
 - a. Name
 - b. Meeting/worship group (if any);
 - c. Roles in local meeting, Yearly Meeting, and Sessions (if any);
 - d. Age group: youth, younger adult, middle adult, older adult; parent of minors (yes/no)
 - e. Sessions participation history: has never attended, has not attended in 5+ years, attends sometimes; regularly attends

Top Reasons Why Friends Currently Participate in Sessions:

- Corporate Discernment (the founding reason, the core purpose named in Faith & Practice)
- Reflecting back on ourselves as Quakers; “Who are we as Quakers?”
- Quaker witness in the wider world
- Fellowship/relationship building
- Faith formation/ Spiritual growth (youth, adults, families)
- Worship
- To be with the ministers and elders among us and experience their gifts
- Learning about what Quakers are doing in other meetings, other places
- Gathering with Quaker peers you might not have in your local meeting (Friends who share your passion or your condition or your developmental stage)
- A sense of duty
- A desire to serve, give back, and/or share their gifts

What are the ways New England Friends and NEYM (the organization) could tend to the above things in a way that would be life-giving and realistic in terms of resources and accessibility?

Appendix B: Stakeholders

Who are the stakeholders?

There are four general categories of New England Friends in relation to Sessions:

<p>Committed Attenders Attend all or most of the time; their default is to attend Sessions unless something major comes up (serious illness, family wedding, etc)</p>	<p>Provisional Attenders: Consider attending Sessions and even sometimes attend, sometimes don't depending on various factors some of which may be barriers.</p>
<p>Staff and Sessions Leadership: Must attend by nature of their service commitments; play key roles in putting on Sessions</p>	<p>Disinterested Friends: Quakers active in their meeting but not interested in Sessions. Even if we changed a number of factors about Sessions, the general concept is not particularly compelling.</p>

- The people in the yellow boxes have a stake in the future of the Sessions event itself.
- The active Friends in all boxes have a stake in how Sessions impacts local meetings.
- The people in the darker yellow box may have particular insight into the most salient issues with the current Sessions model.

Appendix C: Brainstorm of potential Listening Groups focused on a shared concern or experience

In addition to Listening Groups gathering Friends locally across perspectives and experiences, there will be Listening Groups focused on particular shared experiences or common concerns. These Listening Groups will not be traditional homogeneous “focus groups” (which can create silos) but rather will be composed of Friends drawn to the particular focus as well as Friends invited to serve as conversation partners bringing compassionate curiosity, dialogue, and reflecting back what is heard beneath the words.

The list below is a brainstorm of potential Listening Groups. As facilitators and conversation partners are identified and brought into this work, the precise groupings will be determined.

Possible Groups:

1. Life-stage based cohorts composed of Friends in life-stages which are often under-represented in local meetings such as elementary-age youth, middle-school age youth, high-school age youth, emerging adults (ages 18-25), parents of minors. For all groups it will be important to include a mix of those who have and have not attended Sessions.
2. Concern based groups such as Friends carrying a concern for the quality of corporate discernment and worship in NEYM, Friends carrying a concern for the vitality of local meetings, Friends carrying a concern for Quaker witness in the wider world, Friends carrying a concern for Quaker family life and youth faith formation, Friends carrying a concern for the long-term financial health of NEYM
3. Friends for whom participating in Sessions is currently a significant challenge but would like to attend.