



SOUTH MOUNTAIN FRIENDS MEETING
 THE RELIGIOUS SOCIETY OF FRIENDS
 (QUAKERS)
 Unprogrammed Worship in Ashland, Oregon
Sixth Month 2020

543 South Mountain Avenue
 Ashland, Oregon 97520
 (541) 482-0814
ashlandquakers@gmail.com
www.ashlandquakers.org
 (Near Southern Oregon University)

SUNDAY MORNING SCHEDULE

First-Hour Activity

9:30 to 10:30 am

Worship Sharing via Zoom

The Friend, often our clerk, who convenes the Worship Sharing provides the queries.

All are welcome to join the Zoom call by computer or phone.

Sunday 21 June 2020

9:30 to 10:30 am

Meeting for Business

(In person? Via Zoom? Check weekly SMFM Bulletin for details)

Meeting for Worship

11 am to Noon: In Glenwood Park (a block from the Meeting House) Weather permitting; bring your own chair and, if so led, your mask. You're still welcome to join worship from your own home.

SILENT RETREAT

Outdoors at Willow-Witt Ranch
Postponed until Saturday 11 July
 10:30 am - 3 pm
No cost

Bring sack lunch, cup, water, chair
 Provided: shade, pristine portapotty
 Everyone is Invited!
 More Details in Next Newsletter
 —Jean Semrau for M&C

Quakers' Role in Indian Boarding Schools

Quakers, as individuals and as monthly and yearly meetings, were instrumental in conceptualizing, crafting, and carrying out the cultural assimilation and Indian education policies of the US government during the 19th century. True to their peace testimony, Quakers wouldn't kill any Indians, but they did their best to try to kill Indianness.



Native Americans continue to suffer the consequences of forced assimilation by means of Indian boarding schools. The National Native American Boarding School Healing Coalition has asked the US government and the churches that ran these schools to first learn the truth of their involvement and then to acknowledge the resulting harm. The coalition isn't encouraging us to judge our forebears but to ask ourselves, "Who are we and what can we do as individuals and organizations now?"

Paula Palmer, a sociologist and member of Boulder Friends Meeting, discovered that there was no established body of research on Quaker Indian Schools. Thus, to learn the Quaker truth, she traveled around the US visiting sites of some thirty Indian Schools that Quakers managed. Her field research gathered much local lore and anecdotes. To grasp the Quaker thinking of the Indian boarding school era, Palmer spent time in the libraries at Quaker Universities and studied Friends' journals, books, letters, and business meeting minutes.

Palmer concluded that amidst the harm, Friends did some good, especially early on. Quakers often accompanied Indians to treaty negotiations to help prevent the Native Americans from being cheated. Quaker protests against the forced relocation of tribes at times resulted in the Indians' being allowed to remain in their homelands. Quakers had been building schools and teaching their own children for years. Initially, Indian chiefs reached out to Quakers to help teach their children.

Above Photo: Students at the non-Quaker Chemawa Indian Training School in Salem, Oregon.
Continued on Page 2

Quakers' Role in Indian Boarding Schools (continued)

In time Quakers shifted from day schools to boarding schools in order to “take children when they were small and keep them for several years.” This would prevent them from returning to the “indolent and untidy ways of their people.” The biggest fear of the Quaker teachers was that the students might “lapse hopelessly into their old shiftless, savage life.” Clearly, Quakers held the same assumptions as others around them of Christian European superiority.

After the Civil War, the Quakers urged President Grant to end the Indian wars and withdraw the cavalry from the Western states. In exchange, churches would provide personnel to become Indian agents who would set up schools, hire teachers, and encourage Indians to abide by the treaties, remain on their reservations, and give up hunting for farming. This became known as the “Peace Policy” or the “Quaker Policy,” and the Quakers eagerly became agents and ran schools.

While other denominations focused on “Christianizing” the Indians, the Quakers prioritized “civilizing” them. In the Friends “industrial” or manual-labor boarding schools, half the days were devoted to academic training, half to practical, where the boys worked the farms and the girls worked the kitchens. The Indian boys, who had traditionally learned to be warriors and hunters, resisted doing female work in the gardens. Indian girls for



generations had been gardeners and gatherers, and they objected to being brought indoors to do cooking and sewing. The Indians were further humiliated by having their braids cut off, a symbol of dignity to many indigenous tribes (photo to left: Three Lakota boys before and after their admission to the Carlisle Indian Boarding School). In response to the Indians' unheeded screams for their parents and attempts to run away, they were continuously denigrated by name calling. All the Indians were given English names and often traditional Quaker surnames. Only speaking English was allowed.

When the US presidency shifted from Grant to Hayes, so shifted the government's endorsement of church-run boarding schools. The subsequent government-run schools were typically off reservation, unlike the Quaker schools. In the latter, the parents at least knew their children's whereabouts and could visit them.

Most profoundly, each tribesperson had to face alone the question of how white to become. Regardless of the extent of their schooling, they truly would never be accepted as white. Yet upon returning home, were they still fully Indian? Amidst the loss of parent-child bonding, the students had been deprived of the stories, dances, songs, language, and skills of their people. Some students no longer had an identity, as they had been robbed of their Indian names. The Quaker sources that Palmer examined failed to show any understanding of all the children had lost.

The wounds of cultural eradication and forced assimilation inflicted generation after generation and in the twenty-first century manifest in substance abuse, depression, diabetes, suicide, sexual abuse, tuberculosis, violence, and poverty. Echoes of the boarding school occur nowadays when native children are removed from their homes and placed into foster care with white families. Sadly, a disproportionate number of prisoners in the US are Native Americans.

One of the ways that current-day Indians are healing is through reviving and learning their native languages. In the US today, 150 indigenous tongues are spoken; 600 unique cultures have survived.

We Friends have been asked to learn the truth of our religious society's former treatment of Native Americans and acknowledge the harm. What steps might we take as a Meeting and as caring individuals?

—Anna Monders, reporter, and Bob Morse, researcher and writer

Clerk's Corner: A Tale of Three Tomatoes

This year, my mom and I held a seed swap. We sat on the phone, seed packets before us—she in New Hampshire and I in Oregon—and planned our gardens together. We read off varieties of tomatoes and herbs, and it was like we were together in person. Then we both looked forward to receiving small handmade packets of the seeds in the mail.

A month after receiving my seeds, I was hardening off my tomato plants. Sun Gold—the variety I had sent her—and Sweetie and Thessaloniki—the varieties she had sent me. As a relatively beginning gardener, I only had one of each plant, but they looked happy and ready for the garden.

Anna and I went to Meeting that morning. When we came home, the tomatoes were gone. We were both shocked. In short order, I found myself crying at the lunch table, and the tears kept coming for the next half hour.

We inquired of our neighbors, and they sympathetically told us, “Well, a woman in a big sun hat walked by.” Sounded like someone I had met in passing; however, I didn’t have her phone number or know where she lived. I called another neighbor in an attempt to find out. After promising to forward the email address, she said, “I heard my neighbors behind the fence talking tomatoes. Maybe you should check with them, too.”

I walked across the alley and knocked on two doors. Behind the first door was a darling couple. “We do have tomatoes, but none that match your description,” they kindly said. There was a long pause after I knocked on the second door. A young man wearing only soccer shorts and a beer belly opened the door. I felt immediately ridiculous. “This is going to sound like the strangest thing anyone has ever asked you...” I started, “but have you seen any baby tomato plants?” We both chuckled, and he gamely answered, “No, I haven’t, but if I do, I’ll let you know.”

“Something good will come of this,” I told myself. And so, I started twelve more tomato plants, along with six peppers. As long as I was working, I was fine, but as soon as I was done, the tears came back.

Finally, I called my parents on the computer and told them what had happened. They were so great to me. Seeing their faces, I was reminded, “I still have them!” It made me realize that the incident had hit a vein—and that vein was how much I love and miss my mom and dad.

Shortly after this, the phone rang. It was my neighbor with the sun hat. “I am so embarrassed,” she said, “I thought they were excess seedlings left out for the taking. I have returned them. I will never do that again.” We agreed that when the new seedlings are ready, I will bring some over for her garden.

This experience opened my heart. As I look at our Meeting, I see that we are all walking with our tender parts exposed and sometimes, completely by accident, we hurt one another. Occasionally, this hurt will cause some bewildering behavior. I am learning to be ever so tender and watch for enthusiastic consent in conversations and in touch. “When in doubt, be quiet,” is good advice. I am learning that plain speech and plain living might mean being quiet and still until being led to do otherwise, while holding loving thoughts of those we are with and keeping ourselves in Radiance as much as we can.

After the tomatoes were home, I called my parents to tell them the happy news, and that “this all made me realize how very much I love you both.” That was the Truth of the day. May we lovingly look for Truth together as a community. —Lisa Nichols

Advices & Queries on Simplicity

Simplicity is one of the fruits of a faithful life centered on a commitment to the Spirit of God. A simple life need not be cloistered and may even be a busy life. Its activities and expressions are correlated and directed toward the purpose of keeping our communication with God open and unencumbered.

Friends strive for simplicity in the use of our earnings and property, in our speech, and in our manner of living, choosing that which is clear and useful.

All that leads to fullness of life and aids in the service of Truth is to be accepted with thanksgiving. We each determine by the Light we are given what helps and what hinders our search for inner peace.

Do we center our lives in the awareness of God so that all things take their rightful place?

Do we clutter our lives with things and activities? What are the ways out?

What helps us avoid commitments beyond our strength and light?

How does our Meeting help us simplify our lives?

How do we order our individual lives to nourish our spiritual growth?

Do we keep to simplicity, moderation, and honesty in our speech, our manner of living, and our daily work?

Ashland Unites in Response to Food Insecurity

A community coalition emerged early in the COVID pandemic. Through three conference calls beginning in late March, the coalition addressed how to provide access to food for our homeless and other food-insecure residents seven days a week, while minimizing risk of virus spread. Folks from Peace House, Southern Oregon Jobs with Justice (SOJWJ), the Monday Night Meal crew, and Options for Helping Residents of Ashland (OHRA) met with state Congresswoman Pam Marsh and (then) Ashland City Administrator Kelly Madding.

The creativity, collaboration, and coordination emerging from those calls was wonderfully trendsetting. All meals would be prepared by minimal crews to ensure physical distancing, working in one of two church-based commercial kitchens. No meals would be served at the food-prep sites. Meals would be delivered daily to the same five locations around town in order to maintain small clusters of food recipients.

Peace House, known for its signature three-decade old Uncle Foods Diner, expanded its meal service from one to four days. SOJWJ, the providers of Community Peace Meals, offered to create meals twice a week. As might be expected, the several-year-old Monday Night Meal crew will continue preparing meals once a week. OHRA picks up prepared food from the prep site in their mini-bus and delivers it to the locations throughout town.

Wholesome nutrition continues to be the goal. Pandemic restrictions have forbidden the famous “crock-pot brigades.” Donating home-prepared food runs the risk of viral contagion. Fresh fruits and vegetables are delivered from Food Angels and Rogue Produce. The Ashland Emergency Food Bank remains a source for ingredients. Local grocers donate food; community organizations and many generous individuals supply the food preparers with financial donations with which to shop.

Food insecurity accompanies the rise in unemployment. Early on about sixty people were partaking in the meal offerings daily. Now there are 100. Yet food isn't the only need identified by the coalition. OHRA through its Ashland Community Resource Center provides housing and job assistance and connections to physical and mental health and addiction services.

Groups supplying food are experiencing food shortages. Donating money enables food to be purchased to continue this effort. To make much appreciated financial donations and to learn more about what's being offered and how else you can contribute or volunteer, please contact:

Peace House: <https://peacehouse.net>

Southern Oregon Jobs with Justice: www.sojwj.org

Options for Helping Residents of Ashland:

<https://helpingashland.org>

Ashland Emergency Food Bank: <https://ashlandefb.org>

—Jim Phillips, reporter, and Bob Morse, writer

Meeting for Business

17 May 2020

Friends Present: Bill Ashworth, Melody Ashworth, Beth Aspedon, Crystal Bosbach, Ken Deveney, Maureen Graham, Kathleen Hering, Anna Monders, Bob Morse, Lisa Nichols, Scott Plummer, Alex Reid, Herb Rothschild, Jean Semrau, Adam Thompson

Centering

“Continuing revelation is the root system of the Quaker Tree of Life. For me, the essence of Quakerism is living one's outward life as a function of one's inward life. Our inward life continually transforms our service in the world, the center of our being—as inseparable as the wings of a bird. Friends' spiritual process reflects not a once-and-done process but instead, a work in progress and growing clarity gained through listening to the Truth in us.” --Valerie Brown

Treasurer

Contributions exceed expenses to date.

In addition to the Committee Reports distributed online, the following two pieces of information were provided:

Peace and Social Concerns

Oregon state funding for social services, including mental health, will be diminished significantly without federal assistance.

Joint Committee

SMFM Representative Steve Wells has requested a substitute for the next few months.

Budget

2020.5.1 Friends approved the seasoned budget for 2020-21 (Budget printed on pg. 7)

State of Society Report

2020.5.2 Friends approved the State of Society Report.

Resuming Meetings for Worship

2020.5.3 Friends approved resuming Meetings for Worship in person beginning at 11 o'clock next Sunday 24 May at Glenwood Park. Those attending should bring their own chairs and may choose to wear masks, as they are led. Friends are also welcome to continue joining Meeting from their own homes.

2020.5.4 Friends thanked Lisa for her good work during this COVID19 period.

Respectfully submitted,
Lisa Nichols, Clerk
Alex Reid, Recording Clerk

The Impact of White Backlash Conservatism

What is “white backlash conservatism”? Sociology and psychiatry professor Jonathan Metzl has repurposed the term “backlash” to define a form of white identity that’s “expressed through a vector of shared resentments rather than unifying values.” It’s an angst that arises as whites fear that they are losing their perceived power and control over nonwhites.

To be clear, nonwhites and immigrants have been traditionally underserved by US health care and educational systems. Specifically, diminished social safety nets when paired with slackened gun-safety laws most often severely impact minority populations. Research indicates that people who feel the impact of racism on a daily basis experience weakened health.

With his unique background of medicine and social science, Metzl views racism as more than a function of individual people’s attitudes; he instead focuses on the impact of racism on population-wide health trends. “Racism matters most to health when its underlying resentments and anxieties shape larger politics and policies and then affect public health.”

In his Midwest-based research, Metzl found that race rarely surfaced in conversation. “Yet racism remained an issue, not because of their attitudes but because they lived in states whose elected officials passed overly permissive gun policies, rejected health care reform, [and] undercut social safety net programs.” Viewing racism structurally unearthed a disturbing discovery. These policies served as pathogens that threatened the mortality of people living in these states, not unlike the effect of pollution, second-hand smoke, or disregard of seat belts.

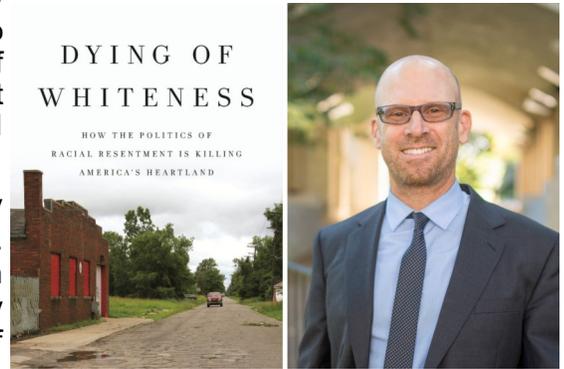
A telling example in Metzl’s book *Dying of Whiteness: How the Politics of Racial Resentment is Killing America’s Heartland* describes a middle-aged, uninsured white cab driver whose Hepatitis C had left him with an inflamed and painful liver. Because his state had rejected the Affordable Care Act, he lacked access to the expensive medications and organ transplants that could save his life. Even on the verge of death, he wasn’t annoyed that such treatment was readily available in a neighboring state that had expanded Medicaid coverage. His support for his state’s policies was unwavering: “Ain’t no way I would ever support Obamacare or sign up for it. I would rather die.” He further explained, “We don’t need any more government in our lives. And in any case, no way I want my tax dollars paying for Mexicans or welfare queens.”

Metzl surmised that the cab driver had died not only of liver failure but as well from the “toxic effects of dogma.” Such dogma-based state policies didn’t simply inhibit access to medicine and surgeries; they precluded preventive care, routine screenings, and visits to doctors’ offices. The doctrines the cab driver had heard time and again had led him to distrust all government aid. The dogma was laced with beliefs about a racial hierarchy which placed whites on a higher rung on the social ladder than nonwhite others (and welfare recipients). While he had barely survived on his low-income budget, the cab driver had ingested dogma which convinced him that state benefits were being bestowed upon minorities. Metzl concluded that the cab driver “voiced a literal willingness to die for his place in this hierarchy, rather than participate in a system that might put him on the same plane as immigrants or racial minorities.” After holding interviews with many lower-class Midwestern whites, Metzl came to realize that “the tradeoffs made by people like [the cab driver] frequently and materially benefitted people and corporations far higher up the socioeconomic food chain—whose agendas and capital gains depended on the invisible sacrifices of low-income whites.”

The cab driver represents a growing number of white Americans who are anxious about their perceived victimhood. They vote for politicians whose lack-of-healthcare and lack-of-gun-control policies ominously increase the voters’ own death rates; they literally are “dying of whiteness.”

It’s not simply that conservative white Americans are being conned into voting in ways which harm their bodies. These policy issues are grounded in long-term myths and unexamined histories about a greatness of being white that omit the fact that the landed gentry (aka the one percent) experienced a great life on the backs (and organs) of all poor and working-class people—both nonwhites and whites. The desperation of this paradox is not lost on Metzl: “When white voters are asked to defend whiteness, whiteness often fails to defend, honor, or restore them.”

—Bob Morse



News from AFSC: No Way To Treat A Child

“Children in detention face heightened risk of contracting COVID-19, with physical distancing and other preventive measures often absent or difficult to achieve.” —UNICEF 11 May 2020

Each year the Israeli military arrests and prosecutes around 700 Palestinian Children. Since 2000, more than 10,000 Palestinian children in the West Bank have been arrested and held in the Israeli military detention system that denies them their basic rights. For the past five years, the American Friends Service Committee (AFSC) and Defense of Children International-Palestine (DCIP) have partnered on the No Way to Treat a Child campaign to expose this widespread and systemic abuse of Palestinian children.

Since the beginning of the pandemic, Israeli soldiers have continued to lock up more Palestinian children in military detention, according to figures released by the Israeli prison service. At the end of March, 194 Palestinian children were detained in Israeli prisons and detention centers.

These children live in compromised sanitary conditions, with limited access to resources to maintain minimum hygiene routines or to prevent infection from the COVID-19 virus. “The fact that Israeli forces continue to detain Palestinian children and hold the overwhelming majority in pretrial detention is unconscionable given the increased risk presented by COVID-19 to people deprived of their liberty,” says Aayed Abu Eqtaish, DCIP Accountability Program director.

While international law demands that children only be detained as a measure of last resort, pretrial detention is the norm for Palestinian children detained by the Israeli army. The pandemic has further threatened their due process rights. “Since the start of the COVID-19 crisis in Israel, legal proceedings are on hold, almost all prison visits are canceled, and children are denied in-person access to their families and their lawyers,” UNICEF notes. “This creates additional hardship, psychological suffering, and prevents the child from receiving the legal advice to which they are entitled. For children awaiting trial, these pressures could put them under increased pressure to incriminate themselves, pleading guilty to be released faster.”

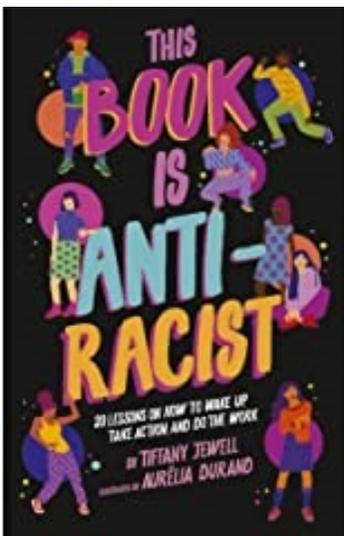
Palestinian children have the right to a safe and just future, like all children in communities around the world. The No Way to Treat a Child campaign believes the U.S. government must take concrete steps towards this future by holding Israeli authorities accountable for its violations of Palestinian children’s rights—especially in this pandemic.

For more information about this concern and about actions that can be taken: https://www.afsc.org/blogs/news-and-commentary/un-officials-speak-out-call-grows-to-free-palestinian-children-detention?utm_source=weekendreading0051620&utm_medium=email&utm_campaign=weekendreading&emci=11f3384b-b196-ea11-86e9-00155d03b5dd&emdi=a50a31fa-7097-ea11-86e9-00155d03b5dd&ceid=248875

—Jennifer Bing, AFSC (submitted by Jean Semrau)

New To Our SMFM Library

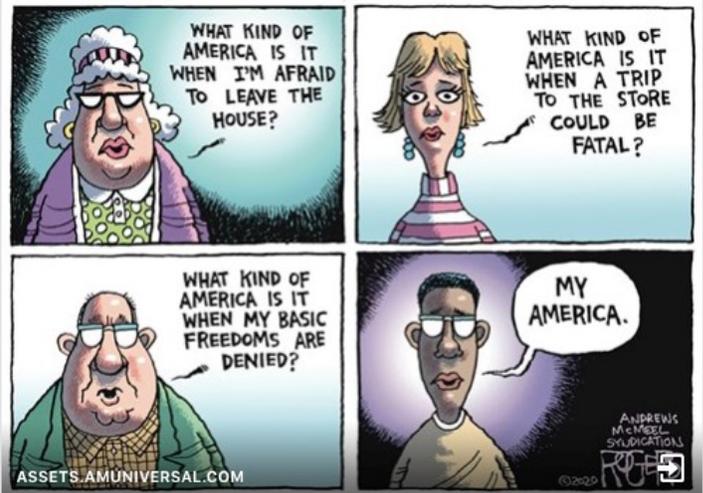
*This Book Is Anti-Racist:
20 Lessons on How to Wake Up,
Take Action, and Do the Work*



Tiffany Jewell, a bi-racial author wrote this book primarily for teens, but I think it’s for all of us. Illustrated colorfully on every page by Aurelia Durand, it’s a handbook for how to be anti-racist in a racist world.

“First, Jewell encourages readers to explore their own identities and to consider how we all ‘carry’ history. Next, she offers a guide on preparing to act against racism, including strategies such as disruption, interruption, calling in and calling out. Finally, she invites readers to consider how to work in concert with others through allyship, spending privilege, self-care and more. At the end of each section, journaling and writing activities help to solidify and personalize the content.”

—Autumn Allen (article and cartoon submitted by Jean Semrau)



South Mountain Friends Meeting Approved Budget for Fiscal Year 2020-2021

Expenses

Committee	2018-19 Budget	2019-20 Budget	2020-21 Requested	2020-21 Tentative	
Adult Education	300	100	200	200	
Annual Session Abundance	500	250	250	250	
Children	100	100	100	100	
Friendship & Hospitality	500	150	300	300	
Grant's Pass Worship Group	1,000	0	0	0	
Homeless Support	909	800	1,000	1,000	
Journal Subscriptions	500	0	0	0	
Leadings Support	300	500	500	500	
Library	300	200	300	300	
Member Assistance	0	600	600	600	
Ministry & Council	750	500	750	750	
Miscellaneous	500	350	350	350	
Newsletter	0	150	190	190	
Outreach	300	350	350	350	
Peace & Social Concerns	1,400	1,800	1,800	1,800	* funded by excess in bank account over
Travel Grants	500	0	0	0	\$4k and Friends Fiduciary fund
Update Displays	500	0	0	0	
Joint Committee Contribution	3,600	3,600	4,200	4,200	* increased to \$350 monthly
Quarterly Meeting Dues	240	250	250	250	
NYPM Dues	2,400	2,250	2,250	2,250	
State of Oregon Tax	50	50	50	50	* required
Parking Lot	950	950	950	950	
Total	\$15,599	\$12,950	\$14,390	\$14,390	
Discretionary expense budget			\$6,690	46%	
per Adam, these are fixed expenses			\$7,700	54%	

Practicing Warm-Heartedness

...How on earth can I give up the contempt I secretly enjoy and feel my enemies so richly deserve? Arthur C. Brooks in *Love Your Enemies* asked his friend the Dalai Lama that very question. The response: "Practice warm-heartedness."...How to practice warm-heartedness? "Go find someone with whom you disagree; listen thoughtfully; and treat him with respect and love. The rest will flow naturally from there."

—Bob Anderson in the November 2019 *Friends Journal* (submitted by Ken Deveney)

MEETING OFFICERS & COMMITTEES

Clerk: Lisa Nichols 488-5577

Assistant Clerk: Jean Semrau 488-6855

Recording Clerk: Alex Reid 707-499-9146

Treasurer: Adam Thompson 201-8255

Weekly e-Bulletin Editor: Adam Thompson 201-8255

Newsletter Editor: Bob Morse 482-8449, assisted by Pam Johnson and Sylvie Weaver

Web Administrator: Bob Morse 482-8449

NPYM Coordinating Committee Contact: Sylvie Weaver 717-475-6940

Art Coordinator: Becky Hale 601-3084

Children's Education & Spirituality: Ken Deveney (convener) 488-5506, Cathy McDaniel

Joint Committee Representatives: Herb Rothschild, Steve Wells

Please direct all Meeting-related electronic correspondence to ashlandquakers@gmail.com

*Newsletter submissions are due to Bob Morse (morse@mind.net) **Tuesday** after Business Meeting*

All area codes are 541 unless otherwise noted

Finance Committee: Scott Plummer, Beth Aspedon, Bill Ashworth, Treasurer *ex officio*

Buildings & Grounds: Steve Wells, Merlin McDaniel, Raymond Scully, Hazel Ward

Nominating Committee: Beth Aspedon, Alex Reid, Anna Monders

Friendship & Hospitality Committee: Crystal Bosbach, Cathy McDaniel, Kathleen Hering, Valeria Breiten,
Greeters: Steve Radcliffe, Sylvie Weaver, Alex Reid, Javan Reid, Valeria Breiten, Karen Maleski, Terri Brain (sub)

Peace & Social Concerns Committee: Herb Rothschild (clerk), Ken Deveney, Javan Reid, Pam Allister, Andra Hollenbeck

Library Elves: Melody Ashworth, Jean Semrau, Steve Wells, Fran Curtis

Adult Education Committee: Becky Hale, Jim Lobsenz, Terri Brain, Melody Ashworth, Kathleen Hering

Ministry & Counsel Committee: Gabrielle Leslie (co-clerk) 897-4458, Maureen Graham (co-clerk) 326-9609, Rochelle Webster 201-8255, Cathy McDaniel 770-3318, Jim Phillips 482-2388, Clerk or Assistant Clerk *ex officio*

South Mountain Friends Meeting

543 South Mountain Avenue

Ashland, Oregon 97520