

THE GAZETTE

"a news-sheet, a periodical publication giving an account of current events"

West Falmouth Religious Society of Friends **MAY-JUNE 2018**

Frances Lightsom, Clerk (508-548-9186; fran.lightsom@gmail.com)

Quaker Birthdays

MAY

Maggie Saab, 3
Dorothy Wheeler, 23
Rudi Scheltema, 27

JUNE

No Birthdays!

Regular Events

Adult Discussion Group

Sundays at 9AM (May 6, 13, 20, 27;
June 3, 10, 17, 24)

Peace and Social Order, 2nd

Sunday at 12 (May 13, June 10) Larry
Jordan, Clerk (508-420-1738)

Adult Education, 3rd Sunday at

12:00 (May 20, June 17) (Contact
Sunny Davidson if you would like to
lead a discussion)

Ministry and Counsel, 3rd

Wednesday, 7:15pm (May 16, June
20)

Deborah Bradley, convener,

(508-564-4744)

Marilyn Brice

Martin Fido

Carolyne Jordan

Jonathan Joyal

Louise Luckenbill

Empathy Practice (NVC)

Usually 1st Sat. 9:30-11:45

(May 5, June 2) at 24 Althea Rd. N.
Falmouth) Brenda Nolan, convener
(508-274-2701)

Semi-Simulated Restorative

Circle Practice,

Usually 1st Saturday 12:45-2:45 pm

(May 5, June 2) at 24 Althea Rd., North
Falmouth (Brenda Nolan, convener
(508-274-2701)

Upcoming Events

Sandwich Monthly Meeting

Sandwich Monthly Meeting for Business, at Yarmouth, Sunday, June 3rd.

West Falmouth

Wednesdays, May 9, 16, 23, and 30, Quaker Meeting at Atria in Falmouth at 10 a.m. **No meeting May 2.** Also note, the location of the meeting has changed and will now be held weekly every Wednesday at Park Theater. Instead of pulling into the main Atria parking lot, turn into where the sign is for the dentist office. Continue driving up the small hill and park to the right in the parking lot. Go into the main entrance of Woodbriar Park. Go to the main desk and sign in (sign out as well when leaving). Get on the elevator and go down to floor #1. The theater will be down the hall to the right. I'll see you there. Please be on time. Contact Gina Lyman.

Buildings and Grounds Clean Up, Saturday, May 12, 9 a.m. – 1 p.m.

All are welcome! Contact Jonathan Joyal.

Tuesday, May 22, Quaker Women Potluck and discussion at Quaker House. Gather at 5:30, supper at 6, and sharing from 7-8:30 pm. The topic is "A Transitional Experience."

Saturday, May 26, Tool "sale" to collect donations for June's Falmouth Gun Buyback. 10 a.m. - 1 p.m. Power, hand, gardening, and other new or used tools in good repair. Please put donated tools into the back of the carriage sheds by noon Friday, May 25. Contact Nan Garret-Logan.

Other Events at the Meetinghouse

Monday evenings, 7pm, Zen Meditation. Contact Fran Lightsom.

Friday evenings, 7 pm, Narcotics Anonymous. Contact Sally Fritz.

The March issue of the Gazette contained an article about a man who owns a neighborhood hair salon. Unaware his client was a Friend, he mentioned that he passes the meetinghouse as he goes to and from work and that often, "there is a woman writing 'peace' on the blackboard." He went on to observe that the blackboard had recently changed from 'peace' to 'equality,' a change he was pleased to see, and concluded by asking, "is the peace lady okay with this? The story continues.



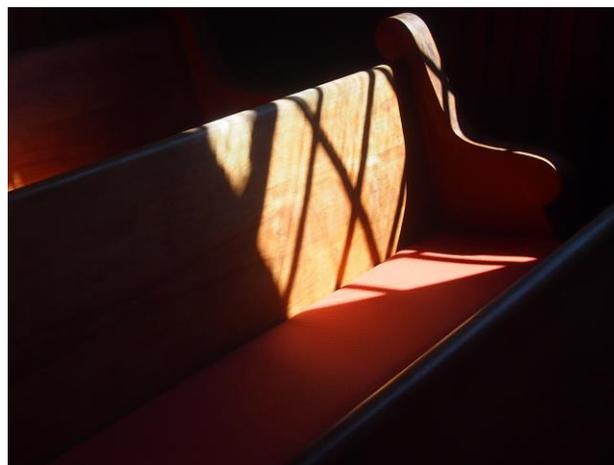
Recently, I found myself in the old West Falmouth Post Office, now a one-man hair salon, getting an overdue haircut. "How did you find me?" the owner asked. "Well," I stumbled, intent on preserving my secret identity, "I used to see your sign at the edge of the road, and, uh...." As he snipped away, we covered a range of topics, among them dogs and cats, his upcoming birthday and people in my neighborhood whose hair he cuts.



Finally, I stood up, improved, and told him I wanted to introduce my real self. As we shook hands, I confessed, "I am the Peace Lady."

His reaction was instant. "GET OUTTA HERE! YOU GOTTA BE KIDDING ME!" He backed up a step, looked at me and said, "I can't believe this! It's a birthday present for my birthday tomorrow!" More smiling and shaking of hands.

He calmed down. I made another appointment. Next time, I'll tell him we have other things we can put on the blackboard besides Peace and Equality, like Community and Integrity and



Readers Write

The Peaceable Kingdom

Sunny Davidson

My ancestor, Edward Hicks, the early Pennsylvania painter of farm and Biblical scenes, has been called a Quaker icon (but surely not by Quakers). He was born into an Anglican family in 1781, but his mother died 18 months later and his father, a Loyalist, lost everything and was forced to flee to England after the American Revolution. Edward was raised by his mother's friend, called Mother Elizabeth, who may have been a Quaker.



At age 13 Edward was apprenticed to a sign painter and began to decorate carts and wagons. He is said to have spent some "wild years," but who knows what guilt was then implied. Becoming a notable Quaker preacher may be the reason for his dedication to painting the same scene, from Isaiah 11 and 65, over and over, as many as one hundred times. At the time, Quakers discouraged a proliferation of different arts as distractions from Godliness.



Twenty-five of these "Peaceable Kingdom" oils are still extant. One hangs in the National Gallery in Washington, and my cousin was married beneath a huge one when I was a child. They represent the strong Quaker emphasis on pacifism and peacefulness, as the lion and leopard lie down with the lamb, and a whole "petting zoo" of animals surrounds several children. A lion is eating straw with an ox.

Often William Penn is shown landing on a shore in the background. To shine out, he wears a red vest, although in the centuries before the twentieth, Quakers did not wear red. (At Westtown, my Friends' school, red clothing was forbidden at its founding. Not so when Molly and I were there. Also notable: not Penn, but the children of Penn's second wife, raised by the two, are my direct ancestors.) (*Images from Wikipedia*)

Quakers, Brick Kiln Road, and 1712

David Young

Tom Sbarra, a retired physician, spoke to the Falmouth Genealogical Society (and a number of Quakers) recently about "Quakers, Brick Kiln Road, and 1712." Sbarra became interested in local history through wondering about some of our street names. That led him to learning about the brick kiln and early Quakers.

In 1602, when Bartholomew Gosnold viewed the area, there were probably about 40,000 Wampanoags, but an epidemic, possibly smallpox, in 1618 greatly reduced their numbers, easing the way for the Pilgrims' entrance in 1620. Gosnold noted that for at least 10 miles inland, the natives' slash-and-burn agriculture eliminated all but the smallest and youngest trees.

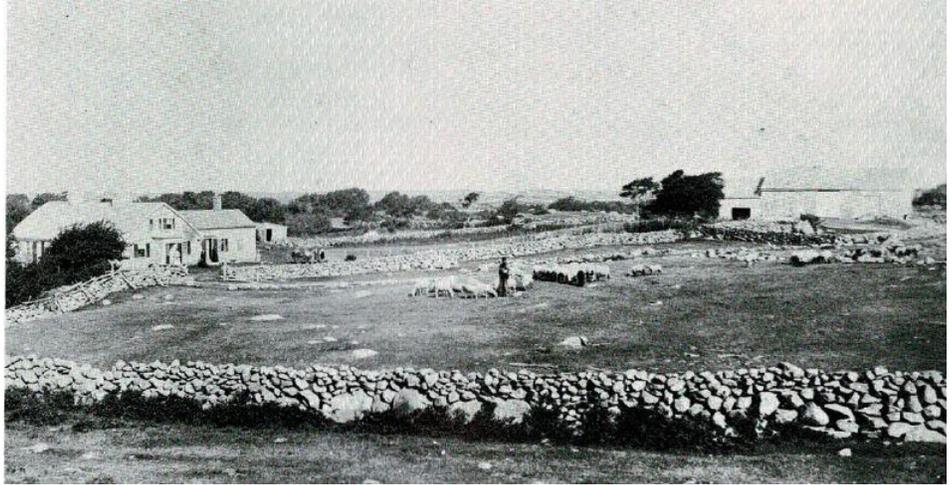
The first two houses in Falmouth, near Salt Pond and Oyster Pond, were those of Jonathan Hatch and Isaac Robinson, built in 1660. The next year, Hatch's wife came and shortly had a baby, who was named Moses because he was nearly born in the bulrushes.

Isaac Robinson was the son of the Puritans' preacher in Leyden, John Robinson, who did not immigrate with them. Isaac came to Plymouth in 1634, then to Scituate and to Barnstable. In 1659, he and three others were given permission to frequent Quaker meetings in Sandwich in order to deprogram them. He found them congenial and was instrumental in getting Sandwich Friends to move to Falmouth, although Isaac never became a member of the Society.

In 1673, Quaker William Gifford bought 40 acres in West Falmouth from Job Nantico, a Native American. Purchase, rather than theft, of land from the natives helped keep the Cape peaceful during King Phillip's War, when Metacom, called "King Phillip," Massasoit's son, led the Wampanoags and the Narragansetts against the Europeans and their native allies.

In 1686, the town was incorporated as Succonessett. The name Falmouth replaced it within ten years.

In 1688, Quaker Thomas Bowerman built his house—still standing--on the road now bearing his name. His land extended up to the northern boundary of Falmouth, then running from Hog (now Chappaquoit) Island to near Coonamesset Pond. When Falmouth followed Massachusetts law and appointed a Congregational minister for the town, Samuel Shiverick, Bowerman was jailed for six months for refusing to pay the portion of his tax used to support the minister.



(The Congregational Church was only disestablished by the state in 1833, but Falmouth exempted Quakers from the clerical portion of their taxes in 1731.)

Shortly before this, the brick kiln had been established, its foundation still to be seen on the north side of Brick Kiln Road.

In 1712, Bowerman and two others were delegated by Town Meeting to negotiate the purchase from Sandwich of the land extending northward to Falmouth's current boundary. That meeting also authorized the construction of Brick Kiln Road.

In 1773, Stephen Bowerman gave the land for the second meetinghouse (the current site).

In 1778, Richard Lake, a Quaker from Newport, built the blacksmith shop which is now part of the C.H. Newton property. He sold it to his assistant, Abel Swift, and it remained in the Swift family for two generations. Henry Swift and his brother Daniel Swift built the houses on both sides of the Meeting House, now the Emerson House and the funeral home.

In 1827, West Falmouth, having 100 residents, was granted a post office. The first three postmasters were Quakers. During the 19th century, a Friend was usually one of the three Falmouth selectmen.

In 1847, West Falmouth was incorporated.

In 1861, Stephen Dillingham constructed the carriage sheds.

By the late 19th century, the town's economy was wearing thin. Farms had better soil inland, salt-making was undermined by discoveries of salt deposits, and whaling was outdated by kerosene lighting. Then in 1872, the railroad came, bringing summer visitors, a new economy and, eventually, most of us.

Note: The picture is of the Bowerman house and barn from the *The Book of Falmouth*, originally provided by Cecilia Bowerman Fuglister, a major figure in the 20th century history of the Meeting. Fuglister, C.B., "The Ancient Bowerman Homestead," *The Book of Falmouth* (M.L. Smith, ed.), Falmouth, MA: Falmouth Historical Commission, 1988, p.437.



Climate Change and the Spiritual Comforter Zone

Jay O'Hara

Dear Friends, It was with pleasure that I read Steve Gates' climate change piece last month about our being creatures of habit, stuck in the ruts of repetition, not noticing those signs of deficiency until a disruption like a nor'easter comes along. How true to my condition! And it is equally true in our spiritual lives. For me, climate change has been like successive

nor'easters, a call to reevaluate not only my personal life and what I'm doing (how I spend my time, how I travel or transport myself, how I look at the buildings that I live in, etc.), but that deeper, underlying infrastructure that organizes and systemizes and gives meaning to my life and gives order or justification to the world around us. It has led to a reevaluation of the assumptions and understandings of modern Quakerism and led me on a deep search to look for something that has power in these times. Much of what was around me -- the social milieu in the climate change movement-- became, as Fox experienced in his life, "miserable comforters." And looking inside to Quakerism I found often the same miserable comforters who urged another rally or another lobbying day. But I am fortunate to have encountered a few Friends for whom something different was going on, something under the surface that I couldn't fully understand. And I found that, underneath that layer, there was one guide in the end who could speak to my condition.

It seems appropriate that I'm writing this on Easter Monday, when the other Christian churches of the world have just concluded their major holy day of growth and change and newness in the face of a bleak and desolating landscape. As Quakers, of course, we are called to do this reevaluation every day, to allow the light to search us and penetrate the darkest corners of our lives and to find the places where we are asked to grow and change ever towards the light. The followers of Jesus also faced a stress test, had something a bit stronger than a nor'easter blow through their lives: the person they had been following and had been hoping would bring about a new world, maybe even cast off the Roman empire and bring a new vitality to their Jewish faith, had been executed as an enemy of the empire.

Under this pressure, some of them, like Peter, cracked and broke down. We don't get to hear each of the 12's personal narratives of what happened and how they felt in those dark days, but I can imagine their heads were hanging low, they were confused, not knowing what to do, devastated. In Mark's gospel, Mary, Mary and Salome have gone to the tomb to anoint the body, and the gospel ends when the three flee from the tomb "trembling and bewildered" and they "said nothing to anyone, because they were afraid." And it was only in this sunken state -- when the world as they understood it (having followed this wunderkind around for a few years and him still telling them that they didn't get it) had fallen apart that they were able to reach a new way of understanding and relating and spiritual power (even transcendence) that Jesus was trying to lead them to. It was only then that they found their own hearts burning inside of themselves and found that he was 'walking beside them' and 'in their midst' as they gathered together and turned their attention towards God. And they saw that they had come to know inwardly the power that Jesus had been talking about, the kin(g)dom that he had been describing in parables.

So it was for me and climate change. The things I knew for certain had disappeared. What I had thought was effective politically and spiritually could no longer explain the reality of the world, and the certainty of my rightness evaporated. I had nothing left to go on or trust but God.

So what is it, Friends, that we are clinging to? It is so easy, in the richest nation in the world, even if we see ourselves as underdogs in the system, to cling to our privileges and believe that the system may function and continue to mete out enough benefits to the rest of us while those at the top skim off an ever greater percentage of the wealth and power of society, and that we don't have to change too much. But what is capable of pulling you out of your comfort zone?

I'm left with this thought. Our meetings are, of course, called to be places of comfort, places in the scatter and chaos of the outside world where we are able to build a deeply loving and committed community. But we are called to be more than just a place of comfort-- we are called to transformation, to rebirth, to new life. And new life can be traumatic. We don't want to go there. And we, of course, can get scared that it might mean we get persecuted the way Jesus was (if we're doing it right). But it seems to me the work our meetings is to be the blender, providing the love and support that allows us to walk the plank of faithfulness, giving us the love and encouragement and shared struggle to turn ourselves over to God. Sharing stories of how we've taken the plunge and were held. Testifying to that unending love and accompaniment that gives us the next step when we're ready for it. Much love, Jay



What We're Reading

Albert Bradley:

I've just finished reading James Comey, the recently fired director of the FBI's book, *A Higher Loyalty: Truth, Lies, and Leadership*, and was surprised to find it quite a page-turner. I would agree with many other reviewers of the book that he presents himself as a "boy scout doing his duty," but I would add that the book is clearly an apology to the nation. He's on a guilt trip for possibly tipping the scales against Hillary and putting us in the present mess.



Comey served as attorney general under Bush and was appointed director of the FBI by Obama for a nominal ten-year term. He mentions that he felt it was important to clarify the FBI's role and simplified their mission statement "To Protect the American People and the Constitution of the United States."

Comey was perceived as a hero by the Trump camp for his help swinging the election, and I suspect they assumed he was as crooked as they were. When Trump found out he was an honest man who took his position of trust seriously and wouldn't do the administration "favours," he was fired. Comey has nothing good to say about Trump and concludes our current president does not understand the concept of "truth." He concludes his book with the comment that there are still a lot of scrupulously honest people working in government, but I fear they are steadily being filtered out by the regime now in power. History may retitl e Comey's book, *The Last Boy Scout*.

Comey, James. *A Higher Loyalty: Truth, Lies, and Leadership*. NY: Flatiron Books, 2018

Len Kreidermacher:

I've just finished *American Dreams: The United States Since 1945* by H. W. Brands. In 385 pages, Brands provides the reader with a concise history of the United States from 1945 to 2010. It is a well written, informative summary of 65 years of economic and political history of the U. S. and its place in the world. It is organized in three parts of 15 chapters and about 100 self-standing essays arranged chronologically about a distinct subject.

If you like to indulge in the TV news you will not like this book. Brands does not waste your time being repetitive, giving his opinion, or alternative facts.

Brands, H.W., *American Dreams: The United States Since 1945*, NY: Penguin Press, 2010.

Paula Blumenthal:

I'm reading *Choosing Peace: New Ways to Communicate to Reduce Stress, Create Connection, and Resolve Conflict* by John Kinyon and Ike Lasater. It's based on Non-Violent Communication (NVC), developed by Marshall Rosenberg. NVC encourages expressing ourselves honestly, listening with empathy, and developing more compassionate communication with ourselves and others towards a more peaceful resolution. If you've ever felt triggered by someone's behavior and didn't know how to respond, this book is for you. When we feel threatened, our reptilian brain takes over and we tend to blame rather than take responsibility for communicating our feelings and needs. With the techniques they describe, you begin to see you have a choice in the moment to communicate in a kinder, gentler way so that the needs of both people can get met. While it's not easy to change habitual ways of reacting, the skills outlined in the book can give you the presence of mind to connect with yourself and others with more awareness and compassion. You can learn new skills that help you navigate sticky conflict situations and resolve them peacefully. It's an easy read, written in a conversational tone, so anyone new to NVC can easily understand the concepts.

Lasater, I. and Kinyon, J. with J. Stiles and M. Sitze, *Choosing Peace: New Ways to Communicate to Reduce Stress, Create Connection, and Resolve Conflict*. Amherst, MA: Mediate Your Life, LLC, 2014.

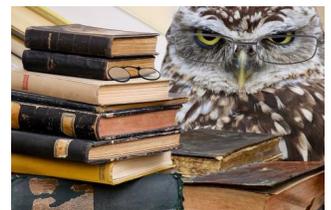
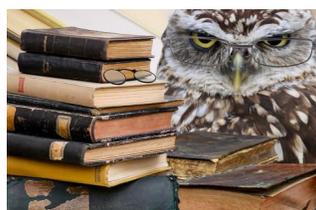
Buffy Curtis:

My ongoing reading is *Braiding Sweetgrass* by Robin Wall Kimmerer. Robin is the director of the Center for Native Peoples and the Environment of Syracuse University and member of the Potawatomi Nation.

This book is a delightful mix of storytelling, science and environmental teaching. She will draw you in fully to her walks through her world, work and a love for The Mother. It is a book to read fully, or one chapter at a time, but taking time to savor is essential. It is a family read as well, or a Lectio Divina for one's self.

Robin will be the Plenary Speaker at FGC Gathering in Toledo this July. We are honored to call her our friend!

Kimmerer, R.W. *Braiding Sweetgrass*. Minneapolis, MN: Milkweed Editions, 2013.



Steve has some concerns about the NEYM Pooled Fund, primarily centered around a lack of transparency. He will be discussing this with others at the SMM and probably SQM levels, while keeping the WFPM clerk informed. He is also uneasy with keeping all our surplus eggs in one basket. He will address this topic again at a later MfB.

The Treasurer's report was accepted.

Nominating Committee Report (Brenda Nolan)

David Young was nominated to be the second WFPM representative (along with the Treasurer, ex officio) to the SMM Committee of Oversight of Property and Finance. Meeting approved the nomination.

Buildings and Grounds Committee (Jonathan Joyal)

After the removal of the shed in which First Day School had been held when Quaker House is rented, B&G would like to replace it with a prefab garden shed with maximal natural light and possibly solar cells for LEDs. No permit is needed for a structure up to 200 sq. ft. without plumbing or electricity. B&G will consult with the Education Committee on the final selection. Meeting authorized B&G to spend up to \$15,000 from the Operating Account and/or the Quaker House Fund, as determined by the Treasurer. Meeting further authorized the Treasurer to transfer up to \$15,000 from the NEYM Pooled Fund to the Checking Account at the next opportunity (end of each quarter, with several weeks' notice to the Pooled Fund administration).

B&G, the Quaker House Trustees, and the Treasurer hope to work up a long-term plan for repairs, which will include the Meetinghouse heating system and the ceiling; your input is welcome. Before winter, the water pipes to the bathroom on the southern side of the Meetinghouse must be rerouted inside.

Peace and Social Order Committee (Larry Jordan)

The report is appended.

Meeting approved this minute: Friend Steve Gates is applying to the Quaker Earthcare Witness mini-grant program for support to provide a climate action calculator for use at Yearly Meeting sessions and to keep a record of action commitments made by New England Friends. West Falmouth Preparative Meeting supports this proposal and commits to match the mini-grant with \$400 from our Operating Account.

A proposed minute on SMM membership in the Cape Cod Climate Change Cooperative will be presented next month.

Ministry & Counsel Committee (Deborah Bradley)

Chuck Schobert of Madison (Wisconsin) Meeting, a member of the Traveling Ministry Corps of Friends World Committee for Consultation (FWCC), will visit us on the fourth or fifth First Day in September. His concern is to promote communication among the various branches of Quakers, and he hopes to converse with us about that during hospitality, and afterwards if there is interest.

The Mid-Week Meeting for Worship (Wednesdays at 10:00) will continue at Atria beginning May 9.

Bev Morrison is in Atria's Memory Wing and welcomes visitors, but must be accompanied by a staff member when outside the Wing.

The Oversight Committee for the wedding of Jay O'Hara and Meg Klepack has been formed and has begun its work.

There will be a memorial meeting for Harvey Culbert, most likely in late August.

Alta Mae's brother, Harold Harris, has died. There was a private memorial.

Archives Committee (Carolyn Jordan/David Young)

Carolyn reports that WFPM's minutes for April, 2007, through January, 2018, have reached the NEYM archives, housed at the University of Massachusetts, Amherst.

David reported that he continues gathering material, with citations, for the West Falmouth Library's exhibit on West Falmouth's Quaker History, planned for October, intending a structure that knowledgeable Friends can add to before it is turned over to the library.

Unofficial SMM Children's Committee (Martin Fido)

Martin requests the use of Quaker House for an SMM children's retreat the weekend of 9/21 or another weekend in October (as convenient for the parents). For the older children, this would include two movies, *A Passage to India* and *Gandhi*; less challenging fare for the younger ones.

Sandwich Quarterly Meeting (Sally Fritz)

Quarterly M&C will be returning to its previous practice of holding its meetings on Saturdays, a month before the Quarterly Meeting for Business. Quarterly Meetings for Business will also be held on Saturdays. While this involves abandoning the experiment of having Quarterly Meetings that include local meetings' Sunday worship, M&C affirmed the importance of Friends' visiting other meetings for worship. Sally also raised the question of whether West Falmouth Friends should be contributing to the Quarterly Meeting, and we asked the treasurer to see if he could discover what has been done in the past.

Calendar items

May 12: B&G property cleanup 9-1; you are encouraged to come

May 13: Peace & Social Order Committee

May 20: Adult Education

May 22: Quaker Women Potluck (Quaker House, 5:30), topic: a transitional experience

May 26: Tool "sale" to collect donations for gun buy-back

June 3: Sandwich Monthly Meeting gathers in Yarmouth

Meeting closed with quiet, purposing to meet again on May 27 (despite it being Memorial Day weekend) at the meetinghouse following morning worship, as way opens.

Respectfully submitted, David Young, substitute recording clerk

