

# THE GAZETTE

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

West Falmouth Religious Society of Friends

JULY 2023



## Rebecca Solnit on Hope (excerpt)

"Actions often ripple far beyond their immediate objective, and remembering this is reason to live by principle and act in hope that what you do matters, even when results are unlikely to be immediate or obvious...."

Hope is a belief that what we do might matter, an understanding that the future is not yet written. It's informed, astute open-mindedness about what can happen and what role we may play in it. Hope looks forward, but it draws its energies from the past, from knowing histories, including our victories, and their complexities and imperfections. It means not being the perfect that is the enemy of the good, not snatching defeat from the jaws of victory, not assuming you know what will happen when the future is unwritten, and part of what happens is up to us....

To be hopeful, we need not only to embrace uncertainty but to be willing to know that the consequences may be immeasurable, may still be unfolding, may be as indirect as poor people on other continents getting access to medicine because activists in the USA stood up and refused to accept things as they were. Think of hope as a banner woven from those gossamer threads, from a sense of the interconnectedness of all things, of the lasting effect of the best actions, not only the worst. Of an indivisible world in which everything matters...."

Rebecca Solnit, "Protest and Persist: Why Giving Up Hope is Not an Option." *The Guardian* March 13, 2017.

<https://www.theguardian.com/world/2017/mar/13/protest-persist-hope-trump-activism-anti-nuclear-movement>.

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## **Officers**

**Molly Cornell, clerk**  
**Sally Fritz, recording clerk**  
**Clyde Tyndale, treasurer**

## **Regular Events**

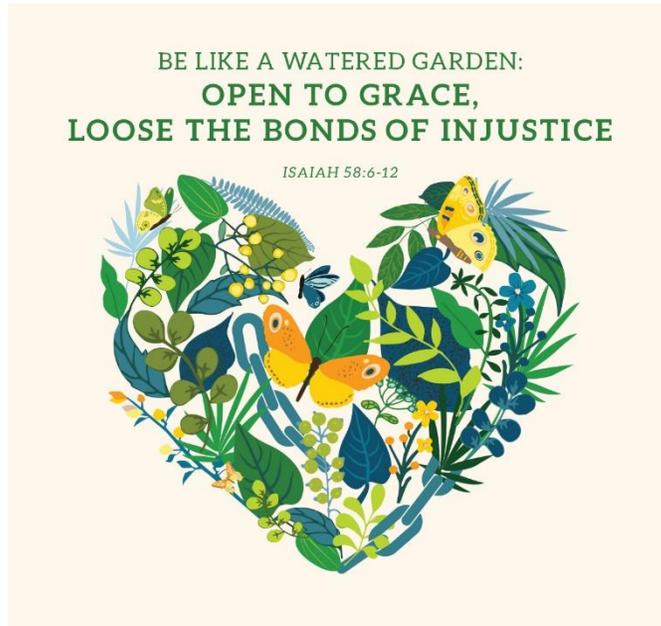
**Peace and Social Order**  
2<sup>nd</sup> Sunday at 12:30 p.m.  
Erica Adams, clerk

**Ministry & Counsel**  
Cynthia Rankin, clerk  
(508-360-7536)

**West Falmouth Meeting for  
Worship with Attention to  
Business**  
Usually 4<sup>th</sup> Sunday  
July 23; August 27

## **Upcoming Events**

### **New England Yearly Meeting**



**The 363rd Annual Sessions** of New England Yearly Meeting is almost here! **August 4–9, 2023**. This year's theme is "Be like a watered garden: open to grace, and loose the bonds of injustice." **Emma Condori Mamani** from Friends Yearly Meeting in Bolivia will present the Bible Half Hours, **Anna Fritz** will present a musical plenary on Saturday evening, and **Joseph Bruchac**, an enrolled citizen of the Nulhegan Abenaki Nation, will be the Sunday afternoon plenary speaker. Learn more and register at <https://neym.org/sessions/2023-annual-sessions-information-and-registration>.

### **Sandwich Quarterly Meeting**

**New Bedford -- Work party** after worship followed by lunch, Sunday, **July 9** (every second Sunday).

**Smith Neck – Clambake with chowder**, Saturday, August 12 at 1:30. Learn more and buy tickets at <https://www.eventbrite.com/e/smith-neck-friends-clambake-2023-tickets-652048262907>. Take-out also available.

**Quarterly Meeting for Business** – Saturdays, **July 22** in East Sandwich; and **October 28** in Allen's Neck.

**Quarterly Ministry and Counsel** – Saturday, **September 23** in Mattapoisett. Note: Business and M&C meetings start at 10:00. Format to be determined.

## West Falmouth

### Peace and Social Order

Sunday, **July 9**, 12:30 p.m. Jnana Hodson of Cobscook Friends Meeting in Maine, will speak on his book *Quaking Dover*, a history of Quaker counterculture in colonial era Dover, New Hampshire. See next page for details. **Note** that there will be no August second Sunday program due to Sessions 2023.

Videos of previous 2<sup>nd</sup> Sunday presentations can be found at <http://www.youtube.com/@westfalmouthquakers>.

**Adult Discussion Group – Sundays** at 9:00 a.m. Gatherings are in the library corner of the meetinghouse. We'll be using queries from the *Interim Faith and Practice*. All are welcome.

**Quaker Women** will meet at Atria on Friday, June 30 at 9:30, outside if weather permits. Topic is "Out of the Blue!" Share an experience you had that was totally unexpected.

West Falmouth Meeting for Business recently approved a donation to QUNO New York in celebration of their 75<sup>th</sup> Anniversary. The gift is being made in honor of Carlyne Lamar Jordan in recognition of her service as AFSC representative to the QUNO-NY Board.

During her service Carlyne has raised our meeting's awareness of the importance of QUNO's mission and work as Ambassadors for Peace. In addition, with Carlyne's vision and encouragement, the life experience of one of our Young Friends was enriched by participation in QUNO's summer program in Geneva, Switzerland.

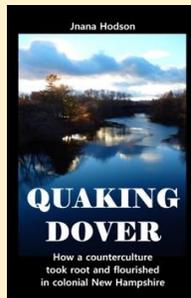
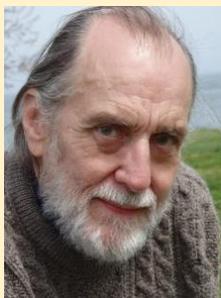
We are grateful for QUNO-NY's Quaker work in the United Nations and for the Spirit-led action of Carlyne Lamar Jordan.



George Fox's well-known quotation was beautifully rendered on the black board recently by Helen Mangelsdorf. Photo: M. Cornell, June 2022.

ZOOM Talk: Sunday, July 9, 2023 at 12:30 – 1: 30 pm EDT

## QUAKING DOVER: How a Quaker Counterculture Took Root and Flourished in Colonial New Hampshire



### Jnana Hodson

Member: Cobsook Friends, ME (2021 -); Dover Meeting, NH (2000-2021).  
Author: Quaking Dover (2022). Lives in Maine.

### Question + Answer period follows.

**Forget what you've assumed about colonial New England.**

**The Quaker congregation in colonial Dover, New Hampshire embodies an alternative understanding to the course of American history.**

Hodson said his *"book springs from three decades as an active member of one of the seven oldest Quaker congregations in North America. I investigate the faith community and its legacy in a way that offers an alternative understanding to early New England itself."*

**LINK to Register: <https://bit.ly/QuakingDover>**

**BIO:** Jnana Hodson is author of Quaking Dover (2022) a history of Quaker counterculture in colonial era Dover, New Hampshire. He wrote fiction and poetry in his free hours of his four-decade career as a daily newspaper editor in five U.S. states. He lives in a remote fishing village in Downeast Maine after 21 years in a former mill town in New Hampshire's seacoast.



### 2<sup>nd</sup> Sunday Forum on ZOOM

HOST: Peace + Social Order Committee  
Quakers: West Falmouth Preparative Meeting MA (USA)

**Pendle Hill**– See <https://pendlehill.org/>.

**A First Monday Lecture with Benigno Sánchez-Eppler** – *Wait and Listen, Love and Yield: Stages and Diligence for the Traveling Ministry*. Via Zoom, Monday, **August 7**, from 7:30 – 9:00 p.m. Free to the public, registration required. Learn more and register at <https://pendlehill.org/events/wait-and-listen-love-and-yield-stages-and-diligence-for-the-traveling-ministry/>.

**Illuminate Summer Speaker Series 2023** – An online series of evening discussions with the authors of *Illuminate: Minor Prophets*, a recent publication in the Barclay Press Illuminate Friends Bible Study Series. Remaining sessions are Mondays **July 10, 24, 31**, and **August 14**, 7:30 – 9:00 p.m. Learn more and register at <https://pendlehill.org/events/illuminate-summer-speaker-series-2023>.

**News about some other Quaker organizations can be found at the following links:**

Quaker United Nations Organization: <https://quno.org/>

Friends Committee on National Legislation: <https://fcnl.org/>

Friends World Committee on Consultation: <https://www.fwccamericas.org>

Friends General Conference: <https://www.fgcquaker.org>

## **Photos of Friends**

*Prior to greeting the peace schooner, the Golden Rule, West Falmouth Friends made welcoming posters at the meetinghouse. Photos by M. Cornell, June 15, 2023.*



West Falmouth Quakers gathered in Bourne to welcome the sailing vessel Golden Rule as she passed through the Cape Cod Canal on her way from New Bedford to Boston. June 15, 2023. Photos by K. Hunter.





**Readers Write**

***For the Quaker,  
Is It Not?***

*(A Visionary Text in seven parts)*

*Eric H. Edwards*

1.

For the Quaker, is not worship  
the Sabbath? Has not the Sabbath  
become not a day? especially  
one day in the week of days?  
but a moment, the fraction of time  
out of all time, that is at rest? that  
considers a person, their soul the  
sparrow, falling from the day,  
but noted? Notice given?  
One Sabbath moment?

2.

For the Quaker, is not worship  
Freedom? And at rise of meeting  
do they not return to the rest of  
their bodies and circumstances,  
remembering Freedom, hefting  
what sometimes seems like a cross,  
unavoidable pain and suffering  
ribboned through with joy  
like fat through meat,  
the meat of their bodies, the meat  
that has experienced Freedom?



3.

For the Quaker, is not going to and from meeting the most terrifying and desirable time? The most mature and childish act? Walking or driving, coming and going, is not this anticipation, the dread, the boredom, the release from tedium, the lifting of a weight from the shoulders, somehow both unspeakably and expressively the central point?  
the heart, of living at the circumference of what we glibly call to and name the Creation?

4.

For the Quaker, is not waiting for the second coming, a resolution? a way forward that is not a wayward turn in a pathless wood? (is not) that a disappointment made in heaven? So sure for a moment, then brought out of that ecstasy into the real world, itself waiting breathlessly for the answer, the solution, the song of Praise that signals to those not in the meeting, yes, this is the answer to your prayers? The prayers never said but desired? The prayer no Quaker can utter?



5.

For the Quaker, is not the time always the right time? always ripe? and just before, green and just after, rotten? Does time not require the life be lived and the life lost? the present always blessing and failing? Eternal and eternally unplucked and unpluckable? Is not the time all we have? and is it not taken away in the same breath, the whole breath? Does not the right time require enough time to be all the time and never? Is the right time not the time for being right? for being on time? for ceasing to play with time as if there was or was not enough of it?

6.

For the Quaker, is not the gift only an invitation? never the wedding itself? never cake or food or the jewel, or the divorce or the shunning? Never not the invitation, the discovery that the door was always open and the stepping through a discovery that there was no door? and yet at rise of meeting all going out the door, stepping through the door going in the other way, discovering there never was a door, until next meeting. And is there not always a next meeting? always an invitation? Never the feast, never the famine?



7.

For the Quaker, is not speaking  
out of the silence, speaking the Silence?  
Does not God say,  
*Speak more than this  
thou speakest wrong?*  
Is it not out of the silence  
that they would not wish  
to speak? but within the Silence?  
breaking it by not breaking?  
by staying within it, even though  
they could not?



Eric H. Edwards. *For the Quaker, Is It Not?*  
(A Visionary Text in seven parts. Woods Hole, MA:  
PeKa Boo Press, 2022.

## ***An Appalachian Trail Postscript***

*Paul Denoncourt*

It has been eight months since my successful thru-hike of the 2200-mile Appalachian Trail (A.T.). People frequently ask whether the experience affected me in the long-term. The answer is a definite YES, in several ways. Here is one way that surprised me.

Before I left for the A.T., I heard about a condition called Post-Trail Depression. The Appalachian Trail Conservancy website describes it as an “overwhelming and lingering sadness ... and nearly everyone suffers from it upon returning home.” I was certain I was immune to it because I was very satisfied with my home life and so looked forward to sleeping in my own bed; taking hot showers; using flush toilets; a roof being over my head when it rains; eating good food and reuniting with my spouse, friends and relatives. But, about four weeks after coming home, I developed a lack of motivation, a loss of purpose, and an absence of interest in what usually excites me. In addition, I was more negatively affected than usual by the politics, polarization, corruption, bureaucracy and greed of modern society. I did not feel “overwhelmingly sad” or

“depressed”; more like angry. At first, I didn’t recognize what was happening, but my wife surely did, and she confronted me about it.

I did online research on Post-Trail Depression. Surprisingly, a lot has been written about it - mostly by nonprofessionals - but little actual research has been done. Authors tend to repeat the same stereotypes, including the word “depression,” which did not seem to fit my emotional state. Then I found an actual clinical research article by neuroscientist, licensed psychotherapist (and backpacker), Anne Baker, Ph.D., entitled “Post-Trail Depression: It’s Not What You Think,” dated October 25, 2019, and posted on the website Thetrek.co. Baker writes that the term “depression” is a misnomer; this is a grieving process. The hiker grieves what he/she loses by coming off-trail -- the simplicity, purpose, adventure, community, hiker identity, and fitness that the trail offers. I felt this hit the nail on the head; it made so much sense! It did feel like I had lost something beloved. I just did not realize how much I loved it until it was over.



Taken on Mt. Adams in the Presidential Range of New Hampshire. Photo by author, June 30, 2022.

Like other forms of grieving, it goes through stages and passes with time. Dr. Baker offered recommendations on how to accelerate one's recuperation. I followed her advice and am now recovered. One of her recommendations is to set a new goal, i.e., find a new purpose. I have, therefore, set my sights on hiking the John Muir Trail (JMT) in California's Sierra Nevada in the summer of 2024. Over 220 miles, it winds through Yosemite, Kings Canyon and Sequoia National Parks. It is described as the most beautiful hiking trail in America. Although much shorter than the A.T., the terrain is more difficult. Almost entirely above 8,000 feet of elevation, it ends at the summit of the tallest mountain in the continental U.S.: 14,500-foot Mt Whitney. Altitude sickness is a risk. Your backpack is heavy with food as resupply opportunities are scarce. Being above the tree line for weeks makes you vulnerable to weather. The number of hikers is strictly limited; each hiker must carry a permit, and permits are issued by a lottery system six months in advance. The odds of scoring a permit are small as there are many more applicants than there are permits. I have discussed this with Spirit to whom I have turned the permit problem over. Meanwhile, I have begun the planning process.

Does this only "kick the can down the road"? Will I grieve once again after the JMT? Maybe, but I will have the tools to recognize and remediate it.

Since I have been back, the visual, auditory and social cacophony of the physical world usually - not always - drowns out my attempts to converse with Spirit. I miss that frequent connection. Its loss was, perhaps, my greatest grief. I hope to regain that connection in the Sierra. What better place to feel connected with the Creator than on the most beautiful trail in America?



Looking ahead to summer 2024 on the John Muir Trail. Seven Gables is located in the heart of the Sierra Nevada between Yosemite and Kings Canyon National Parks.

## **Faith Communities Environmental Network**

*Bill Holcombe*

The Faith Communities Environmental Network of Cape Cod (FCEN) started as a subset of the Cape Cod Climate Change Collaborative -- 5Cs -- some years ago. West Falmouth's own Steve Gates was active in the formation of the 5Cs.



You'll find all the facts you need on the web site which resides with the 5Cs -- <https://capecodclimate.org/faith/>. Here, I offer a few personal observations.

I became involved with FCEN a few years ago and volunteered to be one of the Quaker reps along with Barb Lambdin of Yarmouth Meeting and Lee Burns and Gail Melix of my East Sandwich cohort. FCEN consists of a wide variety of faith organizations including Protestants, Jews, and the occasional Buddhist as well as a few less mainstream groups. We (the FCEN "we") find ourselves over-represented by Quakers and Unitarians and under-represented by Catholics and Evangelicals. Big Surprise there, non?

Our focus is local and we stay that way. We look to redress climate and climate justice issues for all Creation on the Cape with a spirit-led Divine emphasis giving us a special perspective and perhaps even moral authority in the midst of all the other organizations doing this work.

Most of the environmental groups I've joined in recent decades, both secular and spirit-based, including Quaker Earthcare Witness, have failed to engage their own members and the larger community in important ways. My experience: they spend endless hours indoors and lately on ZOOM with words and committees and hand wringing. Though well-intentioned, they're not particularly effective or impactful.

FCEN is different. I find this volunteer group to be remarkable on several fronts. Our leadership is terrific—highly competent. Susan Starkey, Lew Stern, and Brian McGurk skillfully engender participation in meetings indoors and out—by building in leadership by all, including frequent enriching outdoor activities. I actually look forward to our meetings and often leave feeling energized and more alive than I did going in. Others report similar feelings—these are powerful data. Not typical of many other such meetings in our current lives. We spend time and energy both in our home congregations, with secular partners in the community, in nature, and in celebration in addition to education, outreach, and advocacy.

We're not perfect. We struggle with some issues familiar to Friends—lots of old white skin and white hair (that's me, by the way) and not as much impact on communities both human and non-human, as we'd like.

We do reach out. And critically, we get out into the natural world we are seeking to defend and protect. We plant trees and give out tree saplings beyond our membership. We show films and create powerful multi media. We set up and staff tables at local events and host Energy Cafes partnering with Cape Save. Recently I manned our table at the E Vehicle Expo and gave test rides as well as reality checks on early adaptation to many interested folks in my electric car. We encourage hundreds if not thousands in our Faith Communities and beyond to get involved and reduce our personal and corporate carbon footprints. We host Nature Walks featuring our own Gail Melix, who is superb.

It's Good to Know that this work and celebration goes on in our own little part of the planet "in spite of everything" to quote that old rascal Dostoevsky.

***My Own Hadal Zone\****

*Bill Holcombe*

We gasp at unimaginable depths now, illusions of  
normalcy crushed by gravid pelagic pressure.

Beneath the Abyss

50 years ago waking from afternoon collapse  
my body cold essentially dead but still breathing  
full stop paralysis from a black dreamless place  
neural activation Full Stop moving to Reverse  
one small motion gradual hours to recovery

The actual Hadal Zone deeper than Everest  
beneath the sea where sound distortion must be  
middle Jovian  
Saturnian  
Uranian  
far into those gas giant atmospheric  
stews no less crushing  
how might we cipher  
projection into  
those giants to reach equivalence to  
this depth  
this pressure  
this black  
uniform cold  
right here on Earth  
this place estranged

And now we want to mine this strangeness—  
would we not be better served scraping asteroids  
than further ruining our own planet  
knowing nothing more about these depths  
than remote guessing can tell us?

Perhaps this is my own new Hadal Zone  
sitting in my chair  
being old doing nothing  
to stop them  
all the while knowing  
The Greed Conrad's The Horror

The toads of avarice on the loose  
petitioning to foul  
the furthest reaches inward  
feeble UN structures  
no match for their petitions  
drawn by best \$500/hr billable  
lawyers The Greed can hire  
thinly veiled Might Makes Right

**BUT**

**IT**

**DOESN'T**

not for our precious systems  
life supports not even yet known  
in any meaningful way  
it doesn't  
all to feed our need for  
rare earth the stuff of iPhones  
too little too late to do much  
much more than  
sit and think sending words  
to cast into the cogs of the  
Grasping Greed Gorgon.

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\*The Hadal Zone (named after the realm of Hades, the underworld in Greek mythology), also known as the hadopelagic zone, is the deepest region of the ocean—lying within oceanic trenches



Images from 2016 Deepwater Exploration of the Marianas. See <https://oceanexplorer.noaa.gov/>.

## ***Reflections on Saying Goodbye to the Global Pandemic Stone***

*Alan Burt*

Sunday, May 28<sup>th</sup> was a warm, bright sunny day as I joined others in pulling the stone for three solemn miles. We began at the former Mt. Sinai Coronavirus Field Hospital in New York City and proceeded through Central Park and to the Cathedral of Saint John the Divine in Harlem where the stone came to rest for two nights. As I thought about the many walks with the stone -- from Cambridge to Boston, then down through Plymouth, Duxbury and Sandwich and then on its way off Cape from Hyannis to Falmouth -- it seemed extraordinary yet fitting somehow for it to end up as the centerpiece, in place of the altar, in the largest Cathedral in North America.

As I waited for the special memorial evensong service to begin, I reflected on the history of the stone. The idea of it began at East Sandwich Meeting where six of us --Lewis Randa, Gail Melix, Bill Holcombe, Cassandra Hopgood, Carolyn Hall and myself -- shared the sorrow we felt for all the suffering and deaths in our world at that time.

Then, Lewis shared his vision of another Stonewalk of the Peace Abbey, one to memorialize all of this suffering. We listened intently to his idea, prayed about it and felt deeply led to support it and become a part of it. Lewis could not give us a specific plan or even the route for this Stonewalk. Instead, he suggested that we have faith in the journey that lay ahead of us. And so it began, one Stonewalk after another.



I then began to recall so many beautiful moments along the way when I listened to the heartfelt stories of those walking with, touching and praying around the stone. I found myself thinking back to one of my own stories, from over forty years ago. My wife's mother had been grief stricken her entire life both from the loss of her own mother when she was just a child and from never having known exactly where her mother was buried. She knew only that her mother was buried somewhere in a pauper's grave in New Bedford, Massachusetts. I'll never forget the look on her face when Dawn and I showed her the beautiful memorial stone we had placed on the spot where her mother was buried. She had no words to describe what she was feeling, only tears, flowing down her face as she hugged us in deep gratitude. Her mother had been lost and then found.

As I reflected on how many have had their stories memorialized around this very stone, I felt such a sense

Lewis and Alan join others in pulling the Touchstone to the Cathedral of St. John the Divine. Photo credit: M. Randa, May 28, 2023.

of peace, joy and fulfillment. The journey of this memorial stone is about loving compassion not only for one's own family and loved ones, but for everyone, just as the stone's inscription says: "Global Pandemics: A Touchstone for Humanity."

The choir then began the evensong service. I had already begun the service for myself as I sat exhausted from having helped to pull the stone up into the cathedral. I thought so lovingly of Lewis and Meg Randa, the Peace Abbey they created and all who have been involved with this Global Peace Initiative. I will forever hold all of this so deeply in my mind, heart and soul. In all likelihood, I will never see the stone again, but I will never forget what it has meant for me and for so many others – the spirit of loving compassion.



The Pandemic Touchstone was created by The Peace Abbey Foundation in 2020. It memorializes those who have succumbed to contagious diseases such as AIDS and COVID-19 as well as societal diseases such as poverty and homelessness. Learn more at [peaceabbey.org](https://peaceabbey.org).

The Pandemic Stone rested for two nights at the Cathedral of St. John the Divine before being taken to Hart Island on May 30<sup>th</sup> where it was laid in the potters' field. Photo by author, May 28, 2023.

## How to Recycle in Falmouth

Steve Gates

I've been thinking a lot about reuse and recycling as I research the recycling chapter in my book on the climate crisis. One of the striking things I've learned about reuse and recycling is how local they are: each town and each state has its own regulations about how to recycle. This of course makes it more confusing to consumers.

Since I live in Falmouth, I'd like to share a guide to recycling here. Perhaps other Friends may want to do the same for Sandwich and Yarmouth.

Massachusetts requires that the items in red **not** be put in your trash.<sup>1</sup> Falmouth also has some additional items it regulates,<sup>2</sup> which I mark in green. Only the items marked with a blue bin can be recycled in Falmouth.



### Glass (cleaned)

No drinking glasses or crystal glassware, light bulbs, window glass, dishes, ceramics, Pyrex, mirrors, broken glass → trash



### Metal

No pots and pans → see household goods, below



### Plastic containers (cleaned bottles, cans, jars, jugs and tubs)

NO PLASTIC BAGS of any kind- even if numbered 1-7 or plastic wrap → reuse or return to retailer or Lowes (2421 Cranberry Highway, Wareham)

No black plastic → trash

No plastic 6-pack holders → trash



### Paper, paperboard, and cardboard (empty and flattened)

No waxed or plastic-coated cardboard- such as milk cartons → trash

No bundled paper or cardboard (do not tie or tape together) → trash

No hardcover books- unless covers are removed first → donate to library?

No paper towels, facial tissues or napkins → trash

No cigarette packs → trash



Leaves, grass and brush (less than 1 inch in diameter) and Christmas trees in season → These go to the Leaf/Compost Facility at 565 Blacksmith Shop Road or, better yet, compost in your back yard (<https://www.mass.gov/lists/home-composting-green-landscaping>). Nationwide, about one third of the waste going to landfills is food

(21.5%) and yard trimmings (12.1%).<sup>3</sup> If you compost these in your back yard, you reduce the waste going to landfills, and create a great soil amendment that both improves your soil and acts as an organic fertilizer for your plants. If they go to the landfill, they decompose, releasing methane, a potent greenhouse gas that contributes to global warming.

<sup>1</sup> <https://www.falmouthma.gov/DocumentCenter/View/14242/Waste-Ban-Facts>

<sup>2</sup> <https://www.falmouthma.gov/1193/Banned-Items-for-Curbside-Recycling>

<sup>3</sup> <https://www.epa.gov/facts-and-figures-about-materials-waste-and-recycling/national-overview-facts-and-figures-materials>



Falmouth Transfer Station

Items for Falmouth Transfer Station (Thomas B Landers Rd.):

Vehicle batteries

Construction materials including asphalt pavement, brick, concrete, metal, wood, and clean gypsum wallboard

Mattresses

Large appliances such as refrigerators, freezers, stoves, washers, and dryers

Motor oil, latex paint, pallets, propane tanks, scrap metal, TVs

Cell phones, computers, home electronics, printer cartridges, rechargeable batteries → Staples (7 Davis Straits Rd) or Falmouth Transfer Station

Textiles (includes clothing and shoes, linens, pillows, plush toys) → Bay State Textiles (drop-offs at 130 Katharine Lee Bates Rd, 323 Jones Rd and 45 Maravista Ave Ext, 33 Davisville Rd, 62 Old Main Rd) and Helpsy Textile Collection (19 Davisville Rd, 149 Old Main Rd)

Tires → considered a hazardous waste; best to recycle at tire retailers when you buy new tires

Miscellaneous items → cannot be recycled, so put in trash

No wax or foil coated materials

No TANGLERS- such as string lights, wires, hoses, chains, or clothes hangers

No aerosol cans

No oil cans

No flower pots

No Styrofoam of any kind

No candy wrappers or foil wrapping paper

Furniture, household goods, sports equipment → take to Goodwill (141 Corporation Plaza, Hyannis) and ReStore (805 Gifford St. Ext); the latter will also take doors and windows; both places sell used items

Hazardous Waste → For Falmouth, see this brochure: <https://www.capecod.gov/wp-content/uploads/2023/02/2023-HHW-Brochure--UpperCape.pdf>

For items not listed here, you can use the Massachusetts “Beyond the Bin” tool to get answers: <https://recyclesmartma.org/beyond-the-bin-search/>

Falmouth residents can also use the Bourne dump. Both the Falmouth and Bourne facilities charge a fee for dumping, and both send their items to the same facility in Westboro, MA for sorting of recyclables.<sup>4</sup>

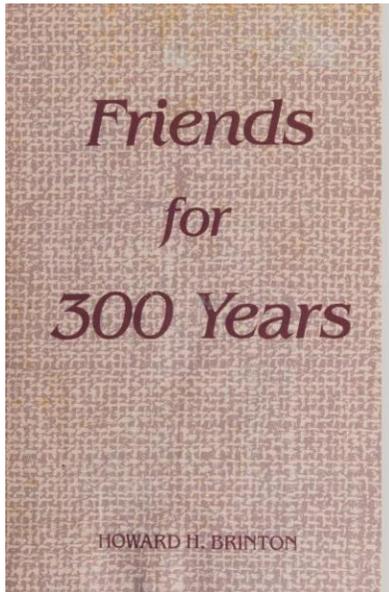
Happy recycling!

<sup>4</sup> [https://www.townofbourne.com/sites/g/files/vyhliif7346/f/file/file/where\\_do\\_our\\_recyclables\\_go.pdf](https://www.townofbourne.com/sites/g/files/vyhliif7346/f/file/file/where_do_our_recyclables_go.pdf)

## What We're Reading

John Davidson: *Friends for 350 Years. The History and Beliefs of the Society of Friends since George Fox Started the Quaker Movement* by Howard H. Brinton, historical update and notes by Margaret Hope Bacon.

I am interested in the history and practice of Quakerism, with the goal of separating what is essential from information that is largely of historical interest. Why did a religion which grew out of English Puritanism reject the grim determinism of Calvin concerning a sinner's salvation vs. damnation and, instead, emphasize the Inner Light? Why did this religion play a major role in the early history of America? A study of this 350 years of history by Howard H. Brinton allows the reader to understand in schematic form how Quakerism developed, and also allows the reader to gain useful knowledge of the practice of Quakerism.



The persecution of Quakers by the Puritan state under Cromwell and then the aristocratic Church of England-dominated state of Charles II was one of several factors which explain the early history, along with the inspired leadership of George Fox, which caused the early Quakers to focus on what was essential in early Christianity and thus achieve “group mysticism.” “Such a group mysticism as Quakerism is different from the solitary seeking cultivated by many of the great Catholic contemplatives. Medieval Christian mystics for the most part followed Plotinus in thinking of the approach to God as ‘the flight of the alone to the Alone.’ Lonely seekers for God were more at home in a monastic cell

than in the toil and struggle of family or business life. By contrast, the mysticism of the Quakers is directed both toward God and toward the group” (p. 4).

The precedent for characterizing the faith and practice of the Society of Friends as a third form of Christianity (after the Catholics and Protestants) was set by Quakers of this early period (p. xvii). For example, Barclay's *Apology* (1676) argued for immediate revelation through the Spirit as a certain guide to truth, as against Church tradition (the Catholic position) or the text of the Bible (then the Protestant position). The modern open-ended approach to freedom of religion in America was founded by the Quakers in the middle colonies, who unlike the New England Puritans did not persecute religious minorities, and unlike the Anglicans in the South did not support slavery.

Brinton's book contains an important chapter on vocal ministry (Chapter V) which brings up the following points:

- Vocal ministry is an important, but not essential, element in Quaker worship. (p. 102)
- Experience shows that meetings in which there is little or no vocal ministry for a length of time decline in membership and power. (p. 102)
- The theory of the Quaker ministry is simple. As the worshipers sit together in silence to wait upon the Lord, anyone among them may find arising in his consciousness a message which he feels is intended for more than himself alone. (p. 103)
- Ministry in a Friends Meeting should be spontaneous in the sense that no one comes to meeting either expecting to speak or expecting not to speak. (p. 106)
- Speaking in a Quaker meeting may concern any subject, provided it be in a distinctly religious frame of reference. (p. 107)

- The highest vocal exercise in a meeting for worship is spoken prayer. (p. 109)
- Three hundred years of Quaker history has made it clear that the gift of the ministry is not confined to any particular kind of person. (p. 109)
- As a free, unprogrammed, spontaneous vocal ministry gives rise to certain problems, a professional, programmed ministry gives rise to other problems, perhaps equally serious. (p. 111) A split between the ordained clergy and the congregation occurs in professional ministry.
- “Eldering” is an essential element in the meeting based on the principle of freedom. Its aim is to lay as much limitation on the freedom of the individual as will enlarge the freedom of the group as a whole. (p. 113)

Reaching decisions has also been an important issue among Quakers, and the Chapter VI sets out some basic principles from Quaker history:

- The meeting is to act as a whole and be governed by Truth, not by persons appointed to rule. (p. 123)
- Among Friends, the meeting for the transaction of church business is as distinctly a religious exercise as the meeting for worship, but it has a different objective. (p. 129)
- The Quaker method is likely to be successful in proportion as the members are acquainted with one another; better still if real affection exists among them. (p. 135)

Some of the later chapters of the book are certainly educational and valuable, but space here does not permit more than a brief summary. On the Four Periods of Quaker History (Chapter VIII), suffice it to say that in the first period, the Quaker religion was a living union of the mystical and evangelical aspects of Christianity as exemplified both in doctrine and practice; in doctrine because no theological opinion was valid unless vitally related to religious experience; and in practice, because outward activity was valid only in so far as it grew out of inward spiritual guidance and power (p. 220). The second period is referred to by modern historians of Quakerism as the period of Quietism. Although some have used this as a term of disparagement, the second, third and fourth generation Quakers created governments in three colonies conducted on Quaker principles, and created a distinctive Quaker culture, a unique way of life (p. 222). The Golden Age of Quakerism in America was in this period between 1700 and 1740, when Quakers dominated not only Pennsylvania, but to a lesser extent Rhode Island and North Carolina, and played a major role across the colonies, as exemplified by the writings of John Woolman. During the 19<sup>th</sup> century, the religion underwent a certain decline. A split took place between the mystical and evangelical streams in Quakerism, and Brinton tries his best to explain these various tendencies and disputes to the modern reader. The historical update covering the last fifty years by Margaret Hope Bacon ends on an optimistic note, but rightly indicates that contemporary Quakerism suffers from uncertainty as to what Friends believe, and as to what strength the major sources of historical Quakerism retain in the modern world.

I recommend this book to any Quaker seeking a historical overview as well as a lengthy discussion of key lessons from the history of the movement. Brinton was not a technical historian, and pages 283-290 contain corrections and annotations by contemporary experts to some of his statements. His enthusiasm more than makes up for any over-generalizations or minor errors in historical accuracy. Download the book for free at Internet Archive: <https://archive.org/details/friendsfor350yea0000brin/mode/2up>.

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