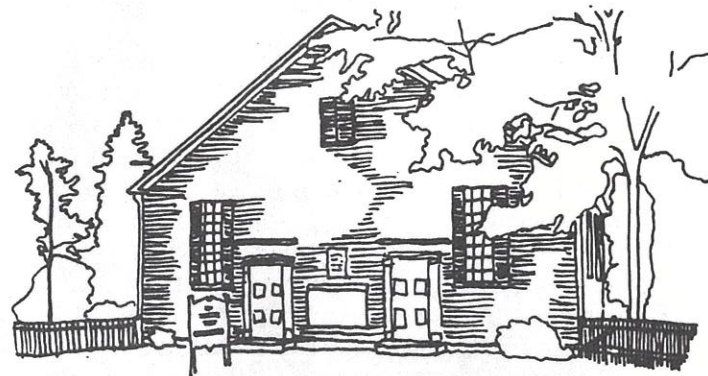


QUAKERS

in West Falmouth

1685 — 1985



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DEDICATION

This book is respectfully dedicated to our forebears in admiration of their loyalty to the principles and practices of Quakerism; generations who lived with faith in the Inner Light that is the conscience of all people.

Our gratitude flows to them for passing to us a baton in our search for peaceful solutions to conflict in our time, and our efforts for the relief of those who suffer unjustly at the hands of others.

We also dedicate this book with love and high expectations to the future generations, confident that they will carry forward any unfinished commitments we may leave them. We hope they will address the needs of people in their times with the same unselfish dedication that has characterized the behavior of those who preceded us in this Meeting for Worship.

History of a Quaker Meeting

According to a 1685 Minute of Sandwich Monthly Meeting: "Friends of Suckonesset were encouraged to meet together."

This was the formal start of the West Falmouth Meeting of the Religious Society of Friends, which 300 years later continues as a preparative meeting, like similar groups in South Yarmouth and East Sandwich, of the Sandwich Monthly Meeting.

It was barely 40 years after George Fox, in his preaching in the English countryside, drew adherents who believed with him in the presence of a Divine Light in man, who believed that Divine truth could be found without ordained clergy, sacraments or creeds.

It was also one year before the tiny settlement of Suckonesset on the shores of Buzzards Bay and Vineyard Sound was incorporated as the town of Falmouth.

Members of the Society of Friends had already been living and meeting together in Falmouth for some years. Religious persecution was the driving force which sent many of them to this uninhabited corner of Cape Cod. The Puritans who dominated the Massachusetts Colony in those early days viewed both the faith and the practices of the Quakers as heresy, even as seditious, a threat to the established order, a state church.

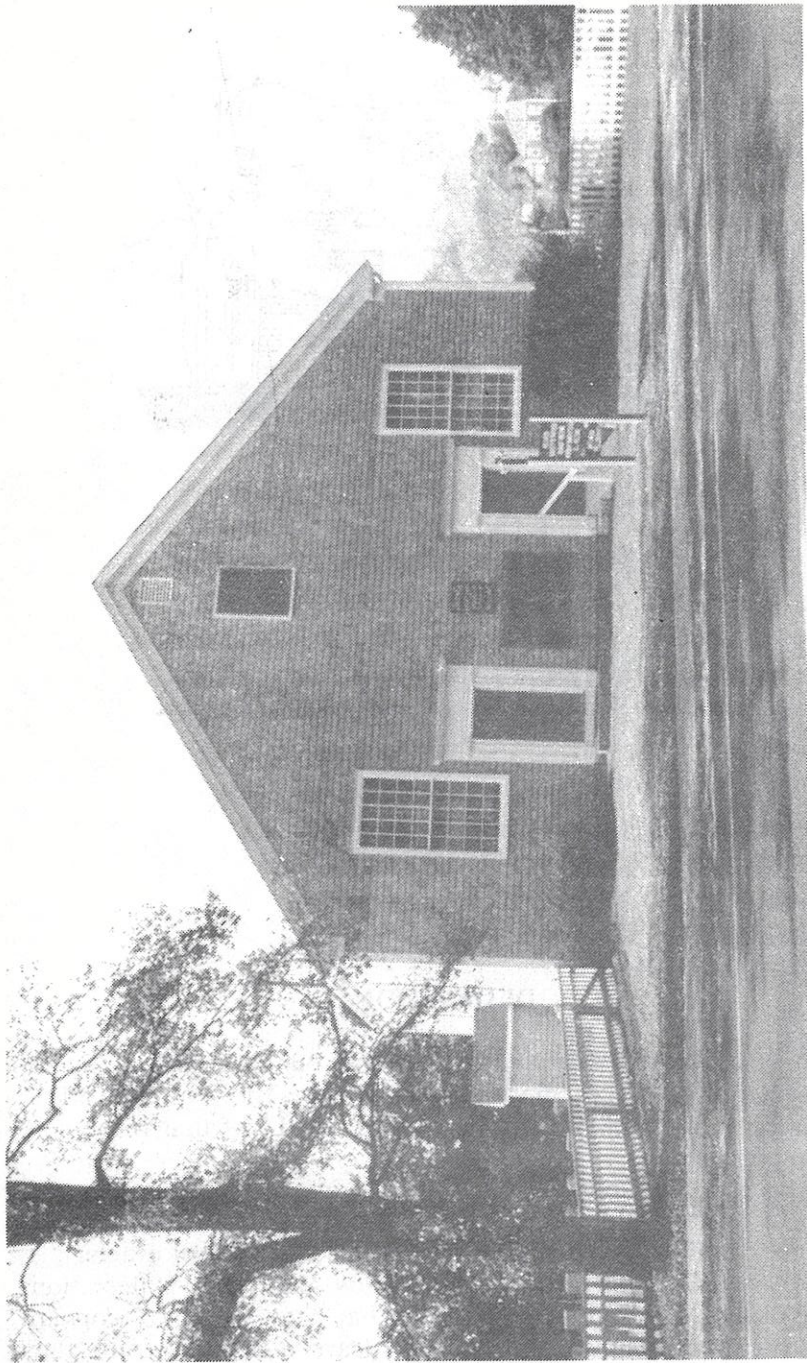
Quaker missionaries sent from England spread the new faith, in spite of colonial laws passed to extirpate the Quaker movement. Four were hanged in Boston, some had an ear cut off for returning to the Massachusetts Colony after being deported. Whippings and fines were the lot of many others. A Plymouth Colony law adopted in 1857 set a fine of five pounds for anyone who entertained a "Quaker or person commonly soe called", and requiring any person knowing of the presence of any Quaker or Rantor in his town to notify any

Sources and Antecedents

This chronicle of the Quakers in West Falmouth owes a great deal to John Hoag Dillingham's writings on the Quakers of Cape Cod as they appear in Simeon L. Deyo's 1890 "History of Barnstable County," to Frederick Freeman's "History of Cape Cod," published in 1858 and to the published version of three lectures on the early history of Falmouth delivered by Charles W. Jenkins. There is included material from a 1974 address by David W. Douglas on the Quakers on Cape Cod; from James Warren Gould's 1979 account of the history of the Society of Friends on Cape Cod; from the files and clippings of the Falmouth Enterprise; and from writings on segments of the West Falmouth meeting's history by Mary Mangelsdorf, Cecelia Bowerman Fuglister and Alta Mae Stevens.

— Fred Turkington

West Falmouth Meeting House as it appears in 1985.



constable or his deputy. If a Quaker meeting were held, the penalty for the speaker was a fine of 40 shillings, for each hearer who is head of a household a fine of ten shillings, and for the owner of the place who permits them to meet, 40 shillings a time.

Separated from Plymouth and even further from Boston, Sandwich was from the first a haven for Quakers who faced persecution in the first-settled communities. When the courts began imposing fines and the constable in Sandwich began collecting them in money or in kind, some families there moved to the comparative wilderness of Suckonesset. On the list of Quakers persecuted in Sandwich, the names of Thomas Ewer and Thomas Johnson appear among the first of those who took up land in what is now Woods Hole in 1677. In 1678, lands were laid out at Hog Island and Great Sippewissett, West Falmouth, with William Gifford Sr. and William Gifford Jr. among the early settlers.

In Sandwich, Thomas Johnson had his house and land seized by the marshal for fines. After he had moved to Suckonesset, the Monthly Meeting records tell of the meeting's guardianship and relief of Thomas Johnson's family.

Thomas Ewer, it is recorded, was a poor weaver with seven or eight children. Everything he had, including his two cows, went to pay fines. William Gifford, presumably Sr., was fined 57 pounds, this at a time when a laborer's wages for a year amounted to five pounds.

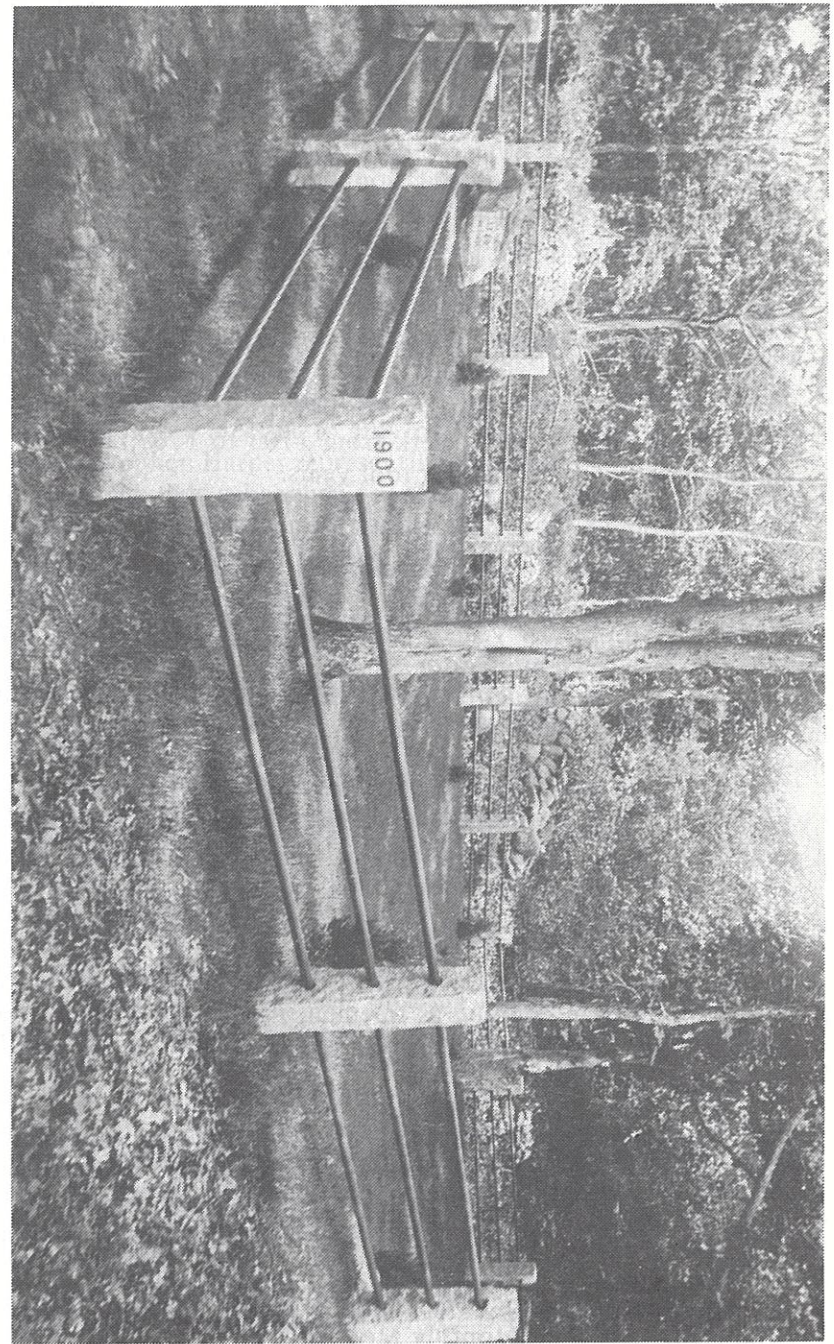
A considerable landowner in Falmouth, though it is not clear that he ever lived here, was Robert Harper, who had been jailed and whipped in Boston when his faith was discovered, was fined 44 pounds in Sandwich and later was whipped in Barnstable.

One son-in-law of Robert Harper was Joseph Hull, and the Third month session of Sandwich Monthly Meeting in 1681 was held at Joseph Hull's house at Suckonesset. In 1682 a meeting was ordered to be held at William Gifford's at Sippewissett. In 1683, Robert Harper informed the Sandwich meeting that Friends at Suckonesset desired that Friends might have meetings among them. In Eighth Month of 1683 another Sandwich Monthly Meeting was appointed to be held at Suckonesset.

All this led up to the, so to speak, official establishment of the West Falmouth meeting in 1685.

In general, relations seem to have been amicable between the Congregational majority of the new settlement which became Falmouth and the Quaker minority. But for a time, persecution followed the Friends to their new homes here, apparently on orders from Plymouth. Dillingham records the tradition that Daniel Butler was tied to a cart and whipped through the town, but notes that town records contain an application from the "persecuted Quaker Daniel Butler" to the town to be released from liabilities to the minister on account of his being a Friend. The request was granted.

ANCIENT CEMETERY on the hill east of the meeting house contains 69 graves, all unmarked, dating from about 1685. Pictured when cleared, many years ago, the area is now grown up with brush and briars. Just 75 yards away is site of the first West Falmouth meeting house.



Thomas Bowerman II, another son-in-law of Robert Harper, also suffered for his faith. Refusing to pay the town rate for support of the minister of the Congregational church, he was committed to Barnstable jail in the winter of 1705-06. Sandwich Meeting voted to send "a bed and bedding to Thomas Bowerman 2nd he being a prisoner for the Priest's Rate."

His defiance continued, and so did the persecution. The records show that in March of 1709 the constable seized and sold two of his cows worth five pounds; three days later another cow. In 1710 another cow was seized and sold, in 1715 still another cow and later that year the constable took off one fat swine, late in 1716 it was two calves.

This was the Thomas Bowerman who built the Bowerman homestead in West Falmouth. It was to be occupied by a Bowerman until 1930. He was early employed by the town to "repair the town house", was elected town clerk from 1703 to 1707, and also served on the board of selectmen for four years.

For long it was policy in Falmouth to have one Friend on the three-man board of selectmen. Following Thomas Bowerman were Richard Landers, Stephen Bowerman, Paul Swift, Prince Gifford, William Gifford, Daniel Swift, Barnabas Bowerman (12 years), Prince G. Moore (14 years), Meltiah Gifford and James E. Gifford, who was also town moderator.

Despite some incidents of maltreatment — Thomas Bowerman III, as uncompromising as his father, had five sheep and 12 pounds of wool seized by the constable in 1725, and three bushels of malt, a linen wheel and a basin in 1728, to satisfy his unpaid taxes for the minister — Falmouth from the earliest days was a comparatively comfortable place for the Quakers. Jenkins notes that "There are many instances recorded where individuals made it appear that they had conscientious scruples on this subject (of paid ministry) and their tax was promptly remitted."

From the first, Quakers seem to have been active in town affairs and to have been counted as freemen, though their practice of "affirming" instead of taking an oath was not legal throughout Massachusetts until 1759.

In the same year, 1685, that the Meeting for Worship in West Falmouth was established, came the first burial in the cemetery on the hill east of the present meeting house, off Blacksmith Shop road. Burials took place there until 1775, 69 in all, though individual gravesites are not marked. These early Friends insisted on simplicity in death, as in life.

The Society insisted on simplicity, too. A minute from a 1688 session of Sandwich Monthly Meeting held in Falmouth reads: "It is concluded that the Friends appointed in every particular meeting shall give notice publicly in the meeting that cross-pockets before

men's coats, side-slopes, broad hems on cravats, and overfull skirted coats are not allowed on Friends."

The 16-mile distance to East Sandwich, where most monthly meetings were held, must have been a problem when walking was the most common form of locomotion and a horse was the fastest. Sandwich meeting complained in 1703 that "Falmouth Friends are remiss in attending monthly meeting" and a monthly meeting committee urged them to attend more faithfully.

Beginning in 1709, West Falmouth Friends were allowed to have their own meetings for business, to discuss matters which representatives then could bring to monthly meeting.

Members contributed in 1717 to fence the burying ground, and monthly meeting appointed Richard Landers to dig graves for Friends in Falmouth.

Decision to build a meeting house at West Falmouth was taken at a Sandwich Monthly Meeting in July of 1720, attended by Richard Landers and Stephen Harper representing Falmouth.

Of the 44 pounds subscribed for the purpose, eight pounds were contributed by ten Sandwich Friends. The 14 Falmouth Friends who contributed 36 pounds for the building of their meeting house were Richard Landers, Thomas Bowerman, Stephen Harper, Joseph Landers, Benjamin Bowerman, Justes Gifford, Stephen Bowerman, Isaac Robinson, John Robinson, Peter Robinson, William Gifford, Benjamin Swift, John Wing and Daniel Allen.

The first monthly meeting recorded as being held in Falmouth meeting house was on June 2, 1725.

That first house of worship for Quakers in Falmouth was close to the north-south road which then ran along the hillside, midway between the present Routes 28 and 28A, not far from the burial ground. It has been described as a one-story structure 30 feet square with a triangular-shaped hopper roof, at its peak a hole to let out the smoke of a charcoal fire used for heating. A stone marked "FMH 1720" marks the site.

Half a century later the first meeting house was too small. A new cemetery had been established, facing on the new main road through West Falmouth, and Richard Blake gave the land for the new building there, site of the present one. Benjamin Swift and his wife Mary are said to be the first Quakers buried in the new cemetery. Their headstones may be seen well back of the meeting house. Custom of not marking graves continued at least in part, because the section south of the meeting house, though occupied, has no gravestones.

By 1794 the meeting house was enlarged and continued in use until 1842 when it was torn down. The oak frame was barged to South Yarmouth to become the frame of Quaker David Kelley's barn.

A Women's Meeting for Business was inaugurated in West Falmouth in 1755, stressing family life and charity. The movable partition dividing the two halves of the present meeting house is a reminder of that era. Women were not only considered able to conduct their business meeting alone, not a common view at the time, but they were encouraged to preach in meeting. Several in West Falmouth were recorded as ministers of the Society of Friends and traveled widely in that capacity.

Sandwich Quarterly Meeting, comprising the meetings of Barnstable, Bristol and Plymouth counties, held its midsummer (Seventh Month) meeting in West Falmouth from 1779 to 1792, when it was transferred to Nantucket.

Dillingham's history recounts how the Nantucket Friends came to Woods Hole by sailing vessel for the 10th Month meeting at Sandwich. Procuring carriages at Woods Hole, they drove to West Falmouth to lodge at the houses of Friends. Next morning the West



GRACE KELLOGG SMITH, the oldest current member of West Falmouth meeting, is escorted up the ramp by David W. Douglas on her way to a meeting for worship.

Falmouth Friends in their carryalls and buggies would join the solid and weighty procession as all moved on to Sandwich. There they joined the New Bedford and Plymouth county Friends in the Great Meeting. Then it was back to West Falmouth, Woods Hole and eventually the island.

The process was reversed for the Seventh Month meeting on Nantucket.

That midsummer meeting was returned to West Falmouth after 1850.

It was a time when Friends were under strict discipline and those not conforming were read out of the meeting. David Douglas's 1974 address on the Cape Cod Quakers sums up this close and loving religious community where every private action of a member was the accepted natural concern of all and where the rule was irrefragable moral conduct:

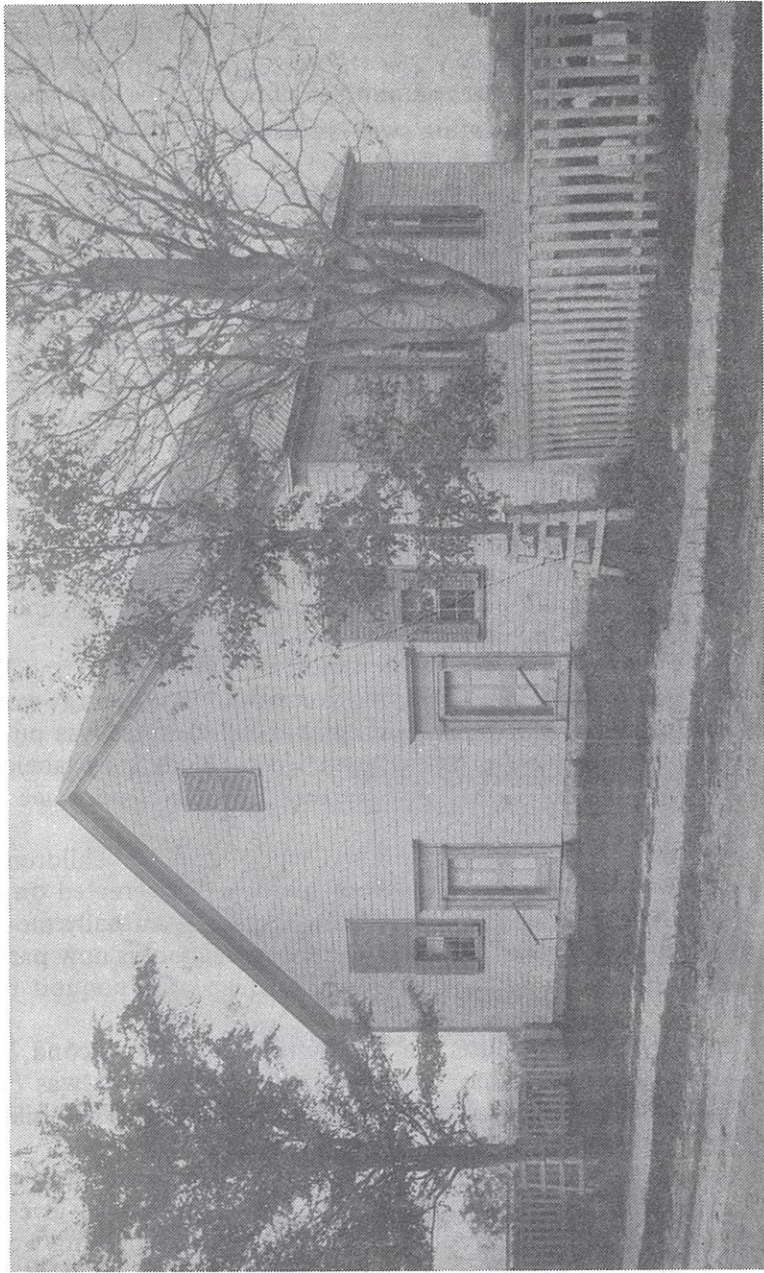
"All facets of family, meeting and business life were carefully overseen, basically out of love, but occasionally to 'maintain good order' as when somebody married out of the Society or didn't attend worship regularly. There were human frailties exposed even here, among people to whom honesty was central: One female member was severely censured for spreading scandalous tales about another woman; and more than one member was condemned or put out of the Society for allowing himself to become extended beyond his ability and resources so as to be unable to pay his debts."

At this point Quakers no longer spread the word with evangelical fire. They no longer thought their religion would take over the world, but viewed themselves as a "saving remnant", and stress was put on the plain speech and plain dress which led to their being labeled a peculiar people. "Birthright" membership took on importance and converts were not sought.

Establishing a separate elementary school for the children of Friends came in 1831, when a school building was erected on the lot where the West Falmouth library now stands. Eventually moved, as were many buildings of the time, the former school is now part of a house on the south side of the Main road and Chapoquoit road corner.

The third meeting house, on the same site as the second, was essentially the building that we now know (1985). It was built under contract by Moses Swift. The cost is unknown. The building committee acknowledged receipt of \$202 in 1842.

Next were the carriage sheds, built in 1861, across the main road from the meeting house. Stephen Dillingham offered to give the meeting \$100 toward the proposed sheds, or if the meeting would raise \$175 by subscription, he would build the sheds. This was accepted. Rendering to the preparative meeting a report on his care, he concluded: "I have done the best I could for the meeting's



Eighty years ago the meeting house did not look much different.

benefit. The sheds are finished and offered to Friends; and I hope they will be of use to many, long after I am laid away." He died in 1872. Most of the sheds remain, now sheltering cars on First Day mornings.

In spite of material improvements, these decades of the 19th century saw a decline in membership in the West Falmouth Quaker meeting. Cape Cod itself lost population, as the younger people moved to the West or to the cities, in search of economic opportunity which was lacking here. Some were dropped from membership for taking part in the Civil War. There was also, for the first time, competition in West Falmouth village itself, with opening of the Methodist Church, complete with pipe organ, in 1857.

There were factional disputes within the Society of Friends, too, with backers of the Wilburite and Gurneyite sides splitting New England Yearly Meeting into two separate groups. It did not reunite until 1945.

The closing years of the 19th century saw a considerable change and revitalization in the West Falmouth meeting. It was primarily due to two brothers, natives of the village, who had gone away to seek their fortunes, successfully, and then returned.

Daniel Swift was a blacksmith in West Falmouth, his shop still stands behind the building which now houses the firm of C. H. Newton Builders Inc. For a time the smithy turned out the metal fittings for the sailing vessels then being built in West Falmouth, but when shipbuilding ended there, there was little opportunity in the village for his sons, Daniel Wheeler Swift and Henry D. Swift. Tradition has it that they packed up their belongings in one great trunk when they went to Worcester and found employment as craftsmen. D. Wheeler started with an envelope company, and soon both brothers were working together on improving the cutters and other machinery which turned out the envelopes. The innovations they developed virtually changed the industry. The Swift brothers prospered.

For summers, they returned to West Falmouth and built two large houses, those which still flank the meeting house, now occupied by the Stephen Miller House and the Jenkins Funeral Home.

D. Wheeler Swift led the way in rejuvenating the physical properties of the meeting. He was first concerned about the appearance of the graveyard, and in 1888 raised funds to level the ground, have a stone wall constructed along each side, and to replace old boulders used as headstones by more conventional ones.

Next, in 1894, came the interior of the meeting house. The old wood stoves were removed and a large woodburning furnace was installed in the cellar, with floor registers. The old plain benches and facing benches for the elders were removed and the interior of the meeting house was remodeled. Dark wainscoting covered the lower walls, church-style pews put in place, and in the front a

movable platform with a lectern. The balcony was enclosed, giving space for classrooms or for serving meals. There was not, however, running water, to ease the task of serving and washing up after meals. This did not come until 1964, when the meeting house was connected to the town water mains, and flush toilets were introduced.

The Swifts also paid attention to the ancient burial ground up on the hill and to the site of the first meeting house. A granite post marked "FMH 1720" is near where the building once stood. The first burial ground was enclosed with an iron fence on granite posts. D. Wheeler Swift also initiated a perpetual care fund for the current cemetery which surrounds the meeting house.

Aim of the physical changes was a more active and vital meeting than had existed, and to bring this about the Swifts engaged a minister. Elam Henderson, trained in religious education at Earlham college, and then teaching, came to West Falmouth in 1902 and settled into the village and his pastoral duties. With him came his wife, Elda, and a young son. Soon a vigorous church program was in full swing. Mr. Henderson preached sermons at the weekly meetings for worship, there was a flourishing Sunday school, Bible classes, a weekday service Tuesday evenings and sessions for social workers.

There was a Christian Endeavor society, a Missionary society, summer fairs on the lawn, a Loyal Temperance Legion, church suppers, programs at Easter and Christmas with children speaking their



D. WHEELER SWIFT



ELAM HENDERSON

CLAMBAKE PARTY IN 1894 was occasion for this gathering of West Falmouth Friends. They included Dillinghams, Giffords, Garretts, Swifts, Thomases, Charity Chase, Mary A. Collins, Alban Cope, Eleanor Cadbury, William Futrell and four maids.



pieces, a large Christmas tree with presents and a Santa Claus.

Cecelia Fuglister, who was there to enjoy them, recalls the "sociables", large gatherings held at the homes of members. Elam Henderson was a fun-loving man, full of practical jokes and the life of any party. The children loved the teasing and joking which went on, the parlor games and stunts of those jolly evenings.

During the 15 years of the Hendersons' residence, membership and attendance expanded as hoped. A 1916 record shows membership of 53, with eight Sunday School teachers and 31 pupils.

Seventh Month Quarterly meeting was then held at West Falmouth. The large attendance overflowed for meals into the nearby West Falmouth library, where there was a large dining room in the basement and kitchen facilities. Women of the village helped with preparations, to free the Meeting wives for at least partial attendance at the sessions. Visiting Friends were accommodated in homes of the village.

The Sunday School picnics, usually one each year, are also recalled by Cecelia Fuglister. Sometimes a "barge" was hired to carry the attenders. She recalls another occasion when her family drove by horse and carriage to Jenkins Pond, with others making a small caravan. Over dusty Brick Kiln Road and then equally dusty Sandwich road they made their way to the pond, where there was a sandy beach and open space for three-legged races, potato races, jumping contests and similar sports. Other favored spots were Old Silver beach, for picnics at the foot of the bluff, or Goodwill park, where there was a covered shelter with long wooden tables.

The Hendersons went on to Canada, where he became minister of Toronto Friends Meeting. They returned to West Falmouth many summers, and Elam and Elda Henderson are buried in the cemetery here.

It was then and earlier that West Falmouth Friends went to quarterly meetings in Sandwich by train. Cecelia Bowerman can remember that on the return trip the train routinely stopped on the tracks close behind the meeting house to let off the Quakers. Still earlier, when quarterly meetings were held in New Bedford, the Quakers sailed in coastal schooners from the West Falmouth dock.

Following the departure of the Hendersons, membership and activity of the meeting fell off. A new pattern was established which was to continue for 45 years. Noting the increasing attendance on summer Sundays by West Falmouth's regular seasonal families, members decided to try to hold their interest. Arnold and Virtue Gifford, Alice C. Gifford, and Albert and Lois Bowerman were the main planners.

Dr. Elihu Grant, a professor of Biblical History and Literature at Haverford college, had been attending the meeting in summers. He agreed to preach during his vacations, his sermons being scholarly

lectures in his field, which soon attracted a substantial audience. That was the beginning of the new pattern of village-centered ecumenical services during the summer and discontinuance of the meetings for worship during the winter.

Dr. D. Brewer Eddy of Champoquoit was a mainstay. The collection of summer programs shows that he spoke at least 45 times between 1921 and 1940. As secretary of the Congregational Board of Foreign Missions, Dr. Eddy had broad acquaintanceship, and helped find speakers for many of the other Sundays.

Programs varied according to the wishes of the speaker of the day, and included hymn singing, scripture readings, responsive readings, sermons, prayers, benedictions and collection plates. Offerings from those attending helped maintain the meeting's funds. For some time there were one or two union services with West Falmouth Methodist church each summer.

The considerable advance correspondence involved in arranging such a summer program was largely handled by Arnold Gifford and



MARGARET AND DAVID DOUGLAS, both birthright Quakers and active in West Falmouth meeting since its reactivation in 1964, pictured in front of the meeting house.

Dr. Eddy. Each season a brochure was printed, listing the speakers scheduled.

Monthly meetings for business were held during this era, with reports to Sandwich Monthly Meeting, taking care of finances, building and grounds and such matters.

The meeting house was rented for three winters to the then-new Cape Cod Seventh-Day Adventist church, until its members could build their own meeting place.

In 1953 the meeting deeded to the West Falmouth library the land beside the carriage sheds, for access to and enlargement of the library's parking lot. Starting in 1962, the meeting shared the meeting house with the Falmouth Unitarian Fellowship, which installed gas floor furnaces, took responsibility for heating the building and paid an annual sum for upkeep. It is an arrangement which still continues in 1985, to the satisfaction of both groups.

By this time the meeting had lost by death the Friends who had planned and carried out the summer programs, and few Quakers remained active in West Falmouth. Edward and Mary White, Paul and Marion Swift, John and Laura Moore and Cecelia Fuglister remained as a nucleus when the early 1960s brought new blood and new activity to the meeting.

It is Cecelia Fuglister who is the main connecting link between the old meeting and the new. She is a tenth generation descendant of the Thomas Bowerman II who was among the earliest settlers and who paid so many fines for upholding Quaker principles. Born in West Falmouth, she attended the village elementary school and the town high school, majored in mathematics at Earlham college in Indiana and became the Falmouth librarian. When meeting membership was slim, she almost single-handed kept things going, kept the building in repair, maintained the cemetery records and for many years was the meeting treasurer. She is also, for many new attenders, an always-present model of what a Quaker ought to be.

Those new attenders began arriving when the decision was made, in 1964, to resume year around unprogrammed meetings for worship in the West Falmouth meeting house.

It was possible because the Douglas family of Pocasset, bringing long Quaker background, became actively involved; Gregg and Helen Hibbs, Friends in New Jersey, moved to West Falmouth full-time; Louise McManus, connected with the Swift family, retired to Sippewissett and brought her organizing skills; and Paul and Mary Mangelsdorf, lifelong Quakers from Haverford, had an occasional sabbatical year to add to their summers in West Falmouth.

Lee and Asia Bennett were at Woods Hole and for a time added their experience with Friends meetings. Lee Bennett was the first clerk of the renewed West Falmouth preparative meeting in 1964, Gregg Hibbs was recording clerk, Cecelia Fuglister continued as treasurer.

Since then the meeting clerks have been Gregg Hibbs, 1965 through 1978, Dorothy Turkington, 1979 through 1981, and Joyce and Charles Johnson, co-clerks since 1982.

In 1969 the meeting bought what is now Quaker House, behind the cemetery, for First Day school classes and for meetings, retreats and workshops of Quaker groups of New England.

Major project on the meeting house itself came in 1982, when a thorough renovation was embarked upon, including a new roof, reshingling of the sidewalls, reglazing and repainting the big windows, new color (white) for the trim, and replacement of some rotted sills. It finished with complete interior repainting. Cost of more than \$12,000 was met in part by a sizable contribution from the Unitarian Fellowship and generous response to an appeal which was sent to West Falmouth neighbors.

Concerns of the West Falmouth Friends during the past two decades have reflected Quaker response to events. During the Vietnam war, members were involved in the public protests against the conflict and assistance to war resisters and jailed conscientious objectors. Unhappily, draft registration resumed in recent years. This has led to new Quaker programs for advising young people on their rights in relation to the military.

The nation's bicentennial was occasion for the 1976 presentation in meeting houses in West Falmouth, Sandwich and Apponegansett of a historical play written by Margaret Hutcheson, a re-enactment by members in appropriate costumes of a Sandwich Monthly Meeting of 1778.

Recent years have been ones of slow but steady growth for the meeting, which plays an ever-increasing role in the lives of its members and attenders. Contributions to the community have been more often the result of individual concerns than meeting action. One highly qualified member offers a counseling service weekly at Quaker House for troubled persons. Members have played useful parts in local organizations, such as the family planning group, a town service center for those lost "through the cracks" of more formal welfare programs, a Capewide United Nations association, support for the Wampanoag Indians in their land title dispute in Mashpee. Others have brought a Quakerly approach to their service to the community on more formal bodies such as vocational school committee, library board and conservation commission.

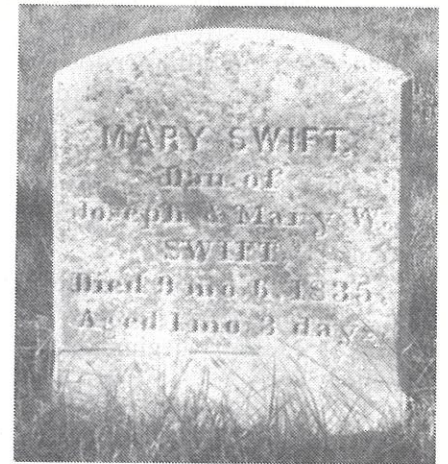
After 300 years, West Falmouth Meeting of Friends continues to make its presence known.

Burial Ground at West Falmouth

An earlier burial ground exists at the site of the first Quaker meetinghouse (1720), situated in an easterly direction from the present house, up in the woods behind the hill. A square of ground is marked off by a fence, and here in about 1685 the first burial was made. Record notes sixty-nine unmarked graves, earliest West Falmouth Quakers, the individual identities are unknown.

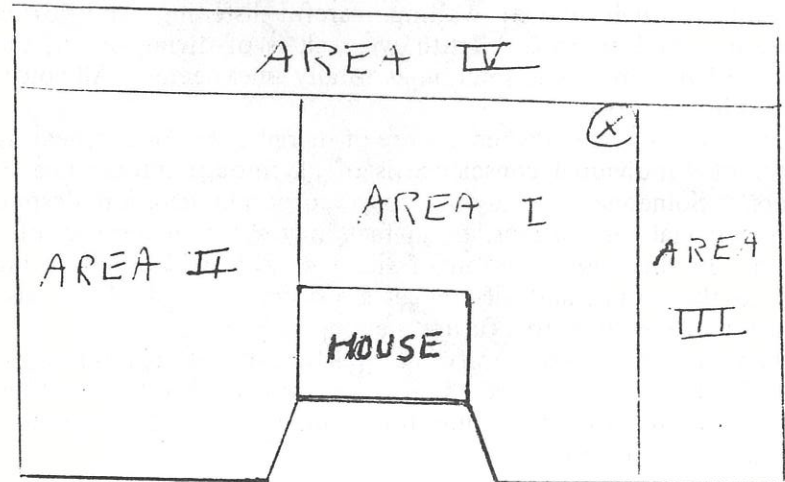
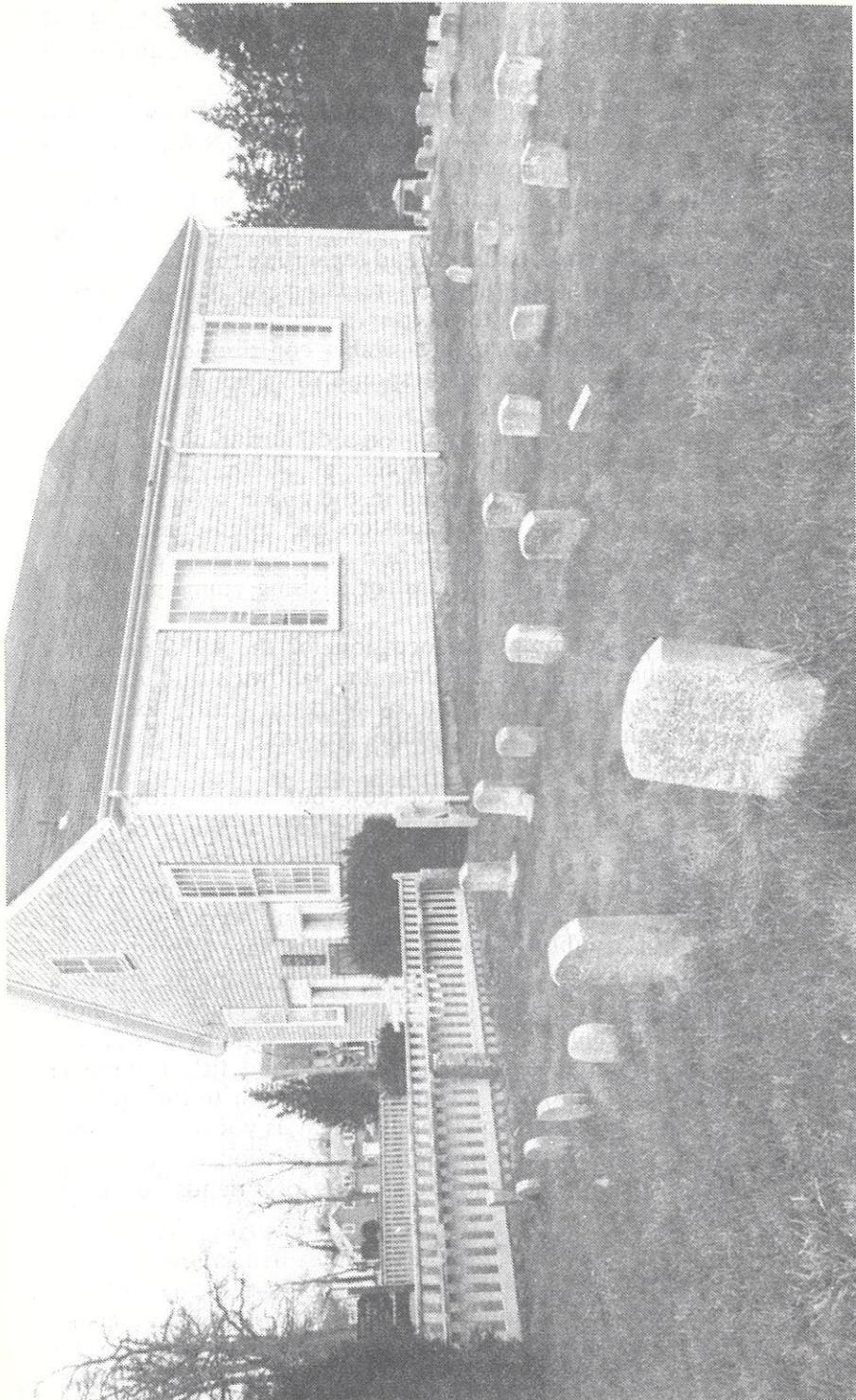
The burial grounds now surrounding the present meetinghouse have been used since about 1775, when the second one of the three meetinghouses was built. Here the first grave is said to be that of Benjamin

Swift, clerk of the meeting from 1745-1747. It is located in the far northwest corner of the original burial area. This original area is marked on the accompanying plot as Area I, and the X marks this first burial. The next space to be used was Area II to the south, then much later Area III to the north, and more recently Area IV on the west. According to old Quaker custom, many of the graves in the present burial grounds are unmarked, as can be particularly noted in Area II. In these instances the burials are listed in the record book, but no information given as to dates of birth or death.



GRAVESTONE of a very young Quaker. Mary Swift was just one month and three days old when she died in 1835.

Burial Grounds surround the meeting house on back and sides.



In 1889 there was great concern on the part of D. Wheeler Swift that the fencing and grounds were in such poor and neglected condition. Consequently he initiated a fund to recondition and grade the ground, and put all in good order for the future. Fences were rebuilt, old boulders that had been used for markers were replaced by other conventional ones. Wheeler Swift encouraged contributions to this fund, which was to be held in trust for perpetual care. This with many additional contributions over the years has been used to care for the property. Modern Quakers continue to use these grounds as space allows.

The pleasant aspect of the site, with its prominent place on the main road, provides passers-by with a sense of West Falmouth's historical Quaker beginnings, as well as its continuing Quaker presence.

The Quaker Business Meeting

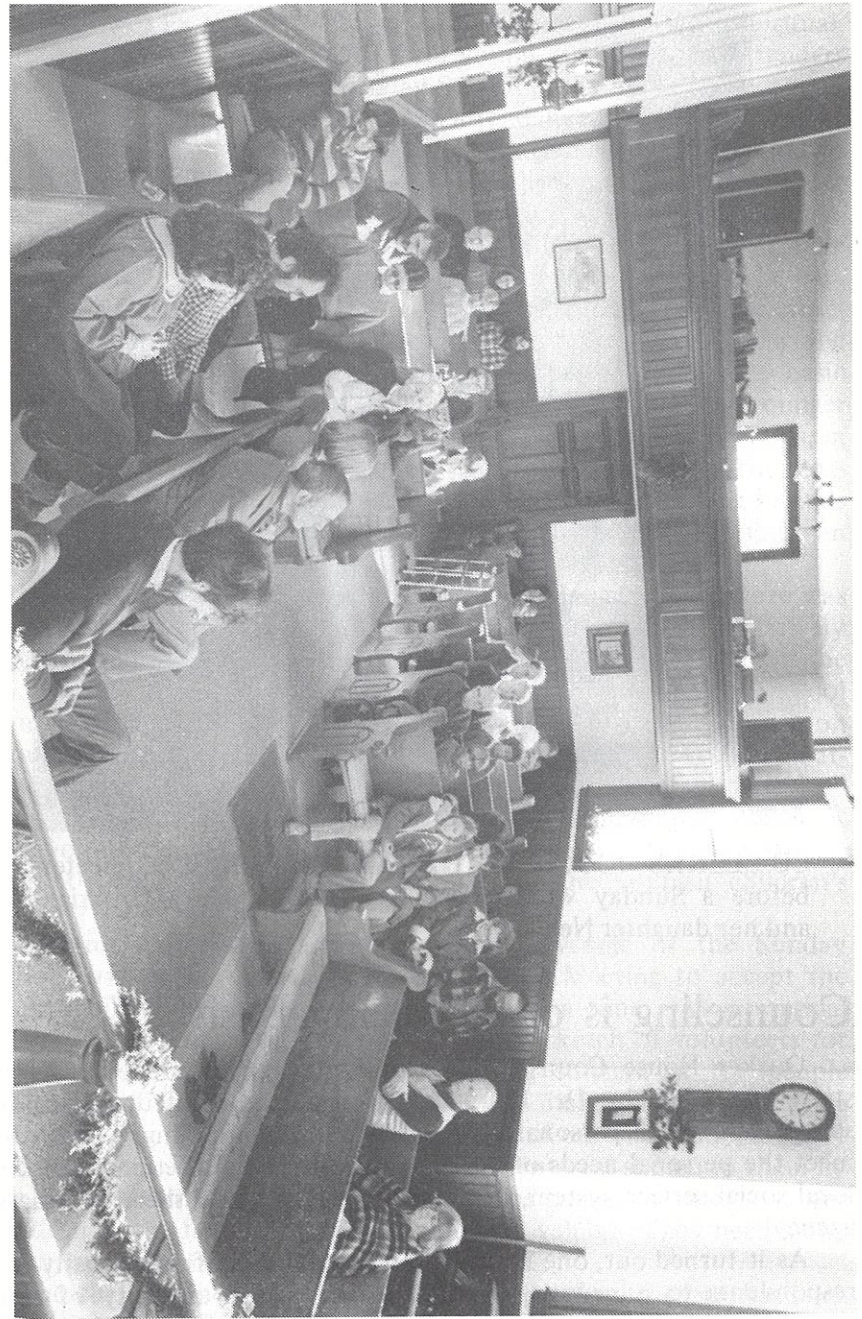
A Quaker business meeting is an extension of the meeting for worship. It is concerned with the practical affairs and everyday life of the meeting. Besides the mundane matters of property and finances, Quakers in a business meeting concern themselves with pastoral care, reports of standing committees, and the making of decisions.

Decision making rests in the confidence that Truth will find expression through patient waiting, careful listening, and loving discussion. And since the Truth we seek is of divine origin, the outcome of the process is sometimes totally unexpected. All voices are heard in the process.

A decision is reached when a sense of its rightness for the meeting is apparent. Individual conscience is of paramount importance to Quakers. Someone may assent to a corporate decision despite certain personal reservations, or in fact may stand in the way of a decision. In this case a period of silent worship will usually bring clarity to the group, and differences are often resolved. Otherwise the matter is layed over to a future meeting.

When the clerk senses Unity on a particular matter, a minute is approved. These minutes become permanent records of the meeting. On Cape Cod, records of meetings for business go back to the middle of the seventeenth century.

Meeting for worship. Decorations show it is Christmas season.





CO-CLERKS JOYCE AND CHARLES JOHNSON, greeters before a Sunday worship service, welcome Mary C. Wright and her daughter Nell.

Counseling is on a Weekly Basis

Quaker House Counseling on a regular, professional basis was started in 1982 by Dr. Florence Davidson, who set up a weekly schedule for both personal and psychological counseling. Aim is to meet the personal needs of anyone falling through the cracks of the local social service system, or to help route them to the appropriate agency.

As it turned out, one hour or two each week sufficed, usually for respondents to a newspaper notice about the availability of free counseling by a licensed psychologist at Quaker House. Most respondents are interested in a more spiritual view of their problems, and several then attended regular meeting for worship.

Sunday School Program is Flexible

The West Falmouth Meeting addresses some of the spiritual, educational, and social needs of its young members and attenders through a loosely organized Sunday School program.

During the summer months, when attendance is sparse and erratic, young children are cared for by a baby-sitter during the period of silent meeting. The baby sitter has usually been one of the older children in the Meeting, who therefore provides a sense of continuity with the community for the little ones. Children play together, take walks or listen to stories under this guidance.

From October through May, the Meeting provides a more structured program for its young people. This structure has evolved as the age distribution of children has changed over the years. The basic approach has been to offer two classes, one designated for "younger children" and one for "older children". For quite some years this, in effect, meant one class for five to ten year olds and one for teenagers. Babysitting continued to be provided, either by young Friends or by adult members of the meeting, for the very tiny. At times, an outside young person has been hired for baby sitting.

Beginning in the fall of 1984, the above described structure was modified to adjust to the fact that the Meeting now has a relatively large proportion of high school age children, very, very few in the middle school range, and quite many little ones. The high school young Friends are now meeting with the ongoing adult discussion group, which convenes twice a month before Meeting. They then attend Meeting for Worship as young adults. The designated "older" class of the Sunday school currently includes children in grades 3-6. The younger group accommodates the little ones. No baby sitting is currently provided outside the context of the younger children's class.

The most workable arrangement for coverage of the Sunday School has been for pairs of adults in the Meeting to accept the responsibility for one month of classes at a time. At an annual Sunday School meeting in the early fall, a sketch of volunteers for the year is established. It is an ongoing concern of the people involved in the Sunday School that so few members of the Meeting feel willing or able to help in the nurturing of our children. Not only the wisdom and learning, but the personal interest shown to them by the adults who teach Sunday School, is of great importance to our children in the formation of their spiritual values. They need many teachers, many role models, many F(f)riends.

The curriculum of the Sunday School, like the structure, has been rather loosely set. During some years an overall theme has been established. Examples include Bible (Old or New Testament, or a combination), Quakerism, Quaker History, Other Religions, Pacifism,



Quaker House provides space for Sunday School and retreats.

Religion and Mythology. Within this very broad framework, we rely very heavily on each teacher's bringing his or her own interests, experiences, and insights to share with the children.

Class format has tended to follow a pattern, somewhat regardless of the exact age composition of the classes. In general, the younger children enjoy listening to a story, either of their own choosing or chosen by the teacher. Ideally, the teacher will be able to engage them in talking about the story, and making it an appropriate lesson in "values" (getting along together; trying; thinking about God or nature; etc.) Free time with art materials usually finishes out the time. Suggesting relating the art project to the story challenges those whose skills and ability to conceptualize are up to it. The older children's class has generally been more self directed and more preparation and discussion oriented. Topics are often suggested by the children. Teachers may suggest outside reading or thinking in preparation for upcoming lessons, although the irregularity of attendance makes this more of a goal than a reality. Discussion with the older children helps them articulate their ideas, knowledge and questions as they begin to formulate their own religious understanding and purpose.

Topics For Discussion Groups

West Falmouth Friends and attenders meet twice monthly to discuss a variety of topics of interest to the participants. The common theme that runs through these topics is that they excite the spiritual interest of the participants. The topics that we have discussed during the past couple of years include:

- The life and writings of John Woolman,
- Nineteenth century Quaker women,
- The life of Jesus,
- Music and Quakerism,
- Meditation,
- Peacemaking,
- Forgiveness, and
- The Light Within.

The discussions take place just prior to the meeting for worship with the effect that frequently the utterances during meeting are a result of further meditation about the discussion topic. Friends have also commented that they center more quickly and meaningfully after attending the discussion.

West Falmouth is a small meeting with approximately 30 people attending meeting each First Day. The discussions have an average of about 10 people attending. This small size allows for each person to share his/her knowledge and ask questions.

Plan For Quaker Outreach

by R. Louise McManus

Of all the areas of concern for the West Falmouth Friends Meeting during the period of 1970 - 80, a major one was the function of Quaker outreach. M. Gregg Hibbs, clerk of the Meeting from 1966 - 1978, had often voiced regret that for many years he had sought diligently but in vain for a meaningful religion before he learned about the Religious Society of Friends. He was equally distressed at the delay of two years before his Quaker informant put in his hands the long-promised materials that contained the information about Quakerism that answered many of Gregg's questions. Gregg realized that for years he had really been a Quaker in belief but didn't know it. He'd been a Seeker — but another Quaker had not been alert enough to share **promptly** his faith and the information Gregg sought. Gregg was strongly motivated as Clerk to give the Meeting leadership in the functions of outreach and inreach. George Fox had early in his ministry admonished his followers to "walk cheerfully over the earth, answering that of God in every man."

At the New England Yearly Meeting in 1975 George Gorman, a visitor from London Yearly Meeting, spoke forcefully about the need for Friends Meetings everywhere to devise and carry out an active continuous program of outreach to make widely known to the yet unknown seekers our Quaker beliefs. He spoke enthusiastically about the success that London Yearly Meeting had had with its innovative outreach program, to discover and communicate with seekers. He spoke, too, of the benefits the members of the Meeting derived through participating in the outreach program.

George Gorman's message was most timely for Gregg, who had been appointed to the New England Yearly Meeting Committee on Meetings and Extensions a year previously in order to work specifically on the need in New England Friends Meetings to become more active in reaching out to share Quaker beliefs with other Meetings and individuals. He had spent considerable time in study of outreach activities in other Yearly Meetings and in gathering relevant information, and had his report ready to present at the committee meeting of Yearly Meeting, 1974. On arrival, however, he learned that in the reorganization of the committee structure of New England Yearly Meeting, the Meetings and Extensions Committee had been eliminated; responsibility for the further development of leadership in Outreach in New England Meetings had been added to the already long list of concerns assigned to the New England Yearly Meeting committee on Ministry and Counsel.

There was no word of an outreach program in the Committee on Ministry and Counsel reports during the next few years. Other

areas of the committee's pressing concerns had required full attention.

Meanwhile in the West Falmouth Meeting a petition asked the New England Yearly Meeting in 1978 to give high priority to the urgent need of Meetings in New England for leadership in the area of outreach or advancement programs. The petition, discussed, revised and finally approved by the West Falmouth Preparative Meeting, was forwarded to the Sandwich Monthly Meeting and Sandwich Quarterly Meeting, was approved and forwarded to the New England Yearly Meeting for consideration. Approval and support for the petition was expressed by many of the attenders. A new working party was appointed to carry on the task of providing leadership in outreach in the New England Yearly Meeting.

So deep was Gregg's concern that meetings undertake active programs of outreach that he undertook with the help of the West Falmouth Meeting the development of an experimental outreach program.

Several important and helpful concepts evolved through our Meeting's efforts:

A. Since reaching out to share one's faith with other seekers has long been recognized to be a responsibility inherent in membership in the Religious Society of Friends, the Meeting's Committee on Outreach should be a "Committee of the Whole;" all members automatically are members; attenders wishing to participate would be welcomed. A coordinator of the Outreach function should be appointed yearly.

B. Through experience as an active participant in the Outreach program, one might expect to personally derive spiritual inreach benefits from actively sharing their faith with others in the Meeting.

C. The Meeting's Outreach program should be continuous, with both long term and more immediate goals to be achieved by methods agreed upon by the Meeting.

D. The program's progress and results should be evaluated progressively by the Meeting, as basis for further planning.

During the period of organizing and trying out the experimental outreach program in West Falmouth, Gregg had gathered considerable information about outreach programs and activities in other Yearly Meetings as well as in New England; questionnaires and other studies that individuals or groups had made, reporting on the relative effectiveness of different approaches to outreach program, and the tools and techniques utilized. To share his accumulated information with others interested in Quaker outreach, he organized a report of his experiment and a helpful bibliography on outreach functions and programs. He prepared and had duplicated in successive years a series of three booklets to be used as guides to individuals or meetings planning or participating in Quaker outreach programs. Copies

of the booklets were made available to representatives of each Friends Meeting in New England desiring them. Many copies found their way into other states as letters of inquiry from afar testify.

Within the West Falmouth Meeting, early in the experimental program, certain proposed courses of action were thought of by some as aspects of the Meeting's outreach program, which by others were thought of a part of the "regular" program for Meeting.

Soon the concept emerged that the program of outreach-inreach should always be an integral part of the Meeting's "regular" program. Perhaps the focus on outreach has helped us view our "regular" activities with a much greater comprehension of their potential for enrichment of our own lives — through sharing our beliefs — put into action as we reach out to others.

Going to Meeting

I drive over the hill.
At first the sea spreads out
 ahead,
the land its chalice,
and then the trees rise up
as I come down to the turn.
There's Gregg Hibbs,
almost strolling to meeting —
I ask him if he wants a ride;
he declines. I think of him as
 collecting
the silence of the sun in his quiet
 walking.

All at once the act of driving,
of turning into this road, turns
 into
a meditation . . .

Myself and car an arrow
moving from house to
 meetinghouse
released from a bowstring of
 work days
toward the heart of the
discipline,

straight, sharpening on the air,
 every moment
more true, more speedy . . .

I pull into the old carriage sheds,
abandon the body of the arrow,
and entering the meeting
I come suddenly into the heart
 suddenly I am the heart
 suddenly I am struck
the spirit of the arrow enters me
I am the arrow piercing
my own heart —
I am the soft body of the hunted
I am the glittering point of the
 arrow
I am the discipline of silence.

And Gregg in his way will also
 bring it in,
walking through the long beams
 of light
will come into the meeting like a
 sun-lion.

— Eric Edwards

Gregg Hibbs, Quaker

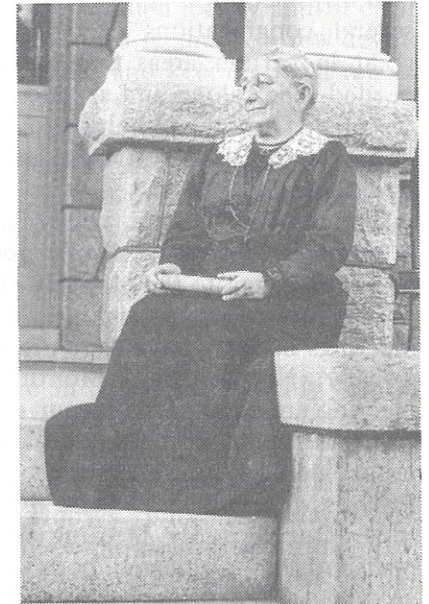
M. Gregg Hibbs retired to Cape Cod in 1962 after a career as a teacher and school superintendent in New Jersey. He found in West Falmouth a new challenge awaiting his interest and talents, helping to re-establish the West Falmouth Friends Meeting as a year around meeting for worship and business after nearly a half century when it had been open for worship only in the summer months. For twelve years he served the Meeting as Clerk, skillfully encouraging members and attenders to find personally satisfying ways of participating in the work of the Meeting. During this period the number of members and frequent attenders increased substantially.

Gregg had a rare gift for communicating with others, particularly with young people, his friendship and concern for their interests, needs and welfare. His advice was often sought and freely given on matters of personal concern, religious faith, education, or community problems.

In Falmouth, his skill in community leadership was often called upon. He was a faithful attender as Town Meeting representative and his voice was often heard and attentively listened to. When the ministers of many of the churches in Falmouth met to consider problems of common concern. Gregg attended to represent the Friends Meeting as its clerk. He was elected as a Falmouth member of the board of the Upper Cape Regional Vocational High School at Bourne.

Gregg assumed responsibility for Falmouth's annual fundraising for the United Way of Cape Cod. He enjoyed playing golf and organized a group of fellow golfers as the "Senior Seniors" of Woods Hole Golf Club. But his major interest, beyond his family, centered in the Religious Society of Friends.

Gregg served the New England Yearly Meeting as a member of its Permanent Board, of its Board, of its Scholarship and Loan; Meetings and Extension and Ministry and Counsel Committees.



SARAH J. SWIFT, Mrs. D. Wheeler Swift, pictured in 1920 on the front steps of her house just south of the meeting house, which was built on the site of the original Swift farmhouse.

Counsel has responsibility for the spiritual life and pastoral care in all three local meetings. Local meeting treasurers act as treasurers of trust funds for the Monthly Meeting under the supervision of the Overseers.

All legal documents or legal arrangements of whatever sort go through Sandwich Monthly Meeting, as it is a recognized entity under Massachusetts corporate law, and the preparative meetings are not.

Local treasurers, including the Sandwich treasurer, care for the trust funds left to benefit their local meetings, but this is done under the supervision of the Overseers. Local meetings raise their own budgets, maintain their own properties, though this is with the technical approval of the Monthly Meeting, and the Monthly Meeting can be called on to assist a local meeting should the need arise.

Support from the Past

A small but regular part of the annual income of the West Falmouth Meeting comes from predecessors of the present members, trust funds set up under bequests to the meeting many years ago.

The Charity Chase fund dates from 1896, and was started with a \$300 bequest. The Elizabeth Dillingham fund was established in 1897 with a \$200 bequest. The Daniel Wheeler Swift fund of \$3,000 has been contributing its interest to the meeting since April of 1911. Sum of \$500 under the 1912 will of Hulda Gifford was for the purpose of keeping in repair the Friends Meeting House and sheds at West Falmouth.

D. Wheeler Swift's will was even more specific. Its 14th clause reads: "I bequeath the sum of Three thousand dollars in trust, the income to be used for the following purposes for the Friends Meeting at West Falmouth, Mass., viz: for repairs to the property, Insurance, Janitor, fuel, lighting, and the Yearly Meeting Quota, for no other purposes. This bequest is given for the encouragement of the members to give freely for the benevolent work of the Church, and this Clause shall be read every year in a monthly business meeting held at West Falmouth, Mass."

These are now consolidated in a \$4,000 term certificate.

Also dating from 1911 is the Ancient Friends Cemetery Fund, initially \$200. Augmented by gifts and payments for cemetery plots, the Meeting Cemetery Fund now amounts to something over \$6,000, the income used to meet the cost of cemetery and grounds maintenance.

Advice on Draft Registration

Registration and Draft Counseling is an outreach function of the meeting. The present counseling effort is a response to the reactivation and rewriting of Selective Service regulations by the Carter Administration after the invasion of Afghanistan by the Russians. With ongoing registration comes the possibility of a military draft.

Historically, Friends have found it difficult or impossible to accept military service, or indeed compulsory national service of any kind, but especially service that implicates an individual in the deliberate destruction of other people. This is due primarily to an understanding of religious experience that sanctifies human life, removing the desire to knowingly and personally participate in war. This "witness" or "testimony" has often been treated with scorn and oppression and at times outright violent reaction, but it has also contributed heavily to the structure of American law, which presently allows conscientious objection to war for even non-religious applicants.

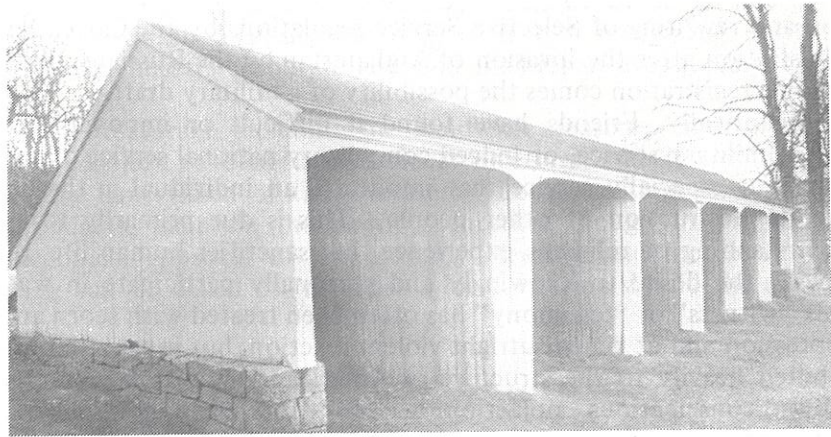
However, although lawful, the general attitude towards conscientious objection may still be characterised as largely negative, for both cultural and specific reasons. Ignorance of the law has also played its sad part. In feeling a concern for illuminating the choices and intricate problems registration may impose upon young men in our community, the Meeting has approved and supported the efforts of several Friends to educate and give aid to those seeking it. This has included offering regular hours weekly in the evening at the meeting house or at Quaker House, open to anyone who desires information and counseling, or desires simply to ask questions. All counseling is done without a fee of any kind.

Clients have included young men facing registration, parents concerned for their children, citizens concerned about the issues involved in a potential draft system, men and women actually in the military, and military veterans.

One result of this continuing effort has been the construction of a network, through the work of Amelie Scheltema and centered in the Cape Cod Peace and Social Justice Center, of all the "draft" counselors on Cape Cod. Another result has been some response by those responsible for running Falmouth High School, to recognize the educational value of draft counseling for its students; and consequently the presence of counselors at various times within the school. A Careers Day in Peacemaking has been held there, which included information on draft options, and came about mostly from the work of draft counselors.

The material and counseling offered by members of the meeting can in no way be said to balance the vast recruitment resources and pressures of all the military branches, but to have it at all is a small

triumph. For those few who hear from us exactly what they need, to nurture and preserve their consciences, or to awaken otherwise unexpressed tendernesses of heart, or to inspire a new sense of tolerance and perseverance with difficult laws, we are justified.



The carriage sheds now house automobiles.

A Child's Memory of Meeting

The clock in the Quaker Meeting ticked
With a tock that was quick and strong,

To the scent of hay
And the song-sparrow's gay,
Early American song.

The varnished pews afforded views
Of Giffords and Bowmans in rows,

For the spirit moves
In mysterious grooves
As a child of seven knows.

(Written by Janet G. Moore during her college years, from memories of her first experience in a Friends Meeting, at the age of seven, in 1912.)

He Stood for Peace

Henry D. Swift, born in West Falmouth in 1833, was a birthright member of the Society of Friends and an exemplar of the Quakers' traditional peace testimony.

When he was drafted into the army during the Civil War, in the spring of 1863, he claimed exemption from military service as a Quaker who believed it is wrong to take human life. Sent to the conscript training camp at Concord, he refused to take part in military training, as contrary to the dictates of his conscience.

Confined to the guardhouse for insubordination, he still refused to take part in military drill. Nor would he surrender when sent to other training camps at Long Island and Boston.

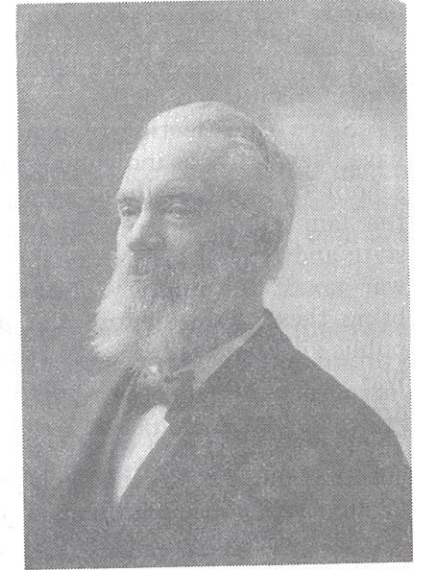
For punishment, he was "bucked down": hands and feet tied, he was bent up so that a rifle barrel could be passed under his knees and over his elbows. In this cramped position he was left for hours at a time.

Told that if his insubordination continued he would be tried by court-martial and shot, and he was made to witness a military execution. He was detailed as a hospital steward, and gladly served in this life-saving capacity.

But he continued to refuse military service, and was finally tried by court-martial and sentenced to be shot, the day being set for his execution.

His case was laid before President Lincoln and Secretary of War Edwin M. Stanton by two members of the Society of Friends, Stephan A. Chase of Lynn and Charles R. Tucker of New Bedford. A stay of execution was granted.

Mr. Swift's health had been impaired by his experiences and he was paroled, finally receiving an honorable discharge from the army.



HENRY D. SWIFT

Peace and Social Concerns

Individuals in the West Falmouth Friends Meeting have tried to "live in that power that takes away the occasion of war", and to work for a just world.

Since the Meeting reopened year-round in the 1960's, Friends have been active as individuals in many community programs, such as school committees, housing authorities, conservation commissions, the family planning group and food pantries. They have lobbied state and federal legislators about capital punishment, arms control, war taxes, the military draft and military intervention, helping to bring these issues before the public. Individuals have kept silent public vigils and taken part in demonstrations protesting the Vietnam War and the arms race, and helped non-registrants during the Vietnam draft.

The Meeting as a whole, since 1980, has provided draft counseling to young people and their parents who are concerned about conscience and participation in war. Most recently the entire Meeting has been carefully considering our response in the light of our faith to the plight of Central American refugees who are fleeing to the United States for sanctuary.

The Peace and Social Concerns Committee prepares business to come before the regular meeting for business. It keeps in contact with the Friends Committee on National Legislation and the American Friends Service Committee and communicates their work to the rest of the Meeting. Education of the entire Meeting about particular issues is part of the committee's work. Any Friend may bring a concern about peace or social justice issues to the Peace and Social Concerns Committee or to the business meeting. In either case, the work necessary to gather information so that all Friends may be knowledgeable about the issue is usually done by the Peace and Social Concerns Committee.

In all Friends' efforts to effect social change, we try to heed William Penn's advice to Friends on the process to be used: "Let us see, then, what Love can do."

They Marched for Peace

Some of the efforts in support of the peace movement took West Falmouth Friends far beyond the borders of Falmouth, or of the Cape. In the spring of 1982 a group of Japanese Buddhist monks, part of what was known as the World Peace March, was walking through Cape Cod on the way to New York for the United Nations Second Special Session on World Disarmament. When the marching group stopped for a vigil at the Otis-Edwards Military Reservation, it was joined by Daryl Bergquist, of the staff of the New Alchemy Institute

and of this meeting.

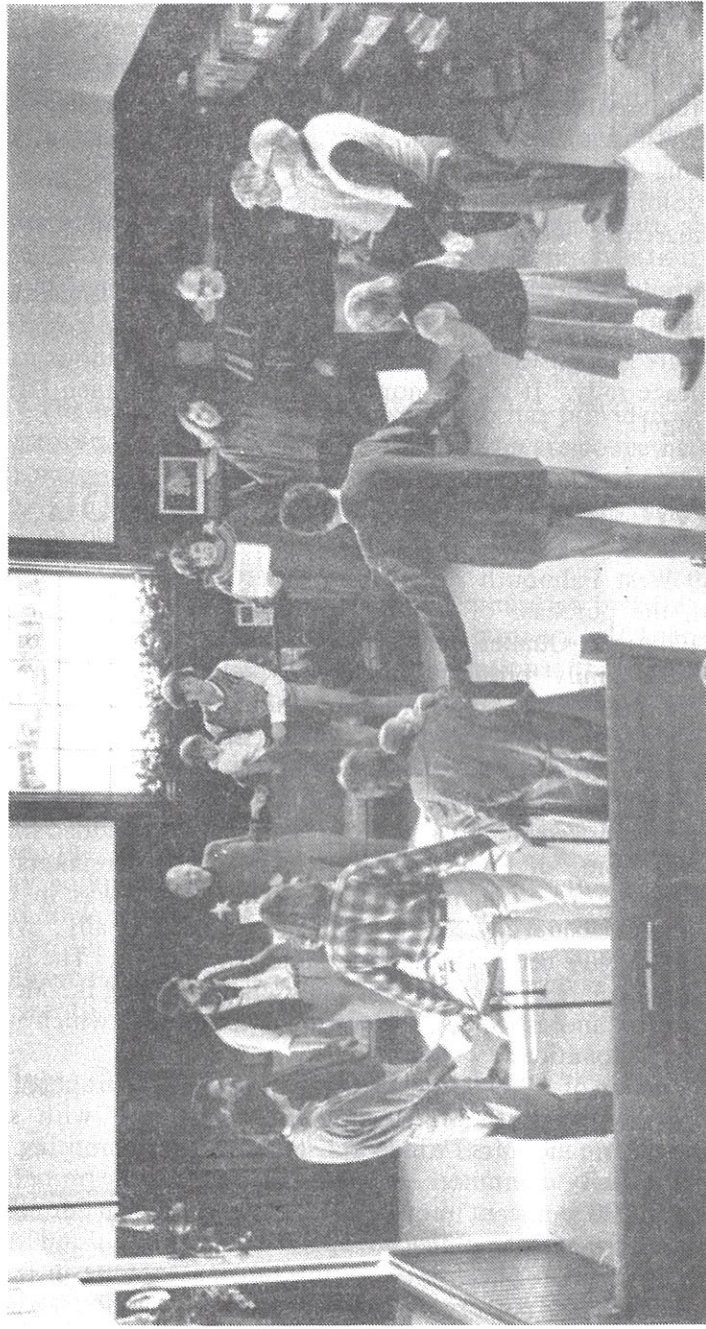
Welcomed and supported by peace-lovers on the way, the marchers made their way by foot to New York, sleeping in churches, meeting houses, tenements or mansions as arranged by their hosts, their progress heralded by drumming and chants. Nucleus of the march were the monks and nuns of the Nihonzan Myohoji Buddhist Order, joined by representatives of Native American, Christian and other traditions. All who could walk were welcomed on the march, staying as long as they could, to show their backing for nuclear disarmament, joining in carrying the banners. For the host organizations the marchers would speak and show slides and posters of Hiroshima.

On arrival at New York, the marchers joined those of four other delegations which had originated in other corners of the country. They took part in vigils in front of the United Nations, culminating in a huge peace rally. It was a month-long experience which Daryl will never forget.

The Meeting Acquires a House

In 1969 West Falmouth Friends embarked on a new outreach project with the purchase of a building set on 1.9 acres which became West Falmouth Quaker House. At the time it seemed appropriate that Swift family property directly abutting West Falmouth Meeting at the rear should come into the hands of this Meeting, both for uses the physical property could provide and for extension of the social and spiritual witness among Friends. The Quaker House building was originally a village fish market a bit north on Main Road which was moved in 1914 to its present place and added onto to become the home of Frank Roderick, one of the caretakers of Swift properties surrounding the Meetinghouse. This was in the heyday of Swift benevolences locally and internationally, with much Quaker activity centering in those adjoining homes. The land area was part of a larger property originally encompassing the Meetinghouse location and especially the north burial ground which was an earlier family donation.

In the summer of 1969 earlier expressed interest in property at the rear of West Falmouth Meetinghouse brought fruit with site purchase from Mr. and Mrs. Windsor Esten, who were retiring to Florida. A temporary committee set forth purposes for the property, arranged for a 100 per cent mortgage through Sandwich Monthly Meeting Overseers, made a financial operations proposal, and suggested priority program plans. All of this was an exercise in faith that the house would perform a useful outreach function locally and throughout the Yearly Meeting and yet not be an operating burden for local Friends.



A song in a circle comes before after-meeting refreshments.

The intervening 15 years has seen many variations in programming and use of the West Falmouth Quaker House. We have learned to live within the financial constraints of our heavy mortgage setup, but this has not limited us seriously in carrying forth a productive ministry. From the beginning we have shared the facility, especially in religious education, with the Unitarians. Retreats have been a central element, with individuals and groups attending from the whole eastern seaboard. We have had elder citizens, peace groups, ministry and Counsel gatherings, AA groups, soup kitchen staff and patrons, social concerns people and seminars, traveling Friends, super-involved Quaker professionals who needed to "get away", educational groups, community action boards, committees of the Yearly Meeting, emergency housing, garden projects, and above all a special setting for local Meeting discussions, dinners and social affairs.

We believe we can truly say that our West Falmouth Meeting has indeed grown measurably in its own spirit and in its witness to God's charge through this special property we were led to acquire.

A Visitor of 1879

(From a description of Falmouth as it looked to a summer visitor in 1879, published in The Cincinnati Daily Gazette on August 21, 1879, and reprinted in The Falmouth Enterprise in 1978.)

West Falmouth, August 13

Notwithstanding the tide of summer travel rushing through the villages of this old town of Falmouth, this summer solstice wave soon recedes and leaves scarcely a trace behind it. Sniff the air, it is still salt and wholesome. Look in the faces of the people and they are calm and unruffled. Doubtless much of this steadfastness and placidity is due to the large Quaker element here.

We went to a Quaker meeting the first Sunday morning we were here, of course somewhat drawn by curiosity, though this village offers no other service at this hour. The church, or meeting house as the Quakers and many other New Englanders would say, was small, and was not very well filled, though there were a large number of the elders seated on the benches facing the other worshipers. There were a number of summer boarders present, coming in nonchalantly and looking for what should transpire. The most worldly of these began to feel the influence of the place and the fidgety, curious feeling to give place to serious reflection. Not a word was spoken, and the stillness was painful to one not accustomed to this mode of worship. At last, apparently the oldest sister rose with these words, "What went ye out to see," etc. I doubt not she had studied the congregation and was administering her rebuke to their curiosity.

She was followed by a young brother from North Carolina, a fervent preacher who is on tour of visitation to the bodies of Friends in the North. From time to time he fell into a peculiar intonation, resembling the intoning in the service of the Church of England. It seems hardly to be a substitute for genuine song, but it may satisfy the desire of the more ardent souls, while it still cannot be styled conformity to the methods of other Christian bodies.

The Methodist Church here has no service in the morning, but it draws on the young people after the close of the Quaker meeting and holds its preaching service in the afternoon and evening, thus showing the good will and harmony which exist between the brethren.

A Letter from Maine

(Letter from Fairfield, Maine, written in 1846 by Elihu Bowerman, who was born 8th Month 24th, 1759, and died 5th Month 22d, 1854. From Teaticket, Elihu Bowerman moved to Maine in 1781, with his wife and two brothers, Harper and Zaccheus.)

12th Month 28th Day 1846

I am sum ways in my 90th year. I was brought up in Falmouth, County of Barnstable, State of Massachusetts. As to the happy situation of the people whare I lived before the War, we harmonized together, we lived together in love and friendship, sum what like Joseph's brethren, the lion and the lamb could then lay down together and nothing to harm or disturb their sweet repose, we could each one sit down under his own vine and fig tree, and none to disturb or make him afraid. O happy happy days never to be forgotten while memory lasts.

Another circumstance which occurs was the Lexington battle whare I believe the first English blood was shed that ever stained the ground of New England. O, offel to relate and much more so to experience the sollem effect that it had on the minds of the people. When the news first came to our town of Falmouth all seemed in a state of confusion, very little was done or said for the day except what was said about the Lexington battle, the people all appeared like moarners that were moarning for the life of sum near and dear relative. At this time I was about 19 years old, it made a very deep impression on my young mind which has never left the place of its residence, it at times comes fresh in mind and memory, as tho it had very recently taken place.

I remember a few things that took place about 85 years back, and how I could exstend on the subjects of the like kind which I well remembered took place between this and the American war, and whilst that war was going on. But my quivering hand and pheable mind compels me to stop.

This History is the work of

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