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**Rufus Jones**  
**MASTER QUAKER**

*Also by David Hinshaw*

**THE HOME FRONT**

**A MAN FROM KANSAS**

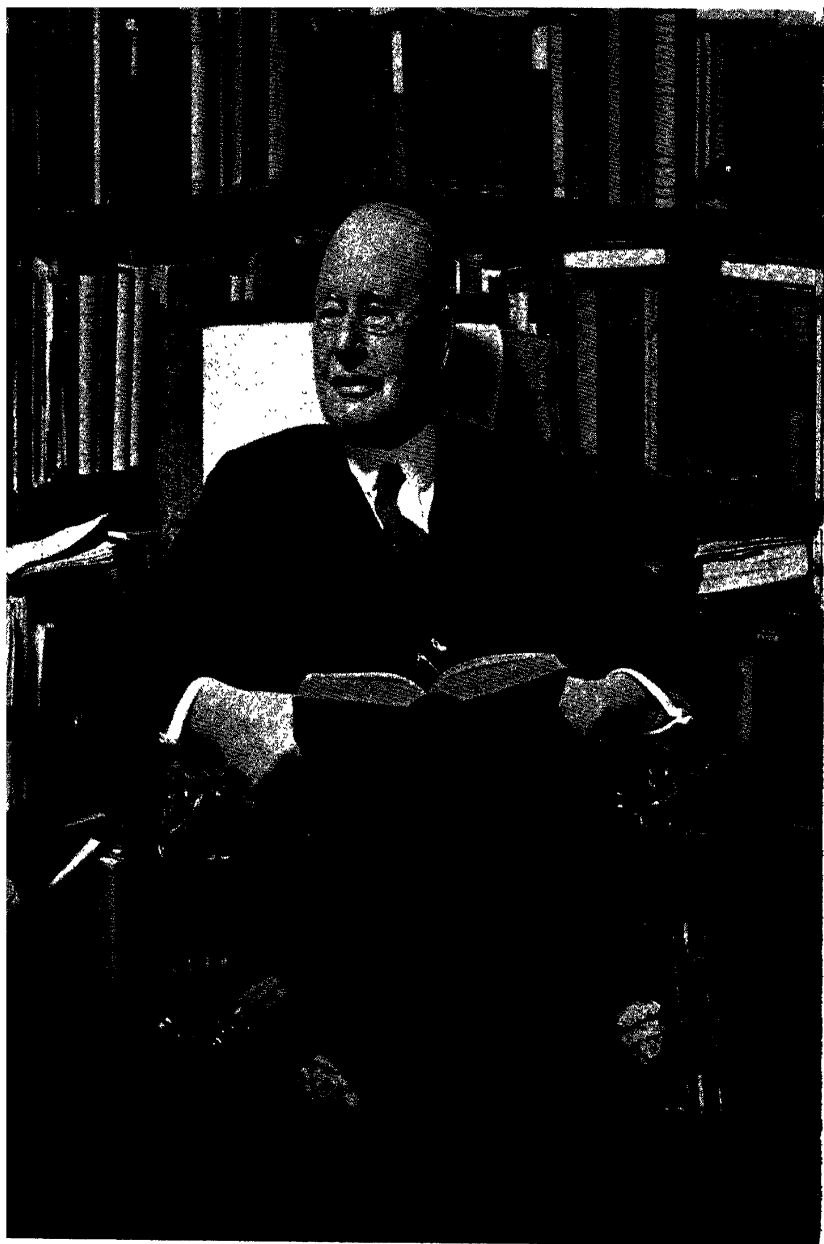
**AN EXPERIMENT IN FRIENDSHIP**

**TAKE UP THY BED AND WALK**

**SWEDEN: CHAMPION OF PEACE**

**HERBERT HOOVER: AMERICAN QUAKER**





Rufus Jones in his book-lined study at 2 College Circle, Haverford.

*Photograph by Tyler Fogg*

DAVID HINSHAW

# Rufus Jones

MASTER QUAKER



G. P. Putnam's Sons      New York

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## Acknowledgments

THE bibliography on pages 295-298 records the source material for this book other than that which came from more than forty years of close association with Rufus Jones and my lifetime of relationship with the Society of Friends. I owe a real debt to the authors of the articles, pamphlets, and books listed therein.

I am especially indebted to The Macmillan Company, which published thirty-one of the fifty-six books Rufus Jones wrote, for their generosity in permitting me to quote from so many of them.

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I acknowledge my debt to Amy L. Schaeffer, who helped in some of the research, to my daughter, Sarah Hinshaw Fraser, whose photographs of South China scenes, specially taken for this book, add so much to its attractiveness, and to the large number of Rufus Jones's friends who, either in letters about him or in interviews, have been most helpful.

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They performed this service because they loved him. Because they are Friends, and therefore well trained in speaking with candor and kindness, they made many important suggestions that help to

make this a more accurate and better rounded account of Rufus Jones's life and principles.

Whatever errors the book may contain about him, either of commission or omission, are mine.

DAVID HINSHAW

*Dunmow Farm*  
*West Chester*  
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## Prologue

**W**HEN I first met Rufus Jones and became his friend and follower nearly a half century ago, I was unable to understand how a man could be as good as he seemed to be.

As I now look back over the long years of hundreds of contacts with him in the classroom, at Friends or committee meetings, in his home or mine, I know beyond all doubt that he was a good man.

His story of triumphant goodness should serve as an antidote to the hate and cruelty that lingers in the hearts of so many men throughout the world.

The book falls short of what it should be because I am not a good enough man to do justice to the wholly good man that Rufus was. He was, moreover, a man of such depth and size, a spiritual Paul Bunyan, that it would be difficult for one volume to contain all that should be recorded about his words and works and good life.

The question also arises: What man is able to describe to another the awe and beauty of a glorious sunset? The most carefully chosen words fail to convey a picture of the swiftly changing wonders of soft, or bright colors, as the sunrays flash a gold band on the edge of a cloud, a silver fleece lining on this one, as it swiftly moves over the horizon on its divinely created and directed task of stimulating life, giving warmth and providing light to guide the steps of men on the other side of the world. There was something of the wonder, ineffable beauty and other worldness of the sunset in Rufus' spiritual qualities.

There was also his rugged intellectual strength. And who is able to describe the sense of everlasting to everlasting and the grandeur and beauty, the massive strength that the inspiring Grand Teton mountain peaks give? One feels as one bathes in this grandeur that

they could have been the last mountains God made, and when He did so He said: "Now I know how to make mountains."

Just as the beauty of a glorious sunset has something "out of this world," to use the phrase in its true meaning, so do the Grand Teton peaks. So it may have been when He made Rufus Jones. He knew how to make a good man, and great spiritual leader, and He made Rufus.

In and through the pages the reader will find that I have placed special emphasis on my belief that back of great and tender souls is high thinking and plain living, the lived ideals and the tender responses to kindly impulses, the exercised restraint and the generous spirit of helpfulness of generations of ancestors.

I hope, in recording my abiding, unqualified regard for him, that something of him as I saw and touched him, listened to and was inspired by him, and loved him may break through and give the reader a glimpse of the glory of God in a man and learn afresh how a modern saint is made.

D. H.

# Contents

	<i>Page</i>
PROLOGUE	vii
1. The Man, Rufus M. Jones	3
2. Origin of the Quaker Movement in England	9
3. Early Quakers in America	23
4. Later American Quaker Development	33
5. South China Jones History	41
6. Living in Unity	48
7. Rufus Jones Arrives—1863 Birth and the Formative Years	54
8. As the Twig Is Bent	63
9. The Incalculable Influence of a Good Man	69
10. Broadening Horizons	78
11. Rounding Out His Life in South China	89
12. College and Enlarged Horizons	99
13. No Turning Away from Teaching	114
14. A Leader Is Raised	125
15. Minister and Lecturer	135

16. In the Classroom and on the Campus	148
17. Fruitful Years	161
18. A Giver and Receiver of Friendship	174
19. "Pain for Friend"	180
20. The Friends Service Committee: An Adventure in Faith	194
21. American Friends Fellowship Council and The Wider Quaker Fellowship	203
22. An Interpreter and Exponent of Mystical Religion	210
23. Rufus Jones, Author	221
24. Retirement to Fruitful Work	232
25. Sunset at South China	241
26. Setting Out on the Great Trail	247
<b>EPILOGUE</b>	255
<b>APPENDIX</b>	257
<b>BIBLIOGRAPHY</b>	295
<b>INDEX</b>	299

# Illustrations

<i>Rufus Jones in His Study</i>	<i>Frontispiece</i>
	<i>Facing page</i>
<i>Rufus in 1885</i>	60
<i>The House in Which Rufus Was Born</i>	61
<i>South China, Maine</i>	61
<i>A Quaker Meeting for Worship in 1900</i>	76
<i>George Fox, William Penn, and Rufus Jones, the Great Quaker Triumvirate</i>	77
<i>Rufus Jones in 1908</i>	116
<i>Arch Street Meeting House, Philadelphia</i>	117
<i>Founders Hall, Haverford</i>	148
<i>Haverford College Students Entering Meeting House</i>	149
<i>Community Church in South China, Maine</i>	188
<i>At Colgate University</i>	189
<i>With Norwegian Ambassador Morgenstierne</i>	204
<i>Mary Hoxie Jones</i>	205
<i>Pendle Hill</i>	242
<i>Rufus Jones in 1933</i>	242
<i>Rufus and Elizabeth Jones in 1947</i>	243





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**Rufus Jones**  
**MASTER QUAKER**

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## The Man, Rufus M. Jones

ON June 16, 1948, Rufus M. Jones died quietly in his sleep, concluding a busy life.

He had been confined to his home since the previous March 21 when he had suffered a coronary occlusion from which he had made considerable recovery until April 16 on which date he suffered a second attack that seemed fatal. His eighty-five years of clean, wholesome living and his optimistic spirit, however, enabled him to overcome it.

The week before he died his bed was moved to the first floor of his home so that he might sit on the porch and watch cricket matches on the adjoining field or to visit briefly with old friends who dropped in.

During the morning of June 16, he dictated several letters, read proofs of his last book, and finished a speech he was scheduled to deliver within a few days at the New England Yearly Meeting of Friends, of which he was a lifelong member.<sup>1</sup> When he had finished these tasks he took a nap from which he did not awaken.

Welsh, Irish, English, and a thin strain of French blood flowed in his veins. Back of him in direct line were four colonial governors and other men and women of distinction; two centuries of devout Quaker ministers, who had experienced religion and found truth and beauty. Still further back in his lineage was the preacher John Rob-

<sup>1</sup>This address appears as Appendix A.

inson<sup>2</sup> who sent the Mayflower pilgrims from Leyden with the prayerful charge, "The Lord hath more truth yet to break forth out of his holy word. . . . I beseech you remember . . . that you be ready to receive whatever truth shall be made known to you from the written word of God."

His superior blood strain, with its mixture of national strains, his gentle home life in which love rather than restraints fixed the pattern of relationships and his wholesome, down-to-earth existence combined to give him understanding. And in turn this understanding gave his eyes a faraway look that seemed to penetrate the heart of things. From his Celtic strain he inherited a contagious, bubbling sense of humor which, when crossbred with Yankee wit, gave it a twangy flavor.

The life in his boyhood home was saturated with "the reality and the practice of love." Members of the family spoke to each other as "though love were ruling and guiding us." As a man he was unable to recall that his mother had ever once shouted at or scolded her children.

His boyhood home was an old-fashioned one, a life-building center "where *nurture* went on all the time." The boy caught his parents' simple faith and "soon had one of his own."

He learned in his boyhood to live and move in the epics of the Old Testament. Its dramatically thrilling accounts of the lives of David and Joseph, of Shadrach, Meshach, and Abednego and of Daniel and the other great moral heroes helped to shape his life and character. Their deeds, he has written, "were more a part of me than movie actors or baseball heroes ever can be to a modern youth."

His character was shaped by home life, and his tastes and outlook were given direction by the beautiful China lake with its changing beauty and the endless woods which teemed with bird life.

The Jones family home was a small farmhouse. It had neither electricity, running water, bathroom, nor central heating—today's requisites for comfortable living. Kerosene lamps, candles, and the fireplace furnished light at night, and wood stoves and the fireplace provided heat. Water for household purposes came from a nearby well. Such toys as he had were homemade.

Inheritance, clean living, and an active outdoor life gave him a

<sup>2</sup>Rufus M. Jones, *A Small Town Boy* (New York: The Macmillan Co., 1941), p. 18. See also Rufus M. Jones, *Eli and Sybil Jones* (Philadelphia: Porter & Coates, 1889), pp. 10-11.

fine, strong body. He was five feet eleven inches tall and straight as an Indian, large but not fat. He walked with a long swinging stride which never lost that touch of awkwardness that farm-bred boys acquire from walking on plowed grounds or dirt paths.

He learned, as all men learn who live close to nature, to be natural and genuine. The faith of his family made him cheerful. The annual demonstration of nature's bounty made him generous. His qualities of naturalness, genuineness, cheerfulness, and generosity made him a joy to all who knew him. Those who knew him or heard him speak were indelibly impressed with his character, sincerity, simplicity, and humility. His art in weaving pertinent anecdotes into his conversations or his addresses lightened his messages and gave them point.

One friend has written that "to meet him was to feel set up for the day because he always made one confident that the best was yet to come." What he did and said gave evidence of "the slowly fructifying product of a deep-lying faith in a loving and victorious God" and a confidence, as he has written, "that Love works, and works triumphantly at the Heart of Things." Dr. James Rowland Angell stated in a letter to the author that Rufus was one of the two men he had ever known who approached "so nearly in their lives the Spirit of Christ."

Neither the purity of his life nor his lofty spiritual purpose kept him from recognizing that men are as prone to wickedness as are sparks to fly upward. Knowing men and life, he shocked some good Friends in his early years by expressing the belief that the man who had yielded to temptation and had finally won his spiritual battle was a stronger, better man than the one who had never known sin. And he shocked some somnolent, good Quakers by saying that it was better for a man to be *good for something* than merely to be *good*.

His close friend and long-time colleague on the Friends Service Committee, Clarence E. Pickett, has written:

"Sometimes his lovely humor broke the tense moments in sober discussions; and now and again, and with equal naturalness, his voice lifted in prayer would have the same effect. He seemed to have contact with the flow of the eternal currents of reality; to pick them up out of the realm of the spirit and project them into the texture of life. At first sometimes his proposals seemed incredible and impossible, but I have never known anyone who lived to see as large a proportion of his dreams fulfilled."

His sound qualities of heart and mind combined with his leadership qualities enabled him to gain followers in each of the divergent Quaker groups. All of them, despite their wide differences in interpretation of Quaker principles, delighted to take him into their heart of hearts, to accept him as the great modern leader and exponent of Quakerism at its best. They did so because he sounded the depths of the gospel and thereby bound "both the inner reality and the outer truth into one harmonious and consistent whole."

He taught philosophy and psychology at Haverford College from 1893 to 1934 and was professor emeritus of the department from 1934 until he died. He was editor of the *Friends Review* and its successor, the *American Friend*, from 1893 to 1912. He visited and spoke at a great majority of Quaker meetings in the United States and England and he delivered one or more lectures at 106<sup>8</sup> colleges and universities in the United States, England, Germany, China, and South Africa. In addition he delivered scores of commencement addresses at schools and colleges. He served either as chairman or honorary chairman of the American Friends Service Committee from the time it was created in 1917 until his death, and he formed and headed the Wider Quaker Fellowship. As an interpreter, writer, and exponent of mystical religion, he gave new meaning to it and brought it into the stream of religious thinking in the English speaking world through his researches on the subject, which were largely recorded in the German language before he began his studies. He wrote fifty-six books and hundreds of magazine articles, editorials, and forewords to books by others. He was distinguished as a teacher, philosopher, minister, reuniter of Quaker groups, organizer and administrator, leader of men in spiritually based humanitarian works, prophet, seer, and a friend of everyone who knew him.

One of the most remarkable things about him was that he was able to do so well all of the many things that he did and, equally astonishing, that he never seemed hurried.

Only a man who was "an impenitent optimist," as he was called in the citation of the LL.D. degree, which his Alma Mater, Haverford College, bestowed upon him, and who possessed a cheerful, enthusiastic, friendly, helpful spirit could have driven ahead and eventually give Quakerism a new, unifying direction and the spiritual purpose of man a fresh interpretation and impetus.

<sup>8</sup> Appendix B lists the colleges and universities at which Rufus Jones delivered addresses.

He learned from his historical studies and writings that "the Quaker movement has never existed satisfactorily for itself alone, but has only come into its true significance when it has sought to contribute to the total civilization of which it is a part . . ." <sup>4</sup> He sought to correct this by bringing works to Quaker faith.

He possessed many noble qualities. Among them were two which he found in the bobolink of his youth—*radiance and enthusiasm*. These, combined with his appreciation as a boy of awesome woods and sunsets and his love of the clear stars of cold northern nights above his Maine farm home, all helped, as he has said, to give him an "appreciation of the beauty of human character—the supreme beauty our world has to offer." He found the reflection of his own character in others but never seemed to recognize it for what it was.

There was something Olympian about him. Those who knew him felt instinctively that his faith would enable him to meet any crisis in life. He emanated goodness, in his smile, in his conversations, and in the purposes and results of all of his multitude of undertakings. He possessed the simplicity of a child and its direct, uninhibited warmth and graciousness. Although he lived and had his being in lofty spiritual realms he never lost his perspective about the men and movements in the physical world about him. His strength as an organizer and administrator lay in his kindness and tact. His humility enabled him to serve in the ranks if need be and to "stand and wait" if that seemed best. But too much standing and waiting tended to make him restive.

Once when his friend, Dean Inge, "the gloomy Dean of St. Paul's," was his house guest, Rufus Jones saw that, following the English custom, his guest had left his shoes outside his bedroom door to be shined. Rufus Jones picked them up and worked on them till they shone. He repeated his shoeshine duties during the three days of the Dean's visit. Then, as the Dean was leaving, he handed a dollar to Dr. Jones saying, "I almost forgot the lad who has been doing such a wonderful job on my shoes. Give this to him, with my thanks." "I certainly will," Rufus replied with only his eyes smiling. "I know he'll be very grateful to you."

A visitor who had traveled far to see him at his summer home in South China, inquired at the village blacksmith shop for directions to Dr. Jones's home. The blacksmith hesitated a moment and replied

<sup>4</sup>D. Elton Trueblood, *The Message of Friends for Today*, pamphlet.

that he had never heard of any Dr. Jones around there. Then, as the visitor started away, the smith called and asked, "You cain't mean Rufus can you?"

He carried his youthful ideal of Quakerism and the good life over into his living, teaching, and ministry. His broadening horizons in boarding school, college, and in schoolteaching convinced him that doctrinal differences in many Quaker areas had been limiting the scope and restricting the strength of Quakerism.

Before he had reached his thirtieth year he had decided that his mission in life was to be that of trying to correct this unhappy condition. He did this by lifting the eyes of Quakers everywhere to the movement's highest common ideals, by proclaiming a faith and a spiritual purpose, by creating noble work for Quakers to do, and by living a life of purity in an imperfect world.

His appearance on the Quaker scene furnishes an excellent historical example of the meeting of a need of the times with the right leader as will be illustrated by a brief review of Quaker triumphs and troubles.

Quaker though he was to the core, his teachings and his life's work extended far beyond Quakerism and he became a zealous advocate of a way of life that replaces hate with kindness, suspicion with trust and fairness. He measured his service to his Creator with the yardstick of his service to his fellow man. He devoted himself to the task of gaining communicants for the invisible church in which a friendly way of life for all men takes precedence over sacraments, doctrinal concepts, and denominational devotion—"a Quaker candle who shed a universal light."

He was moreover the inspiration and the leader of the effort that had turned the century-long gaze of Quakerism from attempted inward ecclesiastical purity through disciplinary *don'ts* to the outward effort of perfection through spiritual and humanitarian service. His efforts to substitute a *do* religion for a *don't* one, aside from giving Quakerism of his generation a fresh purpose and new, meaningful force, served also to check the growth of divisions within the body that earlier had tended to make impotent this movement, which, as someone has written, has served for three hundred years as a "holding company for great ideas—tolerance, peace, Christian kindness to the enemy, economic and social justice and active recognition of the brotherhood of man." All good men and women hold similar beliefs and seek to advance them but, for whatever reasons, have not succeeded in putting them into "communal practice."



# Origin of the Quaker Movement in England

**G**EORGE FOX, the son of a weaver, started the Quaker movement in England in the late 1640s after he had discovered a living and personal relation to God during the period when Cromwell guarded the "liberty of prophesying" against presbyter and priest.

He and his followers in the early period called themselves "Children of Light" because they sought the "living experience of Christ as the Light available for all." The name Quaker was given them in derision. According to George Fox's *Journal*: "Justice Bennett was the first that called us Quakers because we did bid him tremble at the word of the Lord. This was in 1650." Robert Barclay in his *Apology* states that they were given the name "because of the trembling Friends sometimes experienced in their meetings."

As their beliefs crystallized they thought of themselves as "friends in truth" and friends of one another. They then adopted the name "Religious Society of Friends."

They secured through the discipline of group fellowship, which recognized the authority of group experience,<sup>1</sup> the necessary checks

<sup>1</sup> "Good as the fellowship is, the fellowship would have been a failure if the enterprise had ended there. Friends soon saw that the final justification of the fellowship was the creative way in which it led people into the service of their fellow men. A concern arises when the deep experience of the knowl-

on ideas and conduct which flowed from their emphasis, inner illumination and sense of urgency.

One Yearly Meeting recently defined the Society of Friends as "a religious body which, having never required of its members the acceptance of any formula or belief, holds that the basis of fellowship is an inward experience, and that the essentials of unity are the love of God and the love of man conceived and practiced in the spirit of Christ."

Others have defined the Society of Friends as a "holding company for a workable faith" in a troubled world, perhaps because its members place special emphasis upon man's spiritual purpose and have long sought to right ever-arising moral wrongs. The unique strength of the Quaker movement lies in the efforts of its adherents to make what they say and what they do agree. In the final analysis it is as individuals rather than as an organization that Quakers are effective. The movement's major contributions to society have been the importance it has placed upon the individual's conscience and leading and the sanction that it gives to the individual's concern by group endorsement.

The founders created the movement not as a new religious conception but instead as an integrator of ideas, aims, experiences, practices, and aspirations, the fruit of long spiritual preparation. Their aim was to bring the whole Christian Church back from error to truth.

In his study of spiritual reformers in the sixteenth and seventeenth centuries, Rufus Jones came upon clear evidence that the great mystic Jacob Boehme "was an organic part of a far-reaching and significant historical movement—a movement which consciously aimed . . . to carry the reformation to its legitimate terminus, the restoration of apostolic Christianity . . ." Dr. Jones stated that these spiritual reformers had broken with Protestant theology and had gone the whole way to a religion of inward life and power, "to a Christianity whose only authority should be its dynamic and spiritual authority." They sought, he wrote, to express religion realis-

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edge of God as revealed by Christ, and especially that knowledge which emerges in the minds of a genuine fellowship, leads those thus shaken to perform deeds of mercy to their neighbors wherever found. Thus the concern accomplishes the marriage of the inner and the outer; it joins, in miraculous fashion, the roots and the fruits of religion." D. Elton Trueblood, *A Radical Experiment*, William Penn Lecture (Philadelphia: *The Young Friends Movement*, 1947).

tically as a way of life. Their spiritual heirs, the Quakers, sought also to make what they do rather than what they say express their way of life. As a result they have long traveled with the barest amount of theological baggage.

The core of the Quaker belief is the Inner Light—that intuition of the presence of God which enables the individual to learn how to discover and realize what is evil for him and by avoiding it to bring himself into harmony with the universal spirit.

The ferment of religious thought during the upheaval of the Civil War in England in the Cromwellian period produced a multitude of "sects and schisms" as well as a host of people who claimed that they were inspired by God. These groups and leaders flourished because there were large numbers of earnest men and women known as "seekers" who found little or no satisfaction in the prevailing religions. The Quaker movement drew the greater part of its adherents from this group. George Fox seemed to them to be the "apostle" they were looking for because of his conviction that he had really *found* that for which they were seeking and because they believed that God had spoken to him as He spoke to the ancient prophets. "And as they came under Fox's influence, he led them into the same first hand experience that he himself enjoyed, so they found their leader and teacher was not Fox but Christ."<sup>2</sup>

"That," says Grubb, "is the real significance of the Quaker movement . . . a recovery of the root and spring of primitive Christianity; an intense consciousness of a direct and personal relation with God through Christ . . ."

The main difference between the position taken by Fox and his followers and that taken by the earnest, sincere Christian denominations of that time was that Fox and his group were prepared to trust the personal experience "of the Spirit's immediate presence and guidance to such an extent" that they were willing to base the whole Quaker policy upon it.

By doing so they swept away all outward safeguards such as an ordained ministry, sacraments, set forms of worship, and traditional creeds that had been created for the purpose of maintaining order and unity in the Church. Those opposed to the Quakers contended that without such safeguards there could be no protection against

<sup>2</sup> Edward Grubb, *What Is Quakerism?* (London: George Allen and Unwin, Ltd., 1949), p. 25.

on ideas and conduct which flowed from their emphasis, inner illumination and sense of urgency.

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<sup>2</sup> Edward Grubb, *What Is Quakerism?* (London: George Allen and Unwin, Ltd., 1949), p. 25.

anarchy and disintegration; hence they condemned the Quakers as "pestilent heretics."

When the Restoration brought back the persecution of dissent in 1660, the Quakers were also persecuted severely because they were averse to institutional religion with its priesthood, or dogma and sacraments. Stripes and imprisonment enabled them to win new followers by their display of patience and meekness under suffering.

According to Trevelyan the Quakers' protest "against the snobbery and man-worship of the time was invaluable, but sometimes it took very foolish forms."<sup>3</sup>

Fox called upon his followers, "Be patterns, be examples in all countries, places, islands, nations, wherever you come: that your carriage and life may preach among all sorts of people, and to them: that you will come to walk cheerfully over the world, answering that of God in everyone. . . ."

The best fears of Quaker opponents might have been realized had not the Children of Light insisted that there could be "no guidance of the spirit apart from a walking in the light."

The late Bishop Wescott has written that, "In spite of every infirmity and disproportion Fox was able to shape a character in those who followed him, which for independence, truthfulness, for vigor, for courage, for purity is unsurpassed in the records of Christian endeavor."<sup>4</sup>

<sup>3</sup> George Macaulay Trevelyan, *English Social History* (London: Longmans, Green and Company, 1942), pp. 226-27. He adds:

"The nature of early Quakerism in the lifetime of its founder (Fox died in 1691) was a popular revivalism, profuse in its shrill utterance, making converts by the thousands among the common folk. In the reigns of William and Anne, the Friends had become numerically one of the most powerful of the English sects. They settled down in the Eighteenth Century as a highly respectable and rather exclusive 'connection,' not seeking to proselytize any more, but possessing their own souls and guiding their own lives by a light that was indeed partly the 'inner light' in each man and woman, but was also a tradition and a set of spiritual rules of extraordinary potency, handed on from father to son and mother to daughter in the families of the Friends.

"The finer essence of George Fox's queer teaching, common to the excited revivalists who were his first disciples, and to the 'quiet' Friends of later times, was surely this—that Christian qualities matter much more than Christian dogmas. No Church or sect had ever made that its living rule before. To maintain the Christian quality in the world of business and of domestic life, and to maintain it without pretension of hypocrisy, was the great achievement of these extraordinary people. England may well be proud of having produced and perpetuated them . . ."

<sup>4</sup> Brooke Foss Wescott, *Social Aspects of Christianity* (New York: The Macmillan Company, 1900), p. 129.

As Grubb points out, the Quakers held, with all mystics, that "revelation and inspiration belong not to the past only but to the present; they kept their souls alert and expectant; they took the risk of trusting absolutely to the Spirit."

The Spirit, according to the Quaker concept, guides each individual with a light to the place where the Divine and human meet after the human conscience "has been gradually educated to a truer standard of right and wrong." John Woolman's Inner Light convinced him that slavery was wrong, although many Friends then held it to be right. But Woolman enabled them to see that it was wrong, that every individual regardless of color should be regarded as an end in himself, never as a means. Thus Woolman's Inner Light, reflecting the Light of God, helped educate the consciences of men on the question of slavery. Since the Quakers held that the Inward Light was the Light of Christ they were able to prevent abuse of guidance by those who felt that they could do what was right in their own eyes.

"Fox did not stand merely or chiefly for the general principle of the Inner Light; he bore witness to the Inner Light as expressed in clear moral judgment and in a developing moral experience."<sup>5</sup>

Some understanding of the Quaker conception of the power and guidance of the Inner Light, both individual and corporate, is necessary because of its appreciable part in molding Quaker character and shaping Quaker customs. It is reflected in their way of worship, ministry, disuse of outward sacraments, refusal to take judicial oaths, conviction that war is sinful, extreme dislike of oppression and injustice in human relations or in methods of church organization. The practices that mark Quakers may be found in each of these particulars, as well as in their belief in the direct and personal relation of every human soul to God and "of the need for absolute sincerity and reality if His Light is to shine unobscured."

Fox and his followers threw aside all human leadership and all set forms of church service and met together to worship in silence. They gave opportunity for every individual to offer words of prayer, testimony, or exhortation, provided the spirit led them. This continues to remain as the most distinctive and cherished "peculiarity" of present-day nonpastoral Quakers.

Fox believed that any Christian might minister to others if he was directly inspired by the Spirit. He believed that neither written

<sup>5</sup> Herbert G. Wood, *George Fox*, pp. 114-115.

sermons nor prayers read from a book were true ministry. So the early Quakers met to worship sometimes, as William Penn wrote, "Not formally to pray or preach . . . [but] waited together in silence, and as anything rose in anyone that they thought savoured of a Divine spring, so they sometimes spoke." <sup>6</sup>

Silence in Quaker worship was adopted as a means to the end that the worshipers offer "themselves to God in such true self-surrender that He can use them as He will." They believed that silence would facilitate the offering and remove the barriers that restrict divine liberty, and thereby be a positive affirmation that the presence of Christ among the worshipers was *real* enough to direct and to control their gatherings. They needed a silence that is free to be broken by words of divinely prompted prayer or vocal ministry. They desired a freedom of worship, left not to one minister or from a prepared liturgy, to present God and to speak to the spiritual needs of those who are present.

In his "Quaker Meeting," *Essays to Elia*, Charles Lamb, who loved silence deep as that "before the winds were made" and enjoyed at once "solitude and society" invited the reader to "retire with me into a Quakers' Meeting." Lamb, a non-Quaker, interprets and describes in a few paragraphs a fine understanding of the Quakers' silent form of worship.

"For a man to refrain even from good words, and to hold his peace," he writes, "it is commendable: but for a multitude, it is great mystery. . . . I have seen the reeling sea-ruffian, who had wandered into your receptacle with the avowed intention of disturbing your quiet, from the very spirit of the place receive in a moment a new heart, and presently sit among ye a lamb amidst lambs. . . . More frequently the meeting is broken up without a word having been spoken. But the mind has been fed. You go away with a sermon not made with hands. You have been in the milder caverns of Trophonius; or as in some den, where the fiercest and savagest of all wild creatures, the TONGUE, that unruly member, has strangely lain, tied captive. You have bathed with stillness. O when the spirit is sore fretted, even tired to sickness of the janglings and nonsense-noises of the world, what a balm and solace it is to go and seat yourself for a quiet half-hour upon some undisputed corner of a bench, among the gentle Quakers."

In his "Imperfect Sympathies" essay Lamb testified that he loves

<sup>6</sup> Preface to Fox's *Journal* (Bicentenary edition) p. xxv.



Quaker ways and worship and venerates Quaker principles. He stated that it does him good for the rest of the day, "When I meet any of their people in my path . . ." but, he says, "I cannot like the Quakers (as Desdemona would say) 'to live with them.' I am all over sophisticated—with humors, fancies craving hourly sympathy. I must have books, pictures, theatres, chit-chat, scandal, jokes, ambiguities and a thousand whim-whams which their simpler taste can do without."

"In their very manner of worship," Percy Dearmer, an Anglican clergyman, wrote "the Quakers forestalled the discoveries of the new psychology. And that silent concentration of theirs exactly discovered and met the central weakness of Protestantism, which is still with us—the sacerdotalism that has led men to think that the rays of God's light can only reach the human heart through the distorted medium of a human preacher."<sup>7</sup>

Their reasons for the absence of music in nonpastoral Quaker meetings are: first, the early Quakers feared unreality if the worshipers expressed the solemn words of Christian experience without the thought necessary to make them their own; and, second, that considerable preparation is required before singing can be well done. This, they held, carried the danger of making it a performance; hence they put singing on the same footing with preaching or vocal prayer, and therefore left it open to the members to respond to the promptings of the spirit.

The Quakers based their belief in divine guidance in their ministry upon their conviction that preaching calls for a higher kind of guidance than lecturing, which seeks to develop and inform the mind, that the purpose of preaching should be that of feeding the mind and converting the soul.

It was inevitable that their conception of a minister's part in meetings for worship should bring them into sharp conflict with the authorities of the established church as well as with those of other large denominations. When they refused to pay tithes they were imprisoned and fined.<sup>8</sup> When, as a question of conscience, they

<sup>7</sup> Rev. Percy Dearmer, *The Fellowship of Silence*, edited by Cyril Hephner (London: The Macmillan Company, 1917), p. 175.

<sup>8</sup> The Quaker refusal to pay church tithes defied the law of the land and because of their overmastering sense of loyalty to a higher authority they continued to bear "testimony against the anti-Christian yoke of bondage—a yoke directly contrary to the liberty wherewith Christ had made us free."

Because neither imprisonment, confiscation of their property, fines, nor

refused to pay the fines assessed against them, they were kept indefinitely in the jails of England which at that time were indescribably horrible. Government officials came to many of their meetings for worship and attempted to create riots.

Official persecutions forced Quakers to provide for their distressed members and their families. Zealots that they were they provided also for the publication of tracts that presented truth as they interpreted it. Having no regular places of worship, they had to secure places for meetings. These needs compelled them to form some kind of church organization.

The earliest Monthly Meeting was established at Swarthmore in the north of England in 1653. A second one was formed at Durham the following year. The special purpose of the Swarthmore meeting was stated to have been the care of the poor and "to see that all walked according to the Truth."

Previous to 1660 several General Meetings of Friends were called mainly for the purpose of spiritual fellowship and the proclamation of the word. Collections for the poor were usually made as well as for "the service of Truth." Some of these meetings prepared and sent letters of advice and encouragement to Friends elsewhere. Two such General Meetings were held in 1658. The minutes of one of these meetings contain the first mention of "overseers," officers who had charge of administering funds. The first session of the London Yearly Meeting was held in London in 1660.

It was during his long imprisonment in 1665-6 that George Fox first felt the urgent need of organizing the meetings. In the years following he traveled over England recommending to Friends "the setting up of Quarterly Meetings [composed of two or more Monthly Meetings] and Monthly Meetings in all counties for looking after the poor, to take care of orderly proceedings in marriages and other matters relating to the Church of Christ."

Fox's ideal for the Society he was organizing "was that of a complete democratic theocracy." Every living adult member was given

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cruel physical punishment were able to move them from this position they were able to advance and gain adherence to the principle of freedom of worship for all people everywhere. The total amount of fines and distrains the English Government levied on Friends for their refusal to pay church tithes between 1730 and 1830 was £767,619. This large sum, however, represented only a small portion of the price Quakers have paid to help establish the principle that every man is entitled to worship God in the manner he prefers.

an equal voice in arriving at decisions so long as all was done under divine leading and life. The Monthly Meeting rather than a congregation, because many of the local meetings were small and weak, was made the unit of control. These local groups were given autonomy, subject to certain control from the larger Quarterly Meeting groups which in turn were under the Yearly Meeting. It became the legislative body with power to state the Society's principles and, when necessary, to alter the discipline. Each Monthly Meeting had unfettered power to admit new members, to care for its own poor, or even to admonish or to expel disorderly members, the last power being subject to the right of appeal to higher meetings.

The business meetings were presided over by a "clerk" who combined the functions of a chairman and a secretary. His duty was to prepare and direct the business of the meeting and to keep the minutes. All business meetings were begun with a devotional pause. After a proposal had been made and discussed the clerk read a minute that embodied what he believed to be "the sense of the meeting." The factors he employed in reaching his decision were the weight of the arguments used, the experience and the previously demonstrated sound judgment of the speakers. No vote was taken by the early Friends nor has one ever been taken in nonpastoral Friends' meetings. When and if general approval did not seem forthcoming the question was passed on for further consideration in the future because of the Quaker principle of going forward in unity.

The newly formed organization sought to impress its ideals of Christian living upon its members with "general advices" and the Queries,<sup>9</sup> which are read at least once each year in Monthly Meetings.

The principal officers of the new Society were overseers and elders, who were appointed by Monthly Meetings. The overseers' duties were largely pastoral in character while those of the elders were more concerned with the spiritual life of the meeting and with giving advice or help to members who spoke in meetings for worship or with giving loving admonition to those who might trouble the meetings with unhelpful utterances.

Fox and his followers created no office of minister, but they provided that, when a Friend spoke often and acceptably, a proposal would be made in the Monthly Meeting that his (or her) gift in the ministry should be formally recognized after which the individual

\* See Appendix C for present-day Queries.

became a "recorded minister." (This was the procedure by which Rufus Jones was made, or "recorded," a minister by his home meeting in Maine in 1890.) This recognition conveyed no privilege except that of attending certain meetings.

The Quakers had no clearly defined membership at first. Anyone who attended their meetings and appeared to be "convinced" was regarded as a Friend. In time, however, as the organization grew (especially after the Toleration Act of 1689), and also because of Friends' efforts to relieve the wants of their own poor so that they might not become a public charge, and because of the receipt of gifts and legacies, it became necessary to define exactly who had a right to share in such benefits. Out of these needs grew the practice of keeping an exact list of the members of each Monthly Meeting. They did so by following the apostolic principle that children share the religious status of their parents, and adopted the "birthright" membership custom. They provided also that frequent attenders at Quaker meetings for worship who desired to become members might open the way for consideration by addressing a letter of application to the clerk of the Monthly Meeting. Following receipt of this the applicant was interviewed by a small committee, and if its report was satisfactory, the applicant was admitted to membership at the next meeting. With slight variations this procedure is still followed in Quaker meetings.

It was natural that a group of people who sought to live as well as to profess the principles Christ taught should object to war, oppose the taking of oaths in courts of justice, use plain speech when form and ceremony with court speech sought to place one individual above another, call the days of the week and the months of the year by their numbers instead of by their "heathen" names (First day for Sunday, First month for January, etc.). This latter usage has largely been discarded. Plainness of dress, which gave evidence of humility, also seemed necessary to them. They longed to get behind conventions and formalities and to penetrate to reality and ultimate value.

The earnest, early Quakers, who had a passionate longing for inward sincerity and reality and an alert feeling of equal worth of all men in divine sight, refused to make distinctions in their speech to superiors or inferiors and used "thee" and "thou" to all alike. This conviction led them to keep their hats on even in the presence

of judges and magistrates on the ground that the honor of removal of the hat should be reserved for God alone.

At first the early Quakers had no uniformity of costume except that they strove to clothe themselves with plainness and simplicity although early women Friends clung to bright colors for some years. Their objection to following the changing fashions of the world led them to retain a dress the plainness of which began to approach uniformity and in time to degenerate into a new formalism. They held, however, that simplicity and beauty could go together—just as ostentation and ugliness may—and holding that belief they sought for what they believed to be “true values” in a world with many false values.

Their ideal of simplicity caused them to avoid spending money on things they could not afford, and therefore they ruled out many of the customary forms of recreation such as dancing and the theater. They were also influenced in this by their ideals which involved a great deal of Puritan strictness.

Because the early Quaker wanted transparency and reality for his life, he required more than inward purity. This desire made him strive to do to others as he would have others do unto him in his business affairs. In this effort Quakers in business set fixed prices on their goods. At first they lost some customers but later, as Quaker integrity came to be recognized, they prospered greatly—as all men still do who are honest from principle. They set out to make the world their friends.

During its first century of existence the Quaker movement was dynamic and militant. It carried its message to the world. The deep faith and zealous spiritual purpose of the early Quakers combined with their courage in the face of persecution gave the movement direction and strength. Persecution also made martyrs of the early Quakers, and martyrdom always pays splendid dividends when the cause is worthy. In their case it gave them many new members and it increased the steadfastness in faith of those who already followed its banner.

The “testimony” that brought the early Quakers great suffering concerned their refusal to take oaths in courts of justice. Their position rested on the emphatic demand Christ made in the Sermon on the Mount, “Swear not at all.” They held further that the reason an oath is required in a court of justice is that its terrors are necessary for a person who otherwise will not speak the truth. This, they

insisted, indicated a low standard of truthfulness. Because they were truthful, sincere men, who felt that they could not disobey Christ's command, they stubbornly refused to conform to a custom that implied doubt of a man's truthfulness and that in addition helped to establish a double standard of honesty. Following the Toleration Act of 1689 Friends in England were permitted to "affirm" instead of taking an oath. Careful research shows no one either in England or the United States ever has been convicted of making a false affirmation.

After the founding fathers died tolerance in worship caught up with the Quakers and persecution ceased. The world at large also began to adopt some of the major measures Friends had advocated. When these things happened the Quakers lost some of their earlier zeal and the movement lost much of its earlier momentum. In time it began to flounder and continued to do so during the second half century of its existence. Its members made a fetish of established customs and clung tenaciously to them on the apparent assumption that by so doing they would be made good Quakers for the glory of God.

The principle on which rests the generations-old Quaker "testimony" against war was stated in "A declaration from the harmless and innocent people of God, called Quakers,"<sup>10</sup> which was presented to King Charles II on November 11, 1660, 257 years to the day before World War I Armistice Day.

"We utterly deny all outward wars and strife, and fightings with outward weapons, for any end or under any pretense whatsoever; this is our testimony to the whole world . . . the Spirit of Christ, by which we are guided, is not changeable so as once to command us from a thing as evil, and again to move unto it; and we certainly know, and testify to the world, that the Spirit of Christ which leads us into all truth, will never move us to fight and war against any man with outward weapons, neither for the Kingdom of Christ nor for the Kingdoms of the world."

The emergence of the Quaker conviction of the unchristian character of war was "the natural outcome of their mystical and experimental Christianity," a direct and inevitable result of their belief in the Inward Light which was the light in their souls of the *living* Christ.

The fourteenth-century mystics, the humanists in succeeding

<sup>10</sup> George Fox's *Journal*, pp. 494-499.

centuries with their ethical aspirations, and the Waldensians with their moral strivings made up the streams that joined to help make Quakerism. Each of these groups placed the central emphasis of its belief on the "sacredness of human life." It was natural, therefore, that their spiritual heirs, the Quakers, would make the peace testimony an inherent and indissoluble part of their belief and way of life. The Quaker testimony against war was sharpened and strengthened under attack. The Quaker belief that there "is that of God in every individual"—the hard central core of Quakerism—caused them to hold the personality of man to be sacred. Thus their belief in world brotherhood, their literal acceptance of the truth that "the work of righteousness shall be peace" and of the inspiration of the life, teachings, and death of Jesus with its conclusive implication of the power of Christian love to overcome evil with good have enabled them to cling to and advocate their peace testimony.

Next to their peace testimony Quakers are perhaps best known for their humanitarian works. Endeavoring as the early Quakers did to live lives that were in conformity with the spirit and teachings of Christ, they sought to remove the causes of distress and suffering. By doing so they transformed charity into philanthropy, and thereby sought to elevate human life on a larger scale to deal with individual hardships. Their humanitarian work also was a direct consequence of their belief that the "seed" of God was in all men. Penn founded the colony of Pennsylvania on liberty, justice, and faith—one of the world's finest expressions of philanthropy. John Bellers,<sup>11</sup> a friend of Penn, first pointed the way for Quaker humanitarian service when in 1695 he prepared for Parliament his famous "Proposals for Raising a College of Industry of all Useful Trades and Husbandry, with Profit for the Rich, A Plentiful Living for the Poor and a Good Education for Youth." His proposals led to the establishment, in 1697, by the London Yearly Meeting, of a school in Clerkenwell, one of the first, if not *the* first, manual training school ever established.

Holding absolute faith in the constructive power of love as they did the early Friends sought to reorganize the social order by love but neglected to work out any scientific method for implementing their social and economic principles. They relied instead upon the central truths of the New Testament as made clear to them in

<sup>11</sup> Karl Marx in *Capital* described Bellers as "A veritable phenomenon in the history of political economy."

their own interior discoveries of the present Christ. They swung their course away from the existing compromising theory of life by following these convictions and set out to determine the result when and if these gospel truths could be placed in operation.

Penn's and Archdale's (Governor of North Carolina) just treatment of the Indians, the Quaker slavery record, their continuing social work, and their penal work are all in the same pattern. It was true also of their pioneering activities in the care of the insane who, until Quaker William Tuke founded the Retreat at York, England in 1792, had been regarded with wonder and horror and treated with terrible cruelty. Their humanitarian work was colored and influenced by their moral purpose.

The central interest and purpose of the early Quakers was that of following what they believed to be the right course. This rather than any quick results they might obtain was what tipped their scales. They felt rather than reasoned what was right. When they became convinced which course was right and which one was wrong they moved forward and entertained no fears. Thus *right* rather than *reason* largely determined their position on moral questions. They did not exclude common sense and reason but did not permit them to tip the scales against *right*.

Cradled as it had been in the individualism of the Spirit that "finds its own way under some sense of direct guidance from God," early Quakerism created a pattern that naturally and inevitably would have produced a large number of freewheeling, opinionated individuals had they not been checked, guided, and tempered by divine guidance and group fellowship.

Wrong as they may have been proved to be on many questions and issues, exasperating as they may at times be to many non-Quakers, later Quakers nevertheless continue to follow the pattern created for them by the founders of the movement. They continue ready to differ with others on many moral issues because they confidently hold the assurance that they humbly and prayerfully seek for light and, to the best of their ability, use the light they find in an effort to learn more of the will of God.



## Early Quakers in America

THE first Quakers to come to America were two women, Mary Fisher and Jane Austin, who came under the compulsion of their belief that they were apostolic messengers under divine direction. When they landed at Boston in 1656 the Massachusetts Bay Colony authorities ordered them kept on ship-board, while their luggage was searched for "corrupt, heretical, and blasphemous doctrines." Their Quaker tracts were burned by the common hangman in the Boston market place.

The Bay Colony officials committed the women to prison for five weeks on the charge that they were Quakers despite the absence of any law that made being a Quaker a punishable offense. Jailers closely boarded the prisoners' windows to prevent their speaking to anyone. As a final indignity they stripped the women "stark naked" and searched them for witchcraft "tokens." In the end the two women were shipped back to Barbadoes from which they had come.

Colonial officials gave no satisfactory answer to the question later asked: "Why was it that the coming of two women so shook ye, as if a formidable army had invaded your borders?"<sup>1</sup>

The authorities quickly repaired their ordinance breaches by adding specific enactments against the terrible Quakers, their "horrid opinions," their "diabolical doctrines," their dangerous leaven of "mutiny, sedition, and rebellion," and their *subtle* designs "to overthrow the order established in the church and commonwealth."

<sup>1</sup> George Bishop, *New England Judged*, (London: T. Sowle, 1703), p. 7.

One might be startled if one compared the similarity of conditions by changing the date from 1656 to 1950 and shifting the scene from our land to those behind today's Iron Curtain and shifting the search from religious literature to that which deals with social, political, and economic subjects:

One conclusion such a comparison brings is that if it has been possible for the people of one country to move from extreme religious intolerance to reasonable tolerance, the area of man's most profound and tenacious beliefs, it may also be possible, in God's good time, for universal mankind to move from the point of extreme intolerance of social, economic, and political beliefs to one of reasonable tolerance in another three centuries.

Massachusetts Bay Colony officials continued to indicate for nearly a century that they wanted no Quakers under any circumstances. Connecticut displayed similar feelings. In many communities they confiscated Quakers' property, jailed them, and whipped them from town to town at the end of an oxcart, and persecuted them in the most approved fashions of the day. In a final effort to outdo themselves the Puritans hanged four Quakers on Boston Common.

The early Dutch settlers in New York persecuted the Quakers, and Episcopal Virginia at first went almost to Massachusetts' extremes.

Because the early Quakers submitted to their persecutions with Christian humility and courage they were enabled to make a major contribution to the principle of freedom of worship in the new world. As time passed even the most cruel of the colonial authorities lost their enthusiasm for persecuting a gentle people of simple faith.

For their part the Quakers demonstrated that they were friends of liberty, and they advanced and strengthened the principles of freedom in several ways. One was by suffering for conscience's sake which they were willing to do because it called for a form of resistance that did not involve killing others. Another way by which they strengthened the principles of freedom was through William Penn's action of granting full religious liberty to all Pennsylvania settlers, then a comparatively new concept.

Penn carried his complete faith in the rightness of religious freedom over into the field of civil liberty. "We put the power in the people," he said, "and stuck to it in the face of predicted confusion and anarchy."

Some early evidence of the effectiveness of the principle that man prospers best when the soul is free was furnished in a speech delivered in 1739 by non-Quaker Andrew Hamilton, then a member and long-time speaker of the Pennsylvania Assembly, in which he stated that the previous years of unprecedented prosperity in the province came "neither from the fertility of its soil or the great rivers or other natural advantages but that the growth in population, wealth and trade is principally and almost wholly owing to the excellency of our Constitution under which we enjoy a greater share both of civil and religious liberty than any of our neighbors."

Busy as were Pennsylvania Friends in building homes and clearing the wilderness for farms they were not too busy to be concerned about moral wrongs. This is demonstrated by the action which the Germantown Monthly Meeting took against human slavery in 1688. The meeting in that year adopted a minute, the first formal group protest ever made against slavery, and sent it to the Philadelphia Yearly Meeting. The minute declared:

"There is a liberty of conscience here which is right and reasonable, and there ought to be likewise liberty of the body, except for evildoers, which is another case. But to bring men hither, or to rob and sell them against their will, we stand against."

The Yearly Meeting deferred action, but the seed was sown. Probing deeper into their consciences and feeling their way as they went, the Quakers experienced a feeling against the purchase of slaves. In 1730, Philadelphia Yearly Meeting responded to the growing Quaker uneasiness on this subject voiced by the Chester Monthly Meeting. Its minute stated that "Friends ought to be very cautious of making any such purchases for the future." The Yearly Meeting advised Monthly Meetings to admonish and caution offenders in this matter and thereby made the minute more than a mere verbal warning.

It was not, however, until sensitive and tender John Woolman got under the burden of the slavery issue that colonial Friends became clear in their minds on the subject. The methods by which the Quakers finally decided their position on slavery furnishes an excellent illustration of how they reach their conclusions. In this instance, as in many others, Friends generally were slow to accept new concepts. Always, however, on important issues, leaders such as John Woolman in the slavery issue, and Rufus Jones in our century on

many issues, surged far ahead of the body of Friends and set themselves to the task of bringing the body along.

John Woolman's pure soul and his passionate earnestness coupled with his persistent labors clarified Friends' thinking and consciences to the point where they decided that ownership of slaves on any terms was inconsistent with Christian ethics. He carried his message to Friends all along the eastern seaboard, north and south, but it was not until his second tour of visits to Quaker areas that tangible results came from his efforts. Following his stirring appeal to the Philadelphia Yearly Meeting in 1758, that body appointed a committee to visit Friends and induce them to free their slaves. By 1780 no Quaker in Pennsylvania held slaves.

By the end of the eighteenth century Friends in America were entirely free of slaveholding and had begun to extend their testimony against slavery beyond their own membership to a larger sphere. They presented petitions to the state legislatures in the 1780s that asked for laws to abolish slavery. Southern conditions prompted them to advocate the adoption of laws that would facilitate the manumission of slaves. They successfully accomplished this in Virginia but the conditions for emancipation remained prohibitive in North Carolina. Slaveholding Friends overcame this obstacle by assigning their slaves to the North Carolina Yearly Meeting. The Yearly Meeting did not acquire title to many slaves since slaveholding by Friends in that province was nominal. The meeting committee in charge of this service helped to get the Negroes assigned to it to free jurisdictions when possible.

Many Friends engaged in general antislavery work during the final period of their growth in spiritual grace about the evil of human slavery. There occasionally was a somewhat sharp difference of opinion between active workers for abolition and more conservative Friends during the first period of the abolition movement.

The iniquity of slavery created new and serious problems for those Quakers who lived in Virginia and the Carolinas. They freed their slaves and then sought to leave the section where slavery existed for the northwest territory where slavery was prohibited by charter.

Joseph Drew, a minister who belonged to the Trent River Monthly Meeting in North Carolina, was the first Quaker leader to point the way for this dramatic movement in which thousands of

Quaker families in the South eventually participated. He returned home in 1799 from an exploratory trip to Ohio and solemnly told his fellow Quakers, "I see the seed of God sown in abundance, extending far northwestward."

The numbers of Friends who joined in this migration that soon began to Ohio, Indiana, and Illinois, and the hardships they encountered are paralleled in American history only by the migration of the Mormons to Utah. Some estimates indicate that nearly 18,000 Friends left the Southern states for the Northwest territory during the fifty years that followed the beginning of a migration so great that many Quaker communities in Georgia and South Carolina entirely disappeared as did some in North Carolina. Nineteen monthly meetings in these three states were "laid down," that is, passed out of existence. Some North Carolina meetings, though greatly diminished, had enough vitality to survive. Many entire meetings transferred their membership to newly formed Western meetings.

The migration followed certain routes. Carolinians favored the Kanawha Road and the Kentucky Road (through Cumberland Gap). The first ones went on horseback; later travelers made the long hard trip in two-horse wagons and two-wheeled carts covered with muslin or linen. The horses were hitched with husk collars and rawhide traces. The travelers were frequently followed by runaway Negroes to the free land north of the Ohio River where many large Quaker communities were established.

The turning point in American Quakerism had come, however, nearly a half century before the migration to the Northwest started. It came when in 1756 Friends began to withdraw from public office in Pennsylvania. They did so because, as members of the provincial legislature, they refused to approve appropriations for support of the British Government's wars with the French and Indians.

Their refusal prompted colonial British Government officials to ask English Quaker leaders "to use their influence to have Pennsylvania legislators who were Friends to withdraw from the house." Following the colonial office request, "a delegation from London Yearly Meeting was sent over to enforce by urgent representation this course of action. . . . Thus ended in 1756 the Quaker regime. They could not carry on a state of war. . . . Their Yearly Meeting

... fully endorsed the London Friends and asked all its members to keep out of compromising offices. Committees of the monthly meetings labored incessantly to bring this about.”<sup>2</sup>

Isaac Sharpless, President of Haverford College 1887-1917, an authority on Quaker history, has described the process by which this change in Quaker political policy was brought about. Following the arrival in America of the London Yearly Meeting's representatives and their presentation of that meeting's concern, “a large and influential committee” of the Philadelphia Yearly Meeting sent a report to it that *warned* “against allowing” the “examples and injunctions of some members of our Society who are employed in offices and stations in our civil government . . .” It also recommended that the Yearly Meeting should “advise and caution against any Friends accepting of or continuing in offices or stations whereby they are subjected to the necessity of enjoining or enforcing the compliance of their brethren or others with any act which they may conscientiously scruple to perform. . . . The meeting adopted the report and issued a minute largely in its language.”<sup>3</sup>

When the Philadelphia Yearly Meeting counseled its members not to hold public office it ushered in a period in which the political Quaker's influence in the Society moved toward the vanishing point while that of the ecclesiastical Quaker's began to dominate the life of the Society.

The withdrawal from the public arena by the then largest and strongest unit of the Society, the Philadelphia Yearly Meeting, however, was not so much an act in and of itself, opening the way for a decline in its influence and usefulness, as it was a manifestation of a weakening of the Society's fiber.

This change in Quaker outlook, purpose, and method is understandable in part because of the tendency of man to weary of well-doing, in part by the fact that Quakers had won or were winning most of their contests of principle, and in part because they lost their way in a period of swift social, political, and economic change. As they withdrew more and more to their communities, meetings, and membership, they lost touch with the restlessness of men's minds in a period that was soon to produce Emersons, Carlyles, and other

<sup>2</sup> Isaac Sharpless, *The Quakers in American Colonies* (New York: The Macmillan Company, 1911), pp. 492-93.

<sup>3</sup> Isaac Sharpless, *A History of Quaker Government in Pennsylvania* (Philadelphia: T. S. Leach and Company, 1900), Vol. I, pp. 261-62.

leaders who caught glimpses of and interpreted new intellectual and spiritual horizons.

In all probability few if any Friends suspected that their 1756 advice to members to withdraw from participation in government was more than temporary in nature. Although they did so there is evidence that the Quaker influence continued to exert itself in politics for some time. John Adams, who attended the meetings of the First Continental Congress in Philadelphia, found it to be almost too strong to be resisted. It would be difficult to determine how greatly Quaker principles and practices influenced people's thinking and actions in the early days of the republic as they were wafted through the air and served as pollen to fertilize the thinking of the settlers of the new world. The waning of their influence was gradual for the same reason, perhaps, that the grandeur of great deeds and of sunsets continues long after the deeds were performed; long after the sun has set and even when the heroes become only names and the sunset's afterglow has faded some of it lives in the record and kindles the spirit of man.

Other causes, however, helped to bring about a shift of forces within the Society. Some of these were: Its leaders at the period lacked insight into the historical development of their religious movement. Still another one was Quaker differences of opinion about the Revolutionary War. These caused the Society to lose considerable strength through withdrawal from it of war Quakers or loss of interest by others. Because the war Quaker group contained a great deal of the brains and ability of the movement in the pre-Revolutionary period their loss to the Society was a heavy one. The Quakers also suffered from the clash of static ideas with those that had been generated in the swift moving progress of the young nation.

The Quaker leaders, who were confused by the rapid and sweeping changes that were occurring on every side, tried to discover a safe haven. The result was that they arrested the progress of their religious movement at the identical time when the dynamic forces of social, economic, and political progress had broken clear from the fetters that had kept them in bondage for centuries. These new stirrings of social aspiration touched Quakers as well as non-Quakers alike. All non-Quakers and many Quakers responded to them, but the majority of the Quakers resisted them. They clung to the pure and undefiled religion of their fathers and thereby with-

drew more and more closely into their own circle. This served to separate them from the whole of society.

This negative Quaker attitude of the early and middle seventeenth centuries was poles distant from the militant, aggressive, faith-moving force of early English and Colonial Quakerism.

Friends continued to give leadership to the rights of Indians and to work militantly against slavery by agitating against the iniquity of slavery and by activity in the underground railway. But they withdrew gradually from other fields of public activity.

From that time forward, for nearly one and one-half centuries in America, Quakers spent more and more of their precious time in perfecting ecclesiastical machinery that attached divine sanction to less important Quaker customs such as using the singular pronoun or "plain speech" on the ground that it was the language of the Bible. Another custom, on which the ecclesiastical Quaker laid especial emphasis was that of plainness of dress and apparel. The collarless, sober, drab coat, the beaver hat of the men, and the bonnet and shawl of Quaker women were held unmistakably to serve as the outward expression of an inward sense of dedication to a definite interpretation of truth and life. He held them to be the surest way to avoid "those gaieties which tend to divert and alienate the mind from the simplicity and gravity of Truth," and to serve as a *garrison* against "fashion mongers."

The leaders who advanced this type of action and procedure dominated Quaker affairs in America from about 1800 to 1900.

The Society's sterile leadership attempted to counter the dynamic influence which the changing times beat upon its membership by drawing up strict governing rules. Quaker meetings disowned countless members, for such worldly practices as owning fiddles, dancing, marrying nonmembers (more than 100,000 Quakers were disowned in the next hundred years for marrying out of meeting), going to courts of law to settle differences (they believed that differences should be settled amicably), nonpayment of obligations, bearing arms, advocating unsound religious tenets, and other activities that conflicted with a doctrinal interpretation of appropriate Quaker living.

"Soundness of belief" became a fetish with the ecclesiastical Quaker. Some Yearly Meetings under his leadership adopted a set of questions in line with extreme orthodoxy to test the "soundness" of their ministers. The questions they formulated took no ac-



count of Friends' historic position. They used this formula to depose Joel Bean, a beautiful spiritual character, a saintly soul, and a favored minister of the gospel, from the ministry.

Some of the questions used in this soundness-of-belief testing inquisition concerned belief "in the depravity of the human heart resulting" from the fall of man.

Rufus Jones has stated<sup>4</sup> that it would have been impossible for Friends to have maintained the Society as a "peculiar people" during the early eighteenth century without the special atmosphere and social setting of their group meetings out of which had come a coherence, insight, and loyalty for which there are no substitutes in the life of a religious movement.

The maintenance of these customs and procedures, aside from the abolition movement, served in a large measure to dominate the life of the Society during its low-ebb century between the years of approximately 1800 and 1900. As Quaker vision narrowed, as its outreach was more and more restricted, and as its influence on the moral affairs of men lessened and its membership ranks fell off, the Society seemed to pin its faith on rules, regulations, customs, and discipline.

Zealous elders were oversterm in many sections in their efforts to preserve the "peculiar heritage." They applied methods which had worked in an earlier day when Quakerism was a militant movement. To them religion was a finished declaration, not an endless quest full of surprises and fresh discoveries. Worst of all they seemed immune to the new ideas that were in the air about them. They appeared to be unacquainted with the changing currents of thought or of the new interests that were stirring. Because their minds were closed and because they looked backward instead of forward they were unable to see the signs of the times.

As the new leaders sought to create ecclesiastical forms the membership began to suffer from an ingrowing of the spirit. Neither the soul of an individual nor a group can grow in richness and strength unless it reaches out beyond itself.

As they devoted time and effort to rule making and enforcement they also tended to create, define, and redefine rules until they thereby lost sight of the great objectives of the soul and the mind. Under these circumstances it was inevitable that differences of

<sup>4</sup>Rufus M. Jones, *The Later Periods of Quakerism* (London: The Macmillan Company, 1921), Vol. I, p. 186.

opinion regarding beliefs and interpretations and enforcement of rules should arise and become all-absorbing, creating fruitless arguments on which animosities fed. Bitterness will grow in the hearts of the most loving as differences become exaggerated. Words become misunderstood for things, arguments weaken kind spirits and dampen the zealous ardor of many who should be unbiased spokesmen of the Lord. The Quakers were peculiarly troubled by these things. Dissenting groups soon were formed, each one believing that it represented the real, genuine Christianity of the founding Quakers but they soon lost the earlier vision that had been inspired by the belief that their experiment was the beginning of a "world-religion of the spirit."

History furnishes many instances of the difficulty, if not the impossibility, of carrying on unchanged the purposeful current of a creative religious movement. Christianity itself was markedly different in its second century from the *Life* which the prophets have described as "primitive" Christianity. The second and third generations of Franciscans, as Rufus Jones has pointed out, were "very different from the Poor Little Brother of Assisi, and the Lutherans at the end of the sixteenth century bore but slight resemblance to the dynamic reformer of 1521." Spiritual movements, like life itself, he added, are subject to the forces of an ever-shifting environment.

Having lost much of their earlier crusading zeal, altered the conception of their movement, and changed its aim and purpose unfortunately to a definitely lower level of thought and power, they lost step with the world and nearly destroyed their movement. Had it not been for the leadership that Rufus Jones and others later provided, the year 1950 might have found little in Quakerism that was admirable.

## Later American Quaker Development

THE century that followed 1756, when the Philadelphia Yearly Meeting advised its members to withdraw from public office, was the darkest one in Quaker history.

During it the Quakers did face the issue of human slavery in a commendable way but they failed to make an equally good record with other grave problems that confronted them. Some of their problems had been created by the Revolutionary War, one of which grew out of the low public esteem in which they were then currently held. Although they changed neither their principles nor practices, one generation that had seen them ruling the province of Pennsylvania also saw them ridiculed and persecuted.

Many Friends, men who had exerted great influence on the Society, were disowned for supporting the Continental Army. The loss of such leadership, jail sentences, and ridicule of Quaker principles and practices served to narrow the activities of the Society.

The withdrawal of many of its members from public affairs following the Revolutionary War prompted the Philadelphia Yearly Meeting to center its efforts on moral reforms. It became more conservative and at the same time placed special emphasis on the preservation of ancient tradition, custom, and doctrine.

Just as the Revolutionary War served to create a turning point in

the cause of freedom and liberty in the world, it served also to create the Great Divide in American Quakerism. Following it, Friends began to center their efforts more and more on "the cultivation of inward religion and an outward life consistent with the vision of their souls."

One division within the Society, moved by the great revivalists of other denominations, sought to graft the evangelical system onto the Quaker interpretation of Christianity. They held that this was the certain method by which lethargy and doubt could be overcome. Opposed to it was a powerful group in the Society that clung to the strict interpretation of the founders.

This group by being in control of the Society's organization in many meetings was able to delay change. One story that illustrates this point concerns the effort of a liberal Friend to introduce a slight innovation in procedure at a Philadelphia Orthodox meeting about a half century ago. He eloquently and with vivid illustration presented his proposal but could see no sign of interest in it on the face of anyone present. What he did see was patience, peace, and resignation reflected on all of the faces. When he sat down after finishing his plea the clerk of the meeting calmly arose and said, "The interruption having ceased we will now proceed with the business of the meeting."

The situation was further complicated by the conservatism of city dweller Quakers, many of whom had acquired considerable wealth whereas their less prosperous rural brethren, closer to the life of their communities, had caught a breath of the progress that was in the air. The latter group urged change while the former clung tenaciously to the *status quo*.

Some tendency existed in the membership to conform to the world and in the name of "enlightenment" to accept the conclusions "which the rationalists and deists were pressing upon the attention of thoughtful men and women everywhere."

Coupled with these divergent points of view were other factors. One was that the Quaker "movement" had become arrested, static, and sterile. "Under Quietism it had become dry and unnatural." The phrases that proclaimed its message had become stereotyped and had lost the "marching power of the mighty experience of other days."

The quality of its ministry was unable to fit the human need of the time or speak to the condition of the soul. It had failed to see

the coming dawn in the literary world ushered in by Wordsworth and Coleridge who were "interpreting the life of man in fresh and transforming ways." Quaker ministers of the time seemed unaware of the new conception of man as that of an essentially spiritual being—that there is "more in him than can be referred to the life of nature and the mechanism of organization."

Neither side of the controversy possessed historical insight or clear knowledge of historical development. Each stoutly insisted and honestly believed that its ideas represented the correct interpretation of the ideas and inspiration of the builders of the Society in the seventeenth century.

During this crisis the one leader who stood out above the crowd was a minister named Elias Hicks (1748-1830). He heartily opposed any set creed. That part of his teachings that made his leadership least acceptable to some Friends was his tendency to neglect the written word of the Scriptures. He held them to be valuable as a source of spiritual inspiration but not essential as the final rule of faith. As he advanced his doctrine of Quietism and the Inner Light he stressed the "Christ-within" beliefs to their furthest limit, and thereby tended to make the person and the work of the historic Christ of minor importance.

Elias Hicks sought to check the growing evangelical influence and to restore Quietism—the waiting on the Spirit so that God might speak through it—to its former important place in the religious life of the Society. In his attempts, however, to rationalize and defend his interpretation of the doctrine of the Inner Light he created, as a by-product, a doctrine of his own. Quaker leaders, and especially those in cities, openly opposed his new doctrine. Their opposition helped to make him the champion of the popular dissatisfaction with the authority of the city leaders. In time, as the controversy grew in intensity, the situation was further complicated by its tendency to become a rural versus city conflict.

The overt separation act occurred at the Philadelphia Yearly Meeting in the spring of 1827 during the selection of a clerk. This clerk-selection clash led to others between the contending factions after which the separation movement advanced rapidly.

This greatest of all tragedies in Quaker history, Rufus Jones pointed out in *The Later Periods of Quakerism*, was the "inevitable collision of intellectual and emotional forces, of prejudices, traditions, and attitudes, and of personalities who could not understand

one another. Each group slackened its support of missionary strivings that then were coming to birth and of philanthropic projects as well in which each had previously been interested.

The separation in Philadelphia, which soon spread to New York and Ohio, launched a schism habit for the movement that was difficult to break. And it ushered in a sad period of Quaker history. The one hopeful factor in the situation was that of the vision and action of a few leaders who realized that a part of the Society's difficulties grew out of its lack of higher institutions of learning at which its youth could be trained. Its members had realized from its beginning that if they were to conduct their religious services with a priesthood of believers instead of with a trained clergy, they should follow through with a type of education that would insure success to their brave experiment.

Unlike the Congregationalists, who had founded Harvard College in 1636 as a training place for their religious leaders, the Friends made no early moves to create educational institutions at which gifted members could secure an extensive education to enable them to help raise the spiritual and intellectual level of the Society.

Some Philadelphia Friends of the Orthodox group probed into the causes that had led to the tragic separations, and reached the conclusion that the Society could correct its intellectual weakness by making a bold advance, by establishing "an enlarged liberal system of instruction in the Society of Friends." They emphasized the point that men who had received a liberal education were enabled to enlarge the sphere of their usefulness. A writer of one article stated that "the wants of our religious Society do imperiously require the establishment of a school for teaching young men and boys the higher branches of learning." The argument was strengthened by the statement that many young Friends were then studying at the "colleges of other religious societies" and that the time had come for them to be able to attend a higher institution of learning under Quaker influence.

The outcome of this discussion was that, under the leadership of Philadelphia Quakers, the Society of Friends founded Haverford College in 1833, trailing by 197 years the Congregationalists who founded Harvard College to train their leaders.

Four years after the Orthodox Philadelphia Friends established Haverford College, their coreligionists in North Carolina established the "New Garden Boarding School" which later became

today's Guilford College. Indiana and Ohio Friends initiated a movement for more advanced education in the late 1830s and began to construct a building for a boarding school at Richmond, Indiana which today is Earlham College.

Forward-looking graduates of these institutions reached the understanding that truth cannot be an already discovered, fixed, and static thing, but that its discovery is a continuing effort. Their search for truth and their efforts to propagate it when discovered began in time to act as a leaven on the Society's entire membership.

Collaterally with these educational stirrings, which in a way represented the outreach of the political or public Quaker, the ecclesiastical Quaker continued active in creating new barriers that were designed to protect members of the Society from the great life that surged and eddied about them.

American Quakerism had barely weathered the separation storm of 1827 when it again ran into other heavy waters.

The second storm that it buffeted was evangelical in nature. It had originated in England and quickly spent its force there without having done much damage to English Quaker unity but it was destined to become a disturbing force when it reached already shattered American Quakerism.

One able British Quaker proponent of the evangelical movement, Joseph John Gurney, was a brother of Elizabeth Fry of prison-reform fame. Rufus Jones has written in *The Later Periods of Quakerism*: "All that was finest, purest and most lovely in the evangelical movement comes to flower in him. He was a typical expression of the humanitarian, philanthropic spirit which burst strongly forth in this revival of evangelical faith."

Gurney's *Journals* indicate that although he put strong emphasis on the direct and immediate work of the Holy Spirit, he considered it in ways familiar with the evangelical writers rather than in the manner peculiar to Quaker interpreters. "The perfection of religion," he wrote his friend, William Foster, in 1831, "appears to me to be *consistent Quakerism on an evangelical foundation* and I believe it will be well for us to carefully guard both the basis and the building."

In 1837 Joseph John Gurney requested his Monthly, Quarterly, and Yearly Meetings for a minute liberating him for extensive religious labor in America and thereby prepared the way for the

inevitable clash that Gurney's arrival engendered between the American Orthodox and evangelical groups. Another circumstance that made the clash inevitable was John Wilbur's visits to England in 1831 and 1833. Wilbur, who lived in Hopkinton, Rhode Island, was a revered Quaker minister "of limited outlook," who gained while abroad an obsession about the "danger" involved in Gurney's teachings. Wilbur visited with Gurney in England and left with the conviction that "unsound doctrines have crept in . . ." Entrenched in the past, he looked backward and in doing so felt certain that "the old inheritance must be guarded." To him Quakerism essentially involved "a well-defined group of customs and a form of dress and speech."

It would be difficult to overemphasize the journey and labors of Joseph John Gurney for their influence and bearing on American Quakerism. He visited the most remote regions where Friends lived, held appointed meetings in many of the country's larger cities and spoke at nearly every American college and university. Able, educated, zealous, and earnest he brought distinction to the Society. "He was," wrote Rufus Jones, "a powerful preacher, eloquent, learned, equipped with a vast array of historical facts, profoundly gifted in prayer, and possessed of culture and grace in a unique manner."

John Wilbur was not idle during Gurney's triumphal service. He also traveled widely through New England and visited the Philadelphia Yearly Meeting territory during the period of Gurney's stay in America and interviewed and placed before numerous Friends his "concern" over Gurney's "unsoundness."<sup>1</sup>

The nature and extent of the Gurney-Wilbur controversy may be better understood by a description of a *slow* Quaker meeting (Wilburite) and of a *fast* Quaker meeting (Gurneyite) in a small

<sup>1</sup> The latest available statistics "give a total of about 164,000 in the world who bear the name Friends," according to Elbert Russell. An approximately accurate estimate places 114,700 of them in the United States and Canada. The Quaker population in the United States has increased by about 3,000 during the past fifty years.

The majority of the 30,000 Quakers who live in the eastern and northeastern states and about 6,000 scattered in many states continue the early Quaker custom of worshiping in unprogramed meetings without pastors or music. Nearly 79,000 Friends, nearly all of whom live in Indiana, North Carolina, Ohio, Kansas, Iowa, California, and Oregon belong to pastoral and programed meetings.



town <sup>2</sup> in the Middle West more than fifty years after John Wilbur was disowned.

The *slow* Quaker meeting clung to the earlier form of Quaker ministry, that of divine inspiration—some of which offers evidence for belief that the Lord, as well as some of His children, had confused as well as low, uninspired moments—silent worship, plain speech, and plain dress.

The older generation encouraged their children to enjoy the song of birds but denied them the right to own a musical instrument. Paradoxically they placed no ban over the propriety, if one did not go overboard, of enjoying sunrise and soft winds, dewdrops on the grass, the song of breeze in the trees and the rustle of wind in the corn, the rich dark earth folding over from the plow moldboard, ripened wheat billowing in waves with the wind, the soft Quaker gray of oats as they began to ripen, or glimpses of the royal-hued redbird as he flickered here and there with his exuberant, triumphant song, or sunset and evening star. They encouraged the cultivation and appreciation of the beauty of many hued flowers, but the use of similar colors in apparel was frowned upon because it implied vanity.

The elders disapproved of festivity or levity in thought, word, or action, and dourness encompassed *slow* Quaker homes in that community. Such an outlook made Quaker principles unattractive for boys and girls who bubbled with the beauty and promise of life and caused the *slow* Quaker meeting in Emporia to shrivel and dry up as the older members died and the younger ones dropped out or moved away.

The other Friends meeting in Emporia was known as Gurneyite or *fast* Quakers. They had a paid ministry, planned meetings, singing, an organ, and a Sunday school.

The *worldliness* of the *fast* Quaker meeting helped to make it a flourishing, growing congregation. The *slow* Quakers and the *fast* Quakers each sincerely believed that they were the keepers of the true ark of the Quaker covenant. Which group adopted and followed the right course—right course in the sense of God's unfolding purpose for man—is as yet an unanswered question.

This situation nearly destroyed Quakerism because neither a group's nor a man's soul can be saved if all efforts are concentrated

<sup>2</sup> Emporia, Kansas, where the author's parents were members of the Wilburite meeting.

on soul saving. The Master said: "He that saveth his life shall lose it—he that loseth his life shall find it."

The Society vitally needed a courageous and noble leadership at the time Rufus Jones began his mission and his ministry at the end of the nineteenth century.

## South China Jones History

LATE one afternoon in the spring of 1803, a young man named Abel Jones, who sixty years later became the grandfather of Rufus Matthew Jones, rode horseback into Harlem village in the province of Maine, now known as China. He had come there from Durham, down Brunswick way, where his parents lived, and was looking for a Quaker community where he could settle down and make a home for himself. He had gone out into the wilderness like Abraham of old, carrying all of his worldly possessions on his horse.

He traveled over rutted roads and along forest trails from his home in Durham and reached the settlement where a few Quaker families already had established their homes at the head of a beautiful lake. He liked the country, hitched his horse, and called it home.

Kennebec County, Maine, in which today's village of China is located, had been known to New England Quakers since 1775 when the first members had settled there. They were soon followed by other Quaker families. The first Friends' meeting for worship was established at nearby Vassalboro in 1780.

The earlier Quaker purpose of seeking to convert the world to its way of thinking and believing had been transformed somewhat in the new world by 1803 through gradual loss of crusading zeal. Quakers were now beginning to move out into the frontiers and to build homes in communities where other members of the Society lived. This they did, not so much from clannishness, as from a

realization that isolated Quaker families were more likely to stray from the Society's fold. This usually had happened because not many isolated Quaker families could or would continue the use of "thee" and "thou" with their neighbors who were non-Friends. They knew this to be of minor importance except that discontinuance of the use of the plain language usually created the first breach in the protective wall of solidarity and cohesion which the Society had erected. When a Quaker had made this tiny breach he soon would make others, such as his attendance at programmed meetings for worship with music. Thus little by little, in social and business relationships, in outlook on life, in ceasing to experience God by searching for him in quiet moments and in other ways, isolated Friends tended to stray further and further from the straight and narrow Quaker path and finally to lose it.

All America was bursting at her seams in 1803. Tens of thousands of other citizens, on foot or horseback and in oxcarts or wagons, were moving fanwise out into the wilderness in step with young Abel Jones as he slowly made his way to China, Maine. The new nation, which then hugged the Atlantic seaboard, was only fourteen years old that year. The people began to push back from the coast line farther and farther into the wilderness as they sought more elbow room and land of their own. As all America marched, Quaker Abel Jones marched with it but somewhat apart from others after the manner of his co-religionists.

When Abel Jones reached Harlem it had one store and one small but old sawmill which stood on an inlet to the lake that was known as Wigginbrook. A primitive gristmill for cracking corn that stood near the owner's half-log, half-cave house was soon put into use. The mill had wooden gears, and its spindle was an old musket barrel. The pioneers soon built a better sawmill, a shingle mill, and a tannery. A brickkiln later helped to make the village a trading center of some importance but it did not have a post office until 1818.

The inevitable privations of the early settlers were lessened somewhat by the bountiful supply of wild game, which consisted largely of moose, deer, and bear. Fish were plentiful in the lake but salt was scarce. The sole village source of salt in the early days was produced from boiling sea water down to salt. Moose meat and bread (made from wheat exchanged for lumber) were the main diet items. Berries were plentiful in summer.

Life was a hand-to-hand contest with want. Tragedy once struck

the little community when its single cow was mistakenly shot for a deer. The staple food, corn, was carried to the gristmill. One pioneer story concerns an impoverished mother who one night placed small round stones in lieu of potatoes in the hot ashes of the fireplace to help induce her crying, hungry children to go to bed until the *potatoes* were cooked. The pioneers peeled their potatoes with sufficient skin to prevent injuring the potato eyes (from which the new sprouts grow) in order that they might have the heart of the potatoes to eat.

The most universal phase of thought of the people of the new nation at this period was religion. It was the supreme authority in conduct in many places. Hard work shared with religion in occupying the people's time.

Intellectual progress was barely perceptible and literature was somnolent. In 1800 the faculty at Harvard consisted of a president, three professors, and four tutors. The chief causes for these conditions were war exhaustion and the tendency of the people to direct all of their energies toward physical recuperation.

In 1803 when travel was slow, difficult, and dangerous, there were few newspapers or books. The lack of education was general, and the pulpit frequently served as the forum. Pastors dealt with both politics and religion in their sermons.

Study of the Bible, the principal source of the pastors' material for sermons, familiarized them with the history of the Jewish people and the Hebrew commonwealth Moses had created. They, accordingly, borrowed generously from the principles on which it rested when they advanced plans for the structure and operation of the commonwealth they were helping to create.

This situation accounts in part at least for the quality of the essence of mercy that continues to stand as an American characteristic—a joining of the spiritual purpose of the church with the practical operations of government with neither the church nor the state impinging upon the rights or duties of the other.

Six years before Abel Jones reached his new home the New England Yearly Meeting authorized the establishment of a Monthly Meeting in the village and the first meeting for worship was held in the home of one of the members. This practice is still followed by Friends in communities where there are not enough members to enable them to build a meetinghouse. In 1798 the Quakers created the "East Pond Meeting" and by 1803 had it well established. Two

years later, by which time Abel Jones had bought and cleared some land and built a home, he met three strangers at a First day meeting. They were Jedediah Jepson, his son John and daughter Susannah, who had come to China from Berwick, Maine, 115 miles distant. They, as had Abel Jones two years earlier, had carried to their new home all of their worldly possessions in saddlebags.

Jedediah Jepson, a recorded Friends minister, was a scholar of considerable attainments. In 1806, Abel Jones and Susannah Jepson were married after the manner of Friends at a regularly appointed Friends meeting—the first Quaker wedding to be held in China.

The first Joneses' home, a cabin, was constructed of spruce logs which were mortised together. The floors were made of hardwood puncheons, that is, logs laid sideways and hewn to an approximate level. The chimneys were laid in a clay mortar and the rooms were ceiled, not plastered. Lacking nails, the logs were fitted together with notches; lacking glass for windows, the openings in the log walls were covered in cold weather with shutters.

The work of transforming primeval forest land on rough, rocky soil into productive fields required an enormous amount of hard manual labor in the days before bulldozers and other modern power aids existed even in men's dreams. Ax and saw, oxen and human muscle then did the job. Giant oaks and pines, dense forests of cedar and fragrant basswood in which no ax ever before had been swung covered the countryside.

A man and an ox were able to clear about one acre per day of hardwood forestland. Pine forest clearing was more difficult and slower. The settlers soon learned that late June was the best time to clear land because at that time the limbs and branches dried best. Logs and brush usually were burned the following spring, and a crop was planted without further clearing.

Married, settled in a Quaker community, having bought and cleared land and built a home, Abel Jones really began to live. Within a few years he had cleared sufficient land on which to grow crops to care for his family. His vegetable crops consisted largely of beans, potatoes, turnips, cabbage, onions, and beets. He soon was growing corn, wheat, rye, and barley on the little patches of his cleared land.

Something far more important than making a home entered the lives of Abel and Susannah Jones in 1807. That was the year their

son Eli was born, who in later years became the spiritual godfather of his nephew Rufus.

Immediately after their first child, and a man child at that, was born, the proud father wrote a letter to the youngster's grandparents and told them of the event. Postal delivery facilities were meager in that faraway day, but the letter finally reached the nearest post station twelve miles distant from the grandparents' home. An elderly Quaker friend of the grandparents who thought that the letter carried information of great importance volunteered to carry it to his friends. When he arrived with it they immediately opened and read it. Upon learning its contents the volunteer letter carrier remarked, "Is that all there is to it?" and with that started back over the twelve-mile forest trail to his own home.

Many Quaker families had settled in the China community by 1808 and built homes in which they could beget and raise children who would grow into good, useful men and women. While their backs bent under their burdens their eyes were on the future. As they followed their work-field tasks they saw also the towers of strength far ahead that could make properly trained successors better and stronger men and women.

The increasing number of Friends families in China enabled them, in 1813, to build the Pond Meeting House, their first meetinghouse there. It was a rough, plain building which was heated by a wood fire under an iron kettle. Rufus Jones's great-grandfather Jepson was the first acknowledged minister of this meeting.

Because he was not entirely satisfied with his first home site Abel Jones carefully studied the land thereabouts and selected and purchased additional acreage near the south end of China Lake which he cleared. In 1815 he built the house in which his grandson Rufus was born in 1863.

As soon as he had cleared some land for his own farm he began to buy adjoining wilderness land which in turn was cleared and became seven farms, one for each of his sons. Before he died Abel Jones saw all of the farms he had claimed from the wilderness "blossom like a rose."

He and his sons sawed the larger trees into lumber and sold it. They used the rocks and boulders to build stonewall fences between the fields. One South China story exists to the effect that a passing neighbor asked a man, said to have been Abel Jones, why he was building a stonewall fence which was wider than it was high. The

fence builder might well have been Abel Jones because his answer was characteristic of his grandson Rufus. "I'm building it this way," he said, "so that if it ever blows over it will be higher than it was before."

The menfolks busily raised crops, cleared land, built brickkilns for making bricks for their chimneys. They also built a schoolhouse in which their children might get the rudiments of an education during the brief period each year when the service of a teacher of sorts was available. One such teacher, after struggling for two days with a long division problem, told little Eli Jones, "I know that is right now but I can't explain it to you or tell you why it is done that way."

At the same time they cultivated their souls by attendance at meetings for worship at Dirigo, three miles distant, where a new Monthly Meeting had been established, on two different days of each week. Occasionally at monthly and quarterly meeting time they attended additional meetings.

The nearly idyllic condition of Quakerism in pastoral Maine during the first quarter of the nineteenth century did not exist in other and far more important Quaker areas such as the Southern states where slavery prevailed and troubled sensitive Quaker hearts.

They found and experienced God and lived busy wholesome lives. They were "making a little heaven on their way to Heaven" and were not troubled by the deep tremors made by Quaker doctrinal differences in distant urban areas.

None of their members held public office, save Abel Jones who was officially in charge of the town's poor. They thus were not brought face to face with the problem that was causing the political and ecclesiastical Quakers of Pennsylvania so much trouble at this time.

Nor did the efforts of leaders in urban areas to induce Friends to keep to plainness of dress and speech become a problem to them. Their dress was plain from necessity; their plain speech best expressed their habit of and outlook on life.

Thus while Quakerism elsewhere was tenaciously clinging to the ways, habits, and customs of the founding fathers, the Friends in South China made reality of basic Quaker principles by living in unity and peace.

Their two important contacts with the outside world of Quakerism were maintained with the help of itinerant ministers and the



reprints of Quaker journals. The services of the itinerant Quaker ministers were the most unique feature of the movement during the eighteenth and nineteenth centuries. It was a spontaneous and unorganized service that grew into being without human planning.

"These itinerant ministers were without question the makers and builders of the Society of Friends," of this period, Rufus Jones has written in *The Later Periods of Quakerism*. They were "pillar Friends" who carried to Quaker meetings, regardless of how isolated, the ideas, ideals, and the spiritual leaven of "the most favored sections of world-wide Quakerism" and helped to keep those meetings from leveling down to a "commonplace status of a single inbred community," by elevating it. Their service was "an instance of cross fertilization through a waft of spiritual pollen from many fields of culture."

A continuous stream of them, men and women, went from one end of the Society to another, "formulating the message of the Society, shaping its ideals, propagating its spirit, awakening the youth, maintaining the unity of the loosely formed body, perfecting the organization, establishing a well-defined order and body of customs . . ." These visiting ministers helped to keep the purpose of the China Quaker group firm and its faith free from doubt.

Over and above the help to remain steadfast which the members of the isolated China meeting gained from the living voice and warm, vital presence of the itinerant ministers was that which they gained from the printed journals of leading Friends. The journals, which carried a prevailing sense of the spiritual and moral purpose of Quakerism frequently were the principal reading material in outlying Quaker homes and furnished susceptible Quaker youth with many of their spiritual ideals. One of the best known of these journals is John Woolman's which Charles Lamb recommended the reader to "get by heart."

Thus it was that the far-removed and isolated small group of Friends in the inspiring beauty of the Maine countryside was barely conscious of the current disturbing Quaker schisms in distant urban areas. They clung to the best of Quakerism and experienced God anew each day. They lived in love and unity. They clung to simple Quaker principles of faith, worship, and living. Thus when Rufus arrived he was surrounded by conditions and circumstances giving Quakerism its finest expression as a religion and as a way of life.

## Living in Unity

**A**PART from their religious life the Friends of South China were engrossed in making a living and in raising their families. Abel and Susannah Jones brought into the world eleven children during a period of twenty-one years and raised all but two of them. Their last child, Edwin, was the father of Rufus Jones.

An enormous amount of work and planning was required to provide a home, food, and clothing for such a large family and particularly so if the family tried also to improve its economic position. Abel Jones met both responsibilities but he is not entitled to all of the credit for doing so. His wife Susannah deserves a full share. She did her part in making the home comfortable and the farm a self-sufficient unit. Her spinning wheel and loom provided every stitch of clothes the family wore. Her churn and cheese press provided the family's butter and cheese supplies. She made alkali for raising bread. Fats and lye leached out of ashes became soap in her big iron kettle. She dipped tallow candles, made her own brooms, wove rag carpets. Her grandson Rufus records that over and above all of these duties and activities, "She was an elder in the Quaker meeting and yet she smoked her T D pipe three times a day, and in spite of the nicotine she lived to be ninety-three years."

Neither farm, household duties, nor weather could cause the Jones family to neglect its religious duties or attendance at meeting.

One winter day two of Abel Jones's daughters, Peace and Mary,

who were frequently referred to as "the heavenly twins," started from South China to China Neck, a few miles distant, to attend a meeting for worship. They left home in a brewing blizzard, but pushed on. When they finally struggled through the storm and reached the meetinghouse, Mary, the more practical one of the two, mildly remarked to the more spiritually inclined Peace, "I think we've showed more zeal than common sense," a phrase still current in the Jones family.

Walking on foot or traveling by horseback or wagon the Friends of South China managed to attend Quaker religious or business meetings. The attendance at some of them was small. The story of these struggling meetings is told with graphic simplicity in the forty-six volumes which contain the minutes and official records of the Friends meetings in Kennebec County, Maine. Age, combined with the nearly undecipherable handwriting of some of the clerks, makes the study of them difficult.

Their pages tell the heartwarming, inspiring story of how the Kennebec County Quakers clung to the faith of their fathers. The faithful clerks recorded that in spite of the small number present "The Lord fulfilled his promise and both met with and blessed the few who gathered in His name."

When attendance at a Quarterly Meeting had been cut to a handful the clerk recorded: "Though our numbers were small there were enough to claim the promise that has been left on record for us—'For where two or three are gathered in My name, there I am in the midst of them!' and we feel that we received the promised blessing."

Births, marriages, and deaths were recorded in the minutes of business meetings along with entries of names proposed by Monthly Meetings as elders, and each suggestion was approved when it "has the unity of this meeting." There are records of investigation by appointed committees into the doings of straying Friends and of the committee's successful or unsuccessful attempts (which were often repeated over a long period of time) to win the gray or black sheep back to the fold. A few "disownings" are also recorded of those individuals who preferred to stay outside the fold.

Other minutes record the names of "dear sisters" or brothers who joined them from other meetings or of visiting Friends. Some of these visiting Friends came from other parts of the country or Eng-

land. Certificates granted to Friends who were moving to other areas are noted as well as for those who have requested permission to visit other areas, domestic and foreign, about which they have felt "a concern." There are minutes which report on applications for membership and action taken on them.

The records of the business meetings tell of the money used for the support of "aged Friends" and of committees appointed as overseers of the poor and overseers of funerals. They contain the names of members on committees to attend marriages. They usually reported "they attended and saw it conducted orderly."

An illustration of one way these meetings for worship shaped, stimulated, and colored their lives is the effect they had upon Rufus' Aunt Peace when once as a child she was sitting in a back seat at meeting and was moved by longing to be as good as those who sat on the facing benches and seemingly never had a temptation. While she was thus meditating, a Friend arose and said, "There are some here yearning to have their lives like those who seem to have reached a greater perfection. Let me tell such ones that if they give their lives wholly to the Lord and follow His will fully they will come to experience the life they are yearning for." The tiny girl, Peace Jones, believed in her heart that the speaker had been "led to feel out her condition," and she found comfort in his words. This and similar experiences helped to make her a mystic, and her spiritual openings and leadings, which her young nephew saw occur, familiarized him with this type of religion and helped to stimulate him to explore it and finally in his later years to make him a distinguished example and interpreter of it.

No influence in Rufus Jones's early life equaled that of his parents. When he was once asked how his father and mother happened to meet he replied, "They met while picking hops for a cousin of mine who lived across the lake. I don't suppose he should have raised hops because they are used in making beer nor that my father and mother should have picked them. But my cousin did raise them and my parents did pick them and that's where and how they first met."

Their meeting soon led to courtship and in due time Edwin Jones married Mary Gifford Hoxie in 1852. She was the daughter of Matthew and Salome Hoxie. The certificate in the Monthly Meeting book that records their marriage reads:

Whereas—Edwin Jones of China, Kennebec County, Maine, Son of Abel and Susannah Jones of China, County of Kennebec, and Mary Gifford Hoxie, Daughter of Matthew F. and Salome Hoxie of Albion, County of Kennebec Maine, having made known their intentions of Marriage with each other before a Monthly Meeting of the Religious Society of Friends, held at China, their proposals of Marriage were allowed by the Meeting.

These are to certify whom it may concern that for the full accomplishment of their intentions this Twenty fifth day of Eleventh Month in the year of our Lord One Thousand Eight Hundred and Fifty Two they, the said Edwin Jones and Mary G. Hoxie appeared in a meeting of the said people held at South China and Edwin Jones taking Mary G. Hoxie by the hand, declared that he took her to be his wife, promising with Divine Assistance to be unto her a loving and faithful husband until death should separate them.

And then Mary G. Hoxie did in like manner declare that she took him Edwin Jones to be her husband, promising with Divine Assistance to be unto him a loving and faithful wife until death should separate them, or words of like import.

And moreover they the said Edwin Jones and Mary G. Hoxie, she according to the custom of marriage adopting the name of her husband, did as a further confirmation thereof then and there to these presents set their hands.<sup>1</sup>

Matthew and Salome Hoxie had originated in England. They lived first in Albion. After Salome Hoxie's death Matthew Hoxie and his second wife moved to Dirigo, near South China, where he followed his trade of cabinetmaking. His modest but attractive home has weathered the decades of storms and winds without serious harm.

The dependence of the South China farmers upon nature for

<sup>1</sup> The inherent strength of the Quaker marriage ceremony comes from its being a positive act by the participants. The contracting couple marry themselves. No one else does it, nor do they acquiesce to what someone else has said or done. Its beauty is to be found in its simplicity. That it helps build strong and lasting ties is evidenced by the three-hundred-year record showing that divorce among Quakers is negligible.

Following the marriage by Quaker ceremony of ex-Congressman Wm. W. Cocks, at which he was present, Theodore Roosevelt remarked to Will Cocks, "Having seen this ceremony makes me feel that Edie and I never have been really married."

co-operation in crowning their efforts with success served to keep their minds and habits above the earthly round of seeds and soil and to lift their vision toward the realm of that power, the recurring miracle of life, that sends the rain to fall alike on the just and the unjust and germinates the tiny seeds.

Their closeness to nature enabled the South China community Friends to create a rich and fertile spiritual soil in which other superior products would grow. More than twenty sons left the community to attend college for training that would enable them to become teachers, preachers, and professional men. Included in this list are the following distinguished men who are sons or grandsons of the China, Maine, Monthly Meeting: Augustine Jones, LL.B., former principal of what is now Moses Brown Boarding School, Providence, Rhode Island; Richard M. Jones, LL.D., for many years headmaster of William Penn Charter School, Philadelphia, Pennsylvania; Stephen A. Jones, PH.B., onetime President of Nevada State University; Wilmot R. Jones, Sr., head of Mill Brook School, Concord, Massachusetts; Wilmot R. Jones, Principal of Wilmington, Delaware, Friends School; Charles A. Jacob (a cousin of Rufus Jones) Professor of modern languages at Moses Brown; Barclay Jones, Principal of Friends Central School, Philadelphia; Arthur W. Jones, at one time Professor of Latin at Friends University, Wichita, Kansas. Several China meeting children became distinguished Friends ministers.

The village of South China was neither a rich one nor a poor one. The soil was productive enough when properly treated to enable a good farmer to make a fair living, "raise a family and have a bank account. A slipshod farmer will have a hard time, here as everywhere else." Business was in the main done by barter. "If we were poor we didn't know it, and that was better than being rich—and knowing it."<sup>2</sup>

While they were building and making homes and gaining a living from the soil, Edwin and Mary Jones (who made their home with Abel and Susannah Jones) and other Friends in the community met their responsibilities as citizens by supporting all other efforts outside of government that have been the genius and the propulsive force of American life and helped advance the social and economic order of the nation. That which most engrossed their thoughts and

<sup>2</sup> Rufus M. Jones, *A Small Town Boy* (New York: The Macmillan Company, 1941), p. 13.

efforts, however, was to live together in unity and neighborly kindness.

They exercised a spirit of tolerance, and their sympathetic and tender response to all conditions and needs of others served outwardly to express their inner purpose.

They read and studied their Bibles dutifully, diligently, and with joy, held family prayers daily, and each family group joined for a few minutes of quiet worship before "farewells for tonight" were said.

They quietly translated truth, honor, sincerity into deed and action. They lived their ideals instead of talking about them. Evident also in the lives of the South China community of Friends was a strain of mystical religion that was engendered by their worshipping in silence during which they looked inward and searched for guidance. "They believed that sensitive souls could become aware of celestial currents, and that no words should be spoken in prayer or ministry until the lips were divinely moved."<sup>3</sup>

This kind of living, inevitably as the day follows the night, produced children who possessed remarkable moral and spiritual qualities.

<sup>3</sup>Rufus M. Jones, *The Quakers in the American Colonies* (New York: The Macmillan Company, 1911), p. 34.

## Rufus Jones Arrives—1863

### BIRTH AND FORMATIVE YEARS

ON January 25, 1863, in the small village of South China, Maine, Edwin and Mary Jones became parents of their third child, a son, to whom they gave the name Rufus Matthew. The day was bleak and cold. The house was small. It had no modern conveniences, and its furnishings were scant and austere.

As wealth was measured in their community the Edwin Joneses might even have been called wealthy. They owned their farm and home, they were comfortably housed, adequately clothed and fed. They were able to give their children an education, to support charities, to be helpful to less fortunate neighbors, and to make the whole of their lives a complete testimony of their religion.

The Edwin Jones family's capital assets consisted mainly of farm tools of that day, mowing machines, wagons, the buildings, and the farm animals and crops. They invested in a way of life for themselves and their children.

Rufus Jones gives an excellent picture of his boyhood life in his book, *A Small Town Boy*. He tells how difficult it was for his father and neighbors to make their land produce even just a little more than their bare needs demanded. Edwin Jones's sons were able to wear good clothes throughout these hard years because his cousin, Augustine Jones, the principal of Friends School of Providence, sent them his no longer usable suits and overcoats which their mother altered to fit the growing boys.



The Joneses' home in South China is recalled by a neighbor as one in which "religion kept its fires always burning." There frequently was at least one itinerant preacher staying with the family. Religious topics were always under discussion and religious activities were frequently planned.

"I said *thee* and *thou* to everybody," Rufus recalls, "and I fully as soon would have used profane words as have said *you* or *yours* to any person."

The Civil War directly touched the life of South China Friends. Several young men of the community answered President Lincoln's call for volunteers, one of whom was James Parnell Jones, a son of Eli and Sybil Jones and a first cousin of Rufus Jones. He later became a major in the United States Army and was killed in action.

James Parnell Jones's decision to enter the army caused much anguish in his family but it did not then or later cause a break in the existing close, tender family ties.

Another direct community connection with the Civil War was established with the devoted service Sybil Jones rendered the Union soldiers and Confederate war prisoners in the Washington area throughout the war. Still another direct connection between the community and the war was created when the voters borrowed public funds to help the government prosecute the war.

These or other war activities touched the thinking and deepened the concern of adults in South China but Rufus was too young to know about them. Within a few years his outward hours were filled with the doings of any country boy—school and chores and play and mischief. As he grew older his inward life reflected an intense and wholly personal concern with the progress, or what often seemed to him to be lack of progress, of his spiritual development. In those first formative years the physical world stretched only as far as his eyes could see.

Those readers who wish to learn directly in detail about the home and spiritual environment, the experiences and processes that combined to produce an uniquely spiritual man, are referred to Rufus Jones's *Trail* books. In his *Finding the Trail of Life*, and the others of this series, he tells with candor and simplicity the story of his early life in a home ruled by love and surrounded by the beauty of nature. "Sunset and evening stars produced a spell on my young mind" as did the "winter snow on the trees and the frost on the ice." The shooting blades of ice in "the first stages of freezing"

on the lake "always thrilled" him. He was, he has written, fascinated even when frightened by the "smashing zigzag bolt of chain lightning in our thunderstorms." He loved no sound more than he did "the swish of my scythe in grass wet with morning dew," a beautiful sound to know and long to remember. The sound he liked next best was the stroke "of my woodsman's ax in the thick winter forests."

He records fresh and strong enthusiasms for the country life and its nurture. The place where he was born and grew up he believed to be the most favored one in the world in which to take early intellectual and spiritual steps.

In the introduction to his *Finding the Trail of Life*, he admitted that Homer's *Odyssey* undoubtedly tells a more romantic tale, one which portrays with unsurpassed epic grandeur the heroic deeds and marvelous adventures of the Greek wanderer. But in one point, he states, his own story strikes a note which Homer's misses regardless of however trivial his story is in comparison with the ancient bard's epic. His story stresses the labyrinthine ways of the soul whereas Homer turned no searchlight on the inner drama of Odysseus' soul because his interest was only in deeds.

His *Trail* books tell a great deal about the deeds and adventures in his country-boy life, but they reveal also, as he gropes toward his trail of life, that "the real drama is concerned with the shaping of a viewless and invisible life within a crude and half-formed body. The hero here, too, like Homer's hero, is immortal and is on a strange pilgrimage in quest of a country and a home beyond the voices and the wanderings."

He states in one place that the chapters he has written will be in vain, however, if they fail to indicate how difficult the task is of discovering what goes on within the boy, or if they fail to show what delicate treatment is required to bring him through his budding periods and his shifting ideals to a clear and well-defined life purpose. Throughout these books there runs the thought that if boys are better than they seem to be it is because they are also much more difficult to understand than is generally believed; their lives are in more unstable equilibrium.

His second purpose in writing these books, he said, was that of preserving the memory of a form of religious life and of a set of customs that either are passing away or else already have passed away. Quakerism, he held, is still a living force, a present faith and

has a great potential future. But the Quaker atmosphere of his boyhood life had, in a large measure, already ceased from the earth when he wrote. "It was a unique type of religious life," he states, "and it kept its peculiar form only as long as it existed apart from the currents of the larger social whole. The movements of modern complex life have forced it either to die out or undergo transformation. It was a beautiful faith, and it produced rare types of personal sainthood whose story is not yet written. In this simple way some impressions of this spiritual atmosphere, with its local color, are caught and preserved, though it is only a thumb-nail sketch."<sup>1</sup>

His first three years were blank as they are with most individuals. He was aware, however, that he had come into a world "where love was waiting for me, and into a family in which religion was as important an element for life as was the air we breathed or the bread we ate."

An incident at the time of his birth about which he had no memory but about which he heard much was the vision of his Aunt Peace who said prophetically as she took the tiny new born infant Rufus in her hands, "This child will one day bear the message of the Gospel to distant lands and to peoples across the sea." His mystic Aunt Peace made her prophecy solemnly and with a calm assurance as though she saw the little baby suddenly rising out of her lap and starting on his journeys. Her prophecy may seem of little consequence but it did express the highest ideal of his devoted aunt whose faith in its fulfillment never slackened, even when the growing boy showed no outward signs of realizing it.

The first event of his life of which he had certain memory was that of a visit to the house of their nearest and best loved neighbor, when he pulled the petals from a potted plant. He has stated that his later remorse over this act of childish vandalism marked the precise moment where his self-consciousness was born.

He has recorded that one of his earliest home memories out of the dim period of "first years" concerned the return of his Aunt Peace from an extensive religious visit to Quaker meetings in Ohio and Iowa. This event made him first realize that the world was so big since otherwise his aunt could not have gone out beyond the place where the sky came down and found the earth still going on out there!

<sup>1</sup> Rufus M. Jones, *Finding the Trail of Life* (New York: The Macmillan Company, 1926), pp. 12-13.

As a child he was full of fanciful fears, but mainly of dark, lightning, and death. He overcame them by committing everything to God and by asking Him to guard and keep the little boy who needed His help. He was helped also by the fact that his sainted Aunt Peace never doubted and he tried to follow her pattern of life. He was so successful in doing this that there were times "in my childhood when the God I loved was more real than the things I feared."

The home of Rufus Jones's boyhood held several remarkable personalities aside from his Aunt Peace from whom he caught his first awesome glimpses of mystical religion that later became a deep part of his being.

Although Peace Jones was born and grew up in a pioneer community, and had barely been outside her home community in her youth, and had little schooling, she became a woman with marked culture, refinement, and grace of manner, and she possessed unique wisdom and a well-trained and well-stored mind.

Rufus Jones's mother was another remarkable woman (the Jones men seemed to have had the habit of marrying remarkable women) who, although she talked to him less about the issues of life than did his Aunt Peace, did show him a tenderness and a sacrificial love that engulfed him in the supreme crises of his boyhood.

Proof that Rufus' mother, Mary Gifford Jones, was a remarkable woman in many ways is evident when it is realized that with her marriage to Edwin Jones she moved with him into his parents' home in which two strong, dominant women had long been entrenched. They were the grandmother, Susannah Jepson Jones, and the aunt, Peace Jones. But Mary Jones's place in the household quickly became that of head of the family life without any sign of contention "to mar the ordering of love," or its spirit which was rich "in those things which count as the foundations of life and character."

Rufus Jones's grandmother lived with his parents from the time they were married in 1852 until her death in 1877, when he was fourteen years old. She was born before the Constitution of the United States was written; thus, until Rufus Jones died in 1948, her life and his had spanned the entire life of the United States. Although "she never heard the word 'mystic' she was a practical mystic and passed on to her children and her grandchildren her mystical strain."

Edwin Jones, the father of Rufus Jones, had suffered from an undiagnosed illness while a boy. It was believed to be caused by epilepsy but this apparently was not the source of the trouble since the attacks gradually ceased to occur. He was the "most efficient farmer" in the neighborhood and skillfully used any tool required for farm work. He was "the strongest man in our community," but lacked the intellectual quality of his elder brothers and sisters.

Edwin Jones left the duty of disciplining his young son to his wife. She did not inflict physical punishment, and even her father punished her only once by flicking her lightly with a silk handkerchief.

Although the father left the task of discipline to the children's mother, the youth instinctively knew that there were certain things which "his son could not do." Edwin Jones, instead of scolding Rufus would look at him "in a peculiar way which meant more than a 'thrashing.'"

Once when father and son were working together the nine-year-old boy's tool slipped. The father asked Rufus if he were hurt. He answered, "Yes, it hurt like—the devil." Astonished by such a remark from Rufus his father stopped, put down his ax, "turned full face to me, with an extraordinary look and said slowly, 'Thee is never to use that expression again in thy whole life.'" Seventy years or so later Rufus Jones wrote of his father's admonition, "Well I never have said it since, and I could not say it, or anything worse than that, without seeing in memory Father's face looking at me reproachfully."

One of Edwin Jones's qualities which his children prized was his casual way of meeting the experiences of life, in a manner that at the same time gave the "real focus of his estimate of life." This quality of his was illustrated when some of his cows had broken out of their pasture and damaged a neighbor's cabbage patch. Edwin Jones wanted to make both apology and reparation. He listened quietly to the enraged neighbor's hot denunciation of the low moral sense of the Jones's cows and then replied, "I don't see how anybody with an immortal soul in him can make such a fuss over a few cabbages."

Rufus Jones, as has been stated, was the third of Edwin and Mary Jones's four children. The oldest, Walter, was born in 1853, ten years earlier than Rufus. He became a carpenter and helped to build the Mormon Temple in Salt Lake City before he was killed

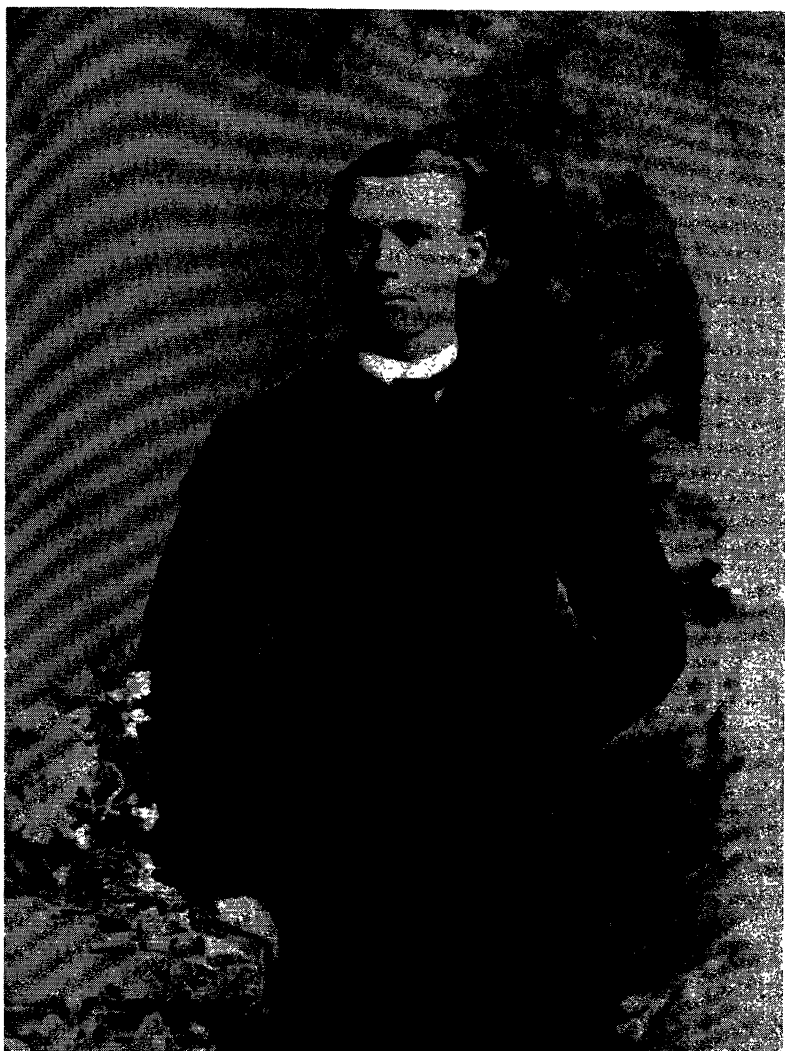
in South China in 1895 by falling off a scaffold. The Jones's second child, Alice, was born in 1859 and died in 1909. Their fourth child, Herbert, who became a jeweler in Waterville, Maine, was born in 1867 and died in 1918.

Next in order to the tender, considerate, and spiritual life of the close-knit family unit was the holiday appearance of the beauties of nature as an influence in shaping the boy's life. Another formative influence was his work on the farm. His duties began with his toddling.

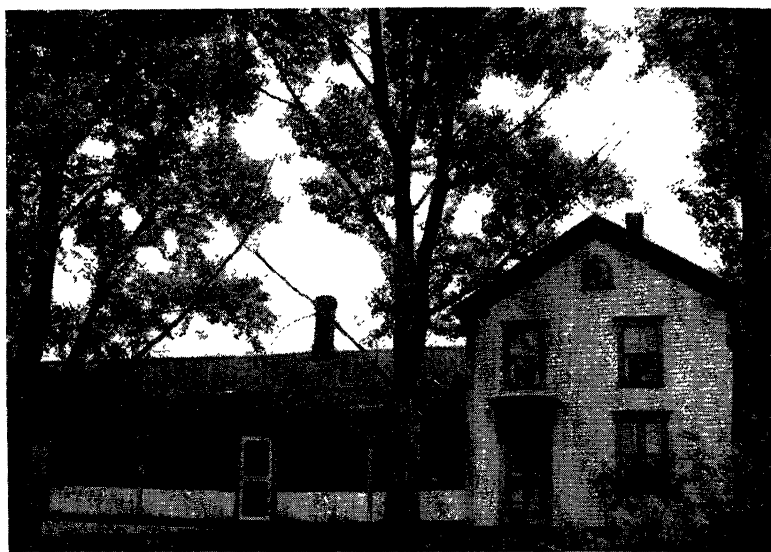
The first farm task each spring was to repair the pasture fences so that livestock might be turned out to graze as soon as there was new grass. When the fences had been repaired the next job was to prepare the soil for that year's crops and when this had been done the real work for the summer was launched. After the crops were planted the endless work of harrowing, cultivating, and hoeing began. This work was followed first by the haying season and that in turn by harvesting. Year round there were cows to feed and milk. And there were horses, hogs, sheep, and chickens to be fed and cared for. The principal wintertime duty, aside from livestock care and barn chores, was that of cutting firewood for house heating and cooking purposes.

These farm duties began early in life and contributed mightily to the formation of his character. "The man," he has written, "whose early life was passed in the isolation of primeval forests, and who grew to manhood carrying on an unceasing struggle to turn the rough uncultivated soil into productive fields, gardens, and pasture lands, has worked into his life something which no coming generations can inherit or acquire."

Considerable credible evidence exists, both in Rufus Jones's own honest, self-revealing, and self-critical books and in South China legends, that instead of being a paragon of young virtue Rufus Jones was all boy. He occasionally played hooky from school. Once he and a companion were unable to resist doing so when at recess time they saw twenty or more yoke of oxen moving a house on runners across the snow covered ground to its destination two miles distant on the lake's ice. When they guessed the destination the boys hurried to the house, went inside, walked up the stairs to the second floor and rode in glory to the new spot where the house was to rest. They were filled with forebodings on their walk home about what the teacher would say. To their great relief



Rufus and his "Prince Albert coat" in 1885.



The house in South China, Maine, in which Rufus was born.



Looking down the main street of South China, Maine.



the teacher overlooked what they had done because he recalled his own boyhood and realized why their temptation had been so great.

Exciting outdoor temptations also occasionally caused him to squirm out of his farm and house chores in his earlier years. These lapses were infrequent but he and his companions were not above creating situations that would free them from their daily duties. During one haying season one of the group nailed a neighbor's weather vane so that it pointed east, an almost infallible indication in that region of approaching rain. When the farmer saw the vane pointing rigidly to the east he remarked, "The wind's in the east and that means rain so there's no use to cut more grass until the weather clears." When he announced his decision the boys hurried off to their fishing and swimming. Upon being asked if he had done the nailing, a warm, reminiscent smile played over Rufus' lips before he said, "No, I didn't nail it but it was done."

His parents believed that some of his village companions during what he termed his "wayward" years of adolescence were not entirely desirable, but his association with them appeared to have left no permanent mark on his spirit or habits. One companion who caused his parents especial concern was an older man who had been a soldier in the Civil War and who also had served a term in prison. No evidence exists that this man left any undesirable marks upon his character.

In later years as he looked back on his youthful associates he expressed the belief that his experiences with them formed an essential part of his education because he had gained from them his first sure understanding of what life means to the majority of people and that he had learned much about human nature from them that helped to prepare him for his teaching and preaching careers. He could say later about these boyhood companions that he gained illumination without acquiring taste "for the things I was hearing about." He heard them use "oaths constantly," and adds, "but I never used one." Elsewhere he has written, "I never used a swear-word in my life."

According to his later expressed belief he learned then the important lesson that "it is possible to be intimate with persons of a wholly different set of ideals from one's own . . . and yet to maintain one's own ideals without being a prig."

He looked back over the years as he wrote his *Trail* books and

fixed the turning point in his life to that day in his tenth year when his parents left him to weed a turnip patch during their absence. Temptation came to him in the form of a group of playmates, with the lure of a day passed in swimming and fishing. He yielded. He reluctantly returned home at the end of the day's sport and there met his mother. He realized that she had inspected the unweeded turnip patch and he felt that he deserved the worst. His mother took him by the hand and led him to his room, put him in a chair, and without a direct word of reproach "kneeled down, put her hands on me and told God all about me. She interpreted her dream of what my life was to be. She portrayed the boy and the man of her hopes. She told God what she had always expected me to be, and then how I had disappointed her hopes. 'Oh God,' she said, 'take this boy of mine and make him the boy and man he is divinely designed to be.' Then she bent over and kissed me and went out and left me alone in the silence with God. That was an epoch. I discovered then and there the meaning of *grace—agape*—not only in a wonderful mother, but in the heart of God."<sup>2</sup>

The boy's conscience, super-refined in that pious home, became "as sensitive as a compass needle." It had sufficient sensitivity to record deviation from the proper path, but it lacked the strength to keep him on it. While he "hated sin" and "loved goodness" his boyhood steps would wander carelessly here and there in forbidden areas during this early period when his spiritual life was readying to burst into bud. While his boyish self was still alive and before the birth of his new spiritual self he was "hopelessly drifting down the stream." His inner turmoil was especially great and constant because he was the leader of a large group of boys. Even so, he wanted to be the kind of boy his mother wished and had prepared him to be.

Supporting his mother's ideal for him was the tenderly kind and spiritually devoted family that instinctively sought a way of life which placed significant emphasis "upon the formation of character, the building of personality, the realization of a rightly fashioned life."

Their inner promptings were as effective in guiding his spiritual steps as are the instincts of migrating birds that follow trackless wastes of water to reach the more desirable spots where life is best for them in the changing seasons.

<sup>2</sup> *American Spiritual Biographies*, edited by Louis Finkelstein (New York: Harper & Brothers, 1948), p. 123.

## As the Twig Is Bent

THERE were three major things other than the influence of his spiritually tender home life, his duties on his father's farm, and the inspiring beautiful countryside that shaped the life and character of Rufus Jones.

The first was the atmosphere in which the boy was "sprinkled from morning to night with the dew of religion." The family never ate a meal without "a hush of thanksgiving" nor began a day without "a family gathering" with its Bible reading followed by a period of weighty silence. The second was his attendance at Quaker meetings for worship, and the third the interests, activities, accomplishments, and way of life of his revered uncle, Eli Jones.

The child, Rufus has stated, early discovered that something *real* was taking place, that God never seemed far away. His first steps in religion were *acted* by all members of the family. They joined together to wait upon and search for God and as often happened one of the group would bow, talk with God "so simply and quietly that He never seemed far away." They found in their silence that for which they had been searching. These simple, sincere practices rather than instruction unconsciously formed the child's religious disposition, and they also helped to push the roots of his faith far below the surface things that he could see and understand.

These religious exercises served the little boy well because he was more concerned over his spiritual condition than he was about anything else. Unwise guidance might easily have turned him against

religion. Fortunately in his case the guidance was wise; the atmosphere of family life and purpose was right. The result was that he came "into religion as naturally" as he had come into "the other great inheritances of the race."

The religious way of his family's life, combined with the influence of his *mystic* Aunt Peace, made mystical experience a common one for him. Like all children who are largely untroubled by things and problems and who do not live by cut-and-dried theories, he had more room for "surprise and wonder." This made him more sensitive to "intimations, flashes, openings." Under such conditions it was natural that he would feel that the impingement of the invisible on his soul was *reality*. This was true also of Wordsworth who has written that many times while going to school he would grasp "at a wall or tree to recall myself from the abyss of idealism to the reality." The boy Rufus Jones also found "the world within to be just as real as the world without" until events forced him to become largely occupied with the outside world.

How much could the small boy understand of the method and purpose his elders used in their quiet searching for truth in unprogramed meetings for worship to which he was carried in his mother's arms? From what he has written it seems certain that his early attendance enabled him easily and naturally to grasp the spirit of these meetings.

The Jones family attended meetings for worship on First day and Fifth day of each week. Their attendance at First day meeting, because it was a day of rest, did not interfere with farm work whereas attendance at Fifth day meeting frequently required them to neglect pressing farm work. Rufus Jones has written that his uncle, Eli Jones, "could mow on Fifth-day until time for meeting, and then haymaking and the possibility of showers were out of his realm of thought, for there was a higher work which needed an undivided mind." Come what may the Jones family suspended its farm work, changed clothes, and drove three miles through great woods to the Dirigo Meeting House and "in sweet solemnity" worshiped with "over-charged hearts." Attendance at Dirigo meeting was an occasion of pure delight to Rufus also because it enabled him to see his favorite cousin, intimate playmate and friend, Charles Jacob.

Dirigo Meeting House was a plain building. Its inside walls were undecorated; its seats, benches with backs, were unpainted. A slightly elevated platform on the side opposite the entrance doors

held two rows of similar benches which faced the meeting. "Weighty" Friends, ministers, and elders occupied these benches, the men on one side of the aisle and the women on the other. The members of this group were more likely to feel "moved" to speak than were the rank and file of the meeting membership who sat in the main body of the house. Nearly all of the men Friends who sat on the facing benches wore dark suits and white shirts which usually were not adorned with neckties. Most of the facing bench women wore white muslin caps underneath their Quaker bonnets and shawls over their shoulders.

This meetinghouse had no bell. It contained no organ or pulpit. Its service had no regular order. There was no choir and no ritual. But there always was silence, "a silence of all flesh," which to the worshipers "was a sacrament of awe and wonder."

Because the group was meeting with God, both in faith and in practice, "the occasions called for all of their powers of mind and spirit." Because he felt the silence permeate his being "as a kind of spell" that had a life of its own, a noumenality, a "sense of divine presence which even a boy could feel," the small boy who sat with unsupported feet on the hard bench kept out of mischief.

Although he felt a "sense of divine presence" in the meetings for worship at an early age, he has told a story on himself that shows that he was unable to grasp some of the words his elders used. The story came from the custom of the members of his family to arrange for "appointed meetings," for the itinerant Friends ministers who, while visiting the South China Friends, usually were guests at the Jones home. The Jones family as hosts would make "appointed meetings," for the visitors, that is, they would arrange with the families of Friends in the community for a mutually satisfactory time when the visiting minister could join them in their homes for religious services. The little boy always was hearing about "appointed meetings," but he could only guess what they were. It was natural, therefore, when his small playmates toddled to his home that he would arrange for a "pointed" meeting. This he did by directing the toddlers to sit quietly in a row on the floor while he stood before them and with great solemnity *pointed* at each one.

The Quaker method of worshiping in silence was never explained to the boy, nor was he told much about it, but he, nevertheless, soon "found" himself "in the midst of a unique laboratory experiment which worked." It did something to him and for him, a some-

thing which remained "an unlost possession" and caused him to feel that no other method of worship works with a more subtle power "or which brings into operation in the interior life a more effective moral and spiritual culture."

Their meetings for worship were brought to a conclusion by the man who sat in the seat on the top facing bench on the end adjoining the middle aisle. When he felt that the period of fruitful worship had ended he would turn to his nearest companion and shake his hand. This served as a signal to the congregation that the services were ended. Others in the meeting soon turned to their companions and shook hands as a kind of mutual benediction, after which the congregation would arise and quietly leave the meeting room.

Since clocks then did not adorn the walls of Friends meeting-houses, and no man who sat at the head of a Friends meeting consulted his watch, the decision that the proper time had come to "break" meeting always rested on the promptings of the spirit, a fairly accurate timepiece and compass.

The members of the Dirigo meeting were singularly blessed in that two of their members were ministers of the first rank, a husband and wife, Eli and Sybil Jones. He and his wife were widely traveled and both were able speakers. Eli Jones, the first child of Abel and Susannah Jones, was a man of "superior intellectual power and of rare spiritual qualities." He was a richly endowed minister who possessed "practical wisdom and clear common sense." The burden of his religious service was how to live a good life, "how to be a true citizen, how to meet the trials and temptations which beset us all and how to come through valiantly and triumphantly." His voice would triumphantly sound the call, "Fight the good fight, lay hold on the life which is life indeed."

Sybil Jones possessed "a touch of genius" and a spirit of vast scope and range. She would give outward evidence of her inward promptings to deliver a message by first untying her bonnet strings and laying aside her bonnet. This done she would rise to full height and begin to speak in a voice that "was soft like the wind in pine trees but with a musical cadence and carrying power which reached every listener." Sybil Jones, who was profoundly evangelical, preached "to win souls from sin to a consciousness of salvation." Her theme always was "the amazing, seeking, pursuing love of God."

In addition to the superior gifts of Eli and Sybil Jones, the meet-

ing was blessed with those of Eli's sister Peace Jones, the *mystic* "who wore the white flower of a holy life." Her words always carried great power even though she "lacked some qualities which a public speaker needs." What made up for this lack was "her inward grace and daily converse with the Lord." In the Dirigo meeting, however, as in all Friends meetings, not all who felt moved to speak were of the quality of Eli, Sybil, and Peace Jones. That could not be expected because, as Rufus Jones has said, "The cream never goes all the way down to the bottom of the pan."

Because it is pure democracy every Friends meeting of the free type has its "seconds and thirds" and its "queers," and as pure democracy at work it hides no talents, however small. Most one-talent speakers in Friends meetings use volume of voice in their efforts to give significance to their repetitive messages. Rufus Jones has written that the offerings of these "seconds, thirds, and queers" were a hard test for a boy. He and his youthful friends, as have Quaker youth everywhere and always, *played* meeting. Because "imitation is one of the earliest instincts" these youngsters would act over and over the characteristic things they heard.

An unusual thing about the faith and practice of Quakers has been the way they have rigidly held in their meetings to the principle of freedom of speech. Although there was tremendous difference between the inspiring gospel messages that came from weighty Friends and those that came from the Friends with a single talent and a slender idea, the meeting always gave the single-talent Friend his opportunity to speak. The compensation for their saintly patience and gentleness under difficulties shone through as faith in the power of truth to the young Friends, who in time learned to separate the good from the bad and to hold close to the good.

The Friends of South China were fortunate also in that they were frequently blessed with the presence of splendidly endowed itinerant Quaker ministers. One member of this group who made an indelible impression on the mind of the young boy Rufus was Stanley Pumphrey of England. Many years later in *A Small Town Boy* he wrote, "I can still see him standing in our minister's gallery, clothed in a pepper-gray suit of foreign cut, pouring forth with odd accent and peculiar phrase his thrilling message, which caught and arrested and fascinated the young boy who had ridden through the woods to hear him." Stanley Pumphrey's well chosen words, "no-

table insight, sure vision, and convincing power" made a lasting impression on the boy.

In this group also was William Wetherald of Canada, formerly a professor at Haverford College, who "was a scholar and spoke like one." After having gone through a series of "shifts and changes of religious experiences" he had at last "*found himself* on the high tableland of life." William Wetherald's deep conviction and his fine scholarly mind helped young Rufus to know that he was "listening to an expert."

Others in this gifted itinerant minister group who visited the South China Friends were Rufus King of North Carolina, whose message "of high reality" lingered long in the minds of his hearers. Rufus King's companion was Dr. James E. Rhoads, later President of Bryn Mawr College, a dignified man who possessed "an unforgettable grace of manner" and had an unusual power of speech and "a tenderness in his approach." He placed his hand on ten-year-old Rufus Jones's head and "prophesied" about him. "His act made a great impression on my family." Fifty years later he wrote that the words of Dr. Rhoads's prophecy had remained with him as "an inspiration long after the man himself had forgotten that he spoke them" and that "they have since been fulfilled in every respect."

Another Friends minister who visited the South China group was John Y. Hoover of Iowa, uncle of former President Herbert Hoover, "a tall, gaunt man, with an Abraham Lincoln type of build" who was a revivalist preacher. And Caroline Talbot brought her gift of prophecy to South China Friends from Ohio.

Rufus Jones has told the story of the simple, idyllic life of his boyhood which was saturated with spiritual purpose and moral action. In writing it he stated that it no doubt would sound "dull and commonplace to those who are accustomed to high life" but as far as he was concerned, after having seen the world with its follies he was glad "to get back in memory to the old simplicity and realities of life" that lead directly to high spiritual tablelands.



## CHAPTER 9

# The Incalculable Influence of a Good Man

**I**NSPIRING as the good life of Rufus Jones was, that of his uncle and model, Eli Jones, was equally inspiring.

Unlike his nephew Rufus, Eli Jones never attended college. He secured his formal education from a one-room country school in Maine, one year's attendance at Friends School in Providence, 1824-25, and eight years as a country schoolteacher.

To make up for the lack of the broad culture and intellectual skills that may be secured by attendance at schools and colleges, Eli Jones acquired mental training and keen judgment in complicated situations through his unceasing efforts to make gardens, pastures, and fields out of rough wooded soil. Solitude, Bible reading and study, and religious devotion gave him understanding of the deeper truths of the soul and of God.

His slender formal education, excellent mind, and insatiable curiosity combined to make him a profound student of men and movements. The religious training he received in a devout Christian home centered his thinking, study, and action on the Bible and the good way of life, and in turn led him forward on spiritual and intellectual paths that extended far beyond the community of his birth.

He began to exercise a real influence in South China community affairs upon his return from the year of school in Providence. He was a prime mover in creating a local temperance organization. In

1830 he helped to found the still flourishing China Library Society. He became a leader in Quaker affairs and was recorded as a minister of the Society before he was married to Sybil Jones,<sup>1</sup> a distant relative, in 1833, who also became one of the Society's most gifted ministers. Some years later he was a member of a small committee of the local Quaker Quarterly Meeting which secured the funds for and established Oak Grove Seminary at Vassalboro.

Through all of his community and Quaker meeting betterment efforts and in his daily life there shone forth the good, useful man, who, according to Rufus, "more than anybody else made me realize—not by what he said, but by what he did—that this goodness of character which I was after is not something miraculous that drops into a soul out of the skies, but rather something which is formed within as one faithfully does his set tasks and goes to work with an enthusiastic passion to help make other people good." And that next to the influence of his own immediate family the life and words of his uncle Eli inspired him to do his best.

Eli Jones lived on a small Maine farm but he ranged far and wide in his efforts to render selfless service. During Rufus Jones's youth, he and his wife Sybil "were among the foremost living Quakers in gift and power of ministry." They went back and forth "like spiritual shuttles, now weaving their strands of truth into our lives and now again weaving in some far off spot of the earth."

At one memorable town meeting Rufus Jones has described the issue as being whether the town should pay off its Civil War debt in a single year or continue to pay interest on it indefinitely. One speaker opposed payment of the debt for the reason, he said, that the town's citizens had to struggle hard "to feed our families, to dig out of our rocky soil enough to keep body and soul together." He insisted, therefore, that it should leave this burden to the next generation.

Loud cheers greeted this proposal. They seemed to forecast defeat for the bill until Eli Jones, the leader of the opposition, came forward to speak. His nephew has described him as a "short, thick-set man with long white hair over a broad, high forehead." His rare

<sup>1</sup>Sybil Jones was the daughter of Ephraim Jones, son of Noah, son of Thomas who was the first member of the Jones family to come to Massachusetts in 1690 from Wales. Noah was the brother of Lemuel, father of Caleb, father of Abel, father of Eli (husband of Sybil) and Edwin, father of Rufus. Eli and Sybil were second cousins, once removed.

gift of words and his ability to think on his feet helped to minimize a nasal quality in his voice.

He handed his cane to his neighbor, pulled down his vest as was his habit, and began by saying, "I should think, men of this Town, from the last speech, that we were all worn out with labor, reduced almost to the Poor House, unable to face a small crisis and ready to load our own burdens on our children. We made this debt ourselves. It is part of what it cost this Town to set men free from bondage and to restore the Union. I voted for this debt when there was no alternative in sight. I am tired of paying interest on it year after year. Our children will have their own obligations [and don't they?]. They must not be asked to carry those which belong to our generation. My farm is harder and stonier than most farms in this Town. I am older than most of you who are to vote on this 'bill.' It will cost us all a supreme effort. We shall be obliged to go this year without some things we want. But when this debt is paid—this honest debt—our Town is free. We can then improve our schools and repair our roads and beautify the Town. And best of all our children and our children's children will inherit a Town that is free of debt. I am dedicated to the payment of the whole of this war debt and I ask you as a man who has grown old among you to vote with me to this end."

The self-denying vote to pay the debt which followed the conclusion of Eli Jones's talk was overwhelmingly carried.

Payment of the China war debt that year nearly doubled the usual tax bill of the town's citizens. The taxpayers earned the sum needed by peeling hemlock bark for sale to tanneries. To produce sufficient funds to meet this additional tax burden, the Edwin Jones family was forced to sell a yoke of oxen which it had raised from calves. The cash from the sale of the oxen met part of their tax bill. They also sold the hay which they had cut to feed the oxen through the winter and the sale of this hay enabled them to pay their tax bill in full.

Eli Jones was elected a member of the Maine legislature in 1854 and was the only member who refused to take the oath of office. He stood alone and gave an "affirmation."

One incident in his service as a member of the state legislature concerns his appointment—as a joke—as a Major General of the Maine militia. His colleagues sought to provoke him to make a speech. He had never addressed the House since his work had all

been done in committees. They used as the peg on which to hang their action the 1838 "Aroostook War" (the state of Maine projected it during the boundary dispute with Great Britain) in which no shot was fired, unanimously naming him Major General in that "war."

The unexpected nomination perplexed the new "Major General" for a moment but he rose and in substance spoke as follows:

"Whatever my ambition may have been in times past, my aspirations never have embraced such an office as this as an object of my desire" and added that his election to this office was a wholly unexpected honor. There is, he said, "to my mind something ominous in this occurrence. I regard it as one of the wonderful developments of the time."

He next asked his colleagues if any of them ten years earlier would have believed that the people in the larger proportion of the land would by 1855 have "roused up with stern determination to subdue the encroachments of the slave power and pledge themselves never to cease their labors until the wrongs of slavery should be ameliorated—nay more, until slavery should be abolished." Still more wonderful, he stated, was that the state of Maine, which a few years since had gloried in the Aroostook expedition, would "in 1855 exhibit the spectacle of a peaceable member of the Society of Friends being elected to the post of Major General of a division of militia, and that too by the Representatives of the people in their legislative capacity?"

He told his fellow members that he had endeavored to regulate his own conduct by "the principle that legislation should not go very far in advance of public sentiment and it seems to me that this *election may possibly be ahead of that sentiment*. I submit this question in all candor. It is generally understood that I entertain peculiar views in respect to the policy of war. If, however, I am an exponent of the views of the Legislature on this subject I will cheerfully undertake to serve the state in the capacity indicated. With much pleasure I should stand before the militia and give such orders as I think best. The first would be 'Ground Arms!' The second would be 'Right about face! beat your swords into plowshares and your spears into pruning hooks!'"

He then stated that he would dismiss every man with "an admonition to read daily at his fireside the New Testament and ponder on its tidings of 'Peace on earth and good-will to men.'"

"If on the other hand," he said in conclusion, "it should be determined that my election is a little in advance of the times, I am willing as a good citizen to bow to the majesty of law and as a member of the Legislature to consult its dignity and decline the exalted position tendered me by the House; and I will now decline it. With pleasure I will surrender to the House this trust and the honor and retire to private life."

Rufus had unqualified admiration for his Uncle Eli as a minister of the gospel and as a leader in his community and for his exemplary life. But it was made almost boundless by the constructive humanitarian service that Eli and Sybil Jones performed as a team in their efforts to express their faith and Christianity. A study of the sermons this remarkable couple delivered in England on one trip shows that Sybil's were beautiful, ethereal, and inspiring whereas Eli's were matter-of-fact and down to earth, but their most remarkable quality was the way the sermons complemented each other. Sybil had a clear, silvery voice that carried easily while Eli spoke with down-East nasal tones and would often stand with his two hands on his abdomen, pulling himself together, for he had a double hernia, and braces were unknown in that day.

In 1851 while Sybil Jones was confined to her bed with what is now believed to have been tuberculosis of the spine, she told her husband that she felt a call to go to West Africa for the purpose of helping to strengthen the new Negro republic as an aid in solving the slavery question. They discussed her call for some days, and Eli asked her at three different times if she were *sure* about the call, and each time Sybil answered simply that the voice of God had told her that that was her present mission.

Within a week Eli and Sybil had boarded a sailing vessel in New York harbor (Sybil was carried on board on a stretcher) bound for Africa. After a few days at sea Sybil was on her feet and began to hold daily religious services with the sailors.

In 1867 Eli Jones and his wife felt a call to bear the gospel to the Holy Land. They were liberated for this service first by their own Monthly Meeting and then in turn by the Vassalboro Quarterly and the New England Yearly Meetings to which their meeting belonged. Their concern to visit the Holy Land was not that of winning the soil from the infidel but to further the efforts of the American missionary movement, which, from its beginnings in 1823,

had sought "to gain souls of those living in blindness, ignorance, and sin."

Since no qualified Friend undertakes to carry out a concern without first being "liberated" by his or her own meeting, the procedure by which Friends liberate their ministers for religious service "in other parts" should be explained. The process starts when the member who feels the call for such service states the nature of his concern and the service he feels called to render. If no Friend holds a "stop in his mind" or is "uneasy," those present at the meeting unite with its member's liberation request by stating that they concur "in this concern," as is usually the case. After the blessing of the Lord has been invoked upon the concerned Friend he or she is given a meeting minute to perform the service. When the service is concluded the Friend returns his minute to the meeting.

Governor John A. Andrew of Massachusetts and General Banks attended Eli and Sybil Jones's last religious services in Boston before they departed for Palestine—a marked contrast to the reception the acting governor of Massachusetts Bay Colony had given the first Quakers to arrive in America in 1657. Their close friend John G. Whittier, who had first planned to accompany them, wrote the following verses for the occasion:

To Eli and Sybil Jones:

As one who watches from the land  
The lifeboat go to seek and save,  
And, all too weak to lend a hand,  
Sends his faint cheer across the wave,  
So, powerless at my hearth today,  
Unmeet your holy work to share,  
I can but speed you on your way,  
Dear Friends, with my unworthy prayer.  
Go, angel-guided, duty sent!  
Our thoughts go with you o'er the foam;  
Where'er you pitch your pilgrim tent  
Our hearts shall be and make it home.  
And we will watch (if so He wills  
Who ordereth all things well) your ways  
Where Zion lifts her olive hills  
And Jordan ripples with his praise.

Oh! blest to teach where Jesus taught,  
And walk with Him Gennesaret's strand;  
But whereso'er His work is wrought,  
Dear hearts, shall be your Holy Land.

Eli and Sybil Jones visited Ramallah while they were in the Jerusalem area and were inspired to help a young woman teacher of Ramallah start a girls' school. They became interested also in a project to establish a mission near Mount Lebanon. Upon their return home and after considerable correspondence Eli Jones saw the way opened for him to further the school project by finding funds to support it and by giving it spiritual guidance. Through their efforts a girls' training-home at Brummana was established.

Sybil Jones died in 1873 before the Brummana training-home for girls was underway. Three years later Eli Jones again visited the Holy Land for the purpose of helping strengthen and advance the two projects and to interest Friends in England and America in financing the undertakings. His success in his fund-raising work called for his making a final trip to the Holy Land in 1882 to be present at the dedication of new buildings that had been erected with the funds he had raised. Then, in his seventy-sixth year, he spoke for more than an hour at the dedicatory exercises on the subject of female education.

Eli Jones remained in Brummana three months for the purpose of working out the details of transferring the mission into the hands of three American and three English trustees and to improve the arrangements for management of the mission.

When he left South China to make his last trip to the Holy Land one of his Friends said, "I fear thou wilt never come back to us." To this Eli Jones replied by saying, "Lebanon's top is as near heaven as my native China is."

He was remarkably successful with the Arabs. When asked once how he accounted for this he replied, "It is because I am of the people. I go down to their condition, but do not stay there; I endeavor to bring them up."

Peace, total abstinence, and higher education came to be proper causes for him to support. Because he always believed in divine guidance he waited for the inward voice to speak before he would undertake a service. Standing for spirituality and against formalism, and striving for spiritual rather than material ends, he dedicated his

voice and his life to obey the command which Christ gave to His apostles, "Go ye into all the world, and preach the gospel to every creature." He eschewed doctrine largely for the reason that his interest was in the gospel. He felt his call to be that of living and preaching the gospel, to declare it, not to argue about it.

Because he believed that all men and all women had equality of worth before the Creator he was an earnest worker for *real rights* for women. Once when during a stay at the Brummana mission he found the girls sitting on the floor at their studies it troubled him because he felt that if they had chairs to sit on they would at the same time have their spirits elevated. When he next visited the school one girl shyly said to him, "We thank you for our seats."

During all his life Eli Jones tilled the soil—the source of all physical life and man's final resting place—but his stony farm at Dirigo never acted as a yoke of bondage on him. He did get close to nature's heart as he plowed and planted, dug and harvested, and learned the mysteries of animal and plant life as well as the trials and pains of daily toil. He gained from the deep truths of nature a wisdom, understanding, and sympathy that enabled him to become a great spiritual leader. Under his understanding care his sheep thrived, his fruit trees and his vegetable plants produced superior products.

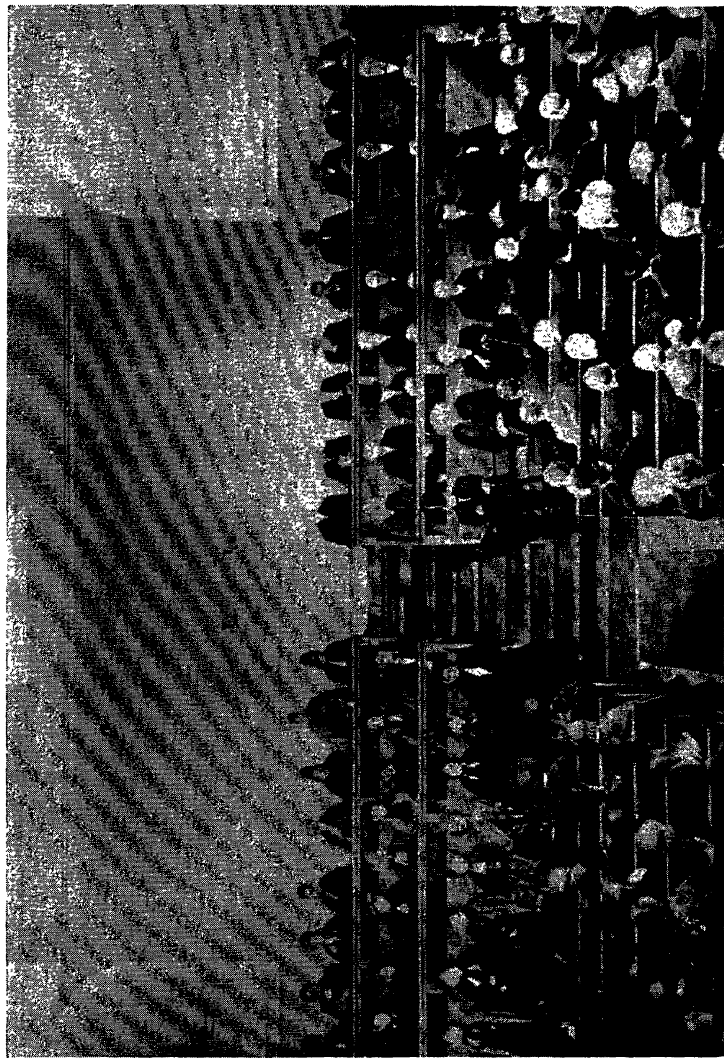
This remarkable man, whose formal education was meager and who lived and earned his living from a small, stony Maine farm, was able to and did adopt the great world for his field of service. He mingled as an equal with the best minds on three continents, lived an admirable life, and preached undefiled religion.<sup>2</sup> The quality of spirituality, the sureness of his faith, the vigor of his body, and the warm sympathy in his heart for all mankind enabled him to overcome barriers of space and problems that seem to circumscribe the majority of men.

Rufus Jones has recorded that every time his Uncle Eli spoke in meeting "he built something into the fiber of my life," made him wish to be a good boy and grow into a man "like that stirring speaker and do things."

Another time he wrote, "The thing which impressed me most, as a thoughtful boy, was that in all this perplexing and wearying work, he was becoming more and more like my ideal of a saint. His

<sup>2</sup> John Bright, England's distinguished Quaker member of Parliament, wrote in his diary: "Attended Friends meeting this morning where Eli Jones delivered the greatest sermon I ever have heard."





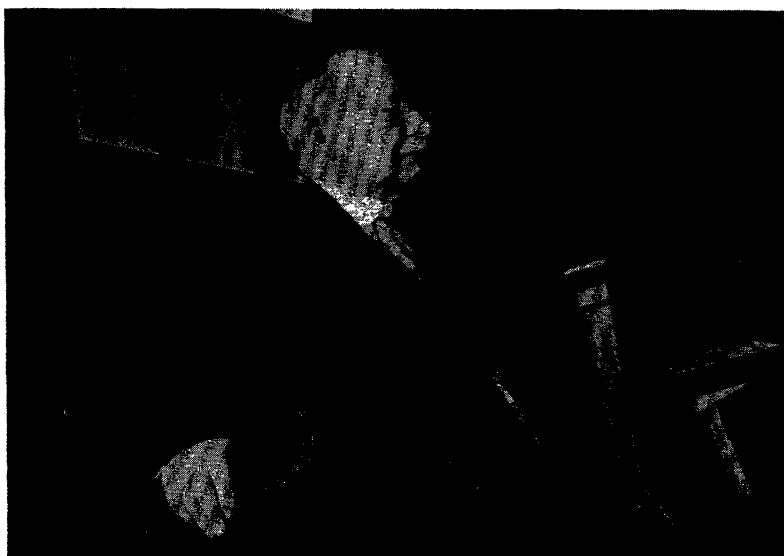
One of the few photographs in existence of a Quaker meeting for worship. This picture was taken by Walter Jacob on May 19, 1900, at the Arch Street, Philadelphia, meeting.



a



b



c

(a, b, and c) Rufus Jones, as the reuniter of Quaker groups and the inspiration of the new Quaker purpose as well as for his own wholesome goodness, occupies a place with George Fox, the founder of the movement, and William Penn, its statesman, to form Quakerism's great triumvirate.

face was sunny; his smile was always ready to break out. We were all happier when he came, and he himself seemed to have a kind of inward peace which was very much like what I supposed the heavenly beings had. It had been his preaching which had so influenced my very early life; but it was much more his victorious life, which spoke with an unanswerable power like that of a sunset on the starry sky, that influenced me now in this critical time. I felt that the way to become good was to go to work in the power of God to help make others good, and to help solve the problems of those among whom we live."

The effect on Rufus of the example of his uncle, intimate friend, and companion, who was "a noble citizen, valiant man, a living example of what a Christian ought to be," was profound. He saw exhibited in his uncle Eli "the kind of life I wanted to attain." His efforts make the description the nephew wrote many years ago in *Finding the Trail of Life* of the uncle now fit the nephew: "In all his work for the betterment of man at home and abroad, I never saw him discouraged or in doubt about the final issue. He was always full of hope and courage and radiantly happy to be able to work at human problems."

## Broadening Horizons

**A**LTHOUGH religion as it was practiced and lived in the Jones family was never far from the periphery of the boy's thoughts and actions, nevertheless, he did have a life apart from it.

His school life began during the summer when he was four and a half years old in a one-room public schoolhouse. The school was in the village to which he walked holding his sister's hand. It was summertime and none of the larger boys was in attendance since they were needed to help their fathers on the farms. The youngsters were under the guidance of one teacher, a woman.

The school day began with scripture reading, the Lord's Prayer repeated in unison, and the singing of a hymn. Classes were then heard on a bench directly in front of where the little boy sat "with vacant mind because I had nothing to do and no one to entertain me."

Another similarly situated small boy filled in his time by "cutting up" until the teacher stopped what she was doing and said in a vigorous tone, "Elijah Elwood, if you don't keep quiet I shall tie a string around your neck and hang you to a nail."

The picture of seeing his playmate hanging from a nail with feet dangling in the air enabled Rufus to keep his fractious spirits cowed as well as to inspire him to work at his lessons. He was not, he states, like the small boy who refused to say A, because if he did, as he told his teacher, "you will want me to go on and say B." Rufus

meekly said A without comment and when he did so, he states, he "took his most momentous intellectual step" since the letters he learned in that primer class are the same ones which he has used in reading everything that he ever has read in English.

What interested him most during his first term in school was listening to the more advanced pupils read stories from the second to the fifth reader.

As he grew in stature of mind and body his seating place in the school was gradually moved back until in time he became a full-fledged schoolboy.

Some of the teachers, during the period of Rufus Jones's boyhood, were excellent. Others were not. Teaching personnel changed frequently in South China, as it did then and even later in the one-room schools of the nation. Occasionally an excellent teacher was unable to maintain discipline during the winter term when the back rows in the room were filled with larger boys. One such, during a disciplinary crisis, was carried out of the school by the big boys. This finished his teaching career. His successor, a small man, however, took and held command of the school from the first day, and "under his guidance we began to take on new intellectual and moral stature."

Rufus Jones has written that one of the best things he learned from this good disciplinarian was "the ease of securing obedience by one who possesses character and the quality of leadership."

When he was thirteen years old, Rufus attended school that had "a teacher of very fine quality." This man, though not a fine scholar, was however a master of the subjects he taught and a real leader.

His teacher at Weeks Mills "was one of the greatest teachers in the state of Maine," a Bowdoin College graduate who "taught as one having authority," and his pupil Rufus "rose up to meet him."

The only near fight he ever had with a boy (except one time when he threw a boy down and pinned his shoulders to the ground for having rubbed custard in his hair) occurred during his Weeks Mills school days. Their differences occurred one day while he was walking home; his opponent, "who was somewhat allergic to me" and two companions came along the road in a wagon which, as it passed, Rufus leaped into uninvited on the assumption that any schoolmate would give him a ride. The driver ordered him to "get out" which he did not do, whereupon the driver started to get up from the seat to push him out. Having anticipated the driver's pur-

pose Rufus caught his "allergic" schoolmate off balance and pushed him out of the wagon. The driver got up "in a very angry mood" and promised in vigorous language to give Rufus "a tremendous thrashing tomorrow."

Tomorrow inevitably came and recess, the time set for the promised thrashing, soon followed. The pupils were in full attendance and ready to see what promised to be a fight to the finish. The fighters began their work of annihilation but much to his regret the angry driver soon discovered that his task would not be an overly easy one. The fight was ended by the teacher appearing on the scene and separating the fighters who were at indecisive grips with one another. He called the fight off and made the contestants sit together in front of the entire school and hold hands the balance of the forenoon. When this ordeal was finished the boys shook hands and thereafter became good friends.

In the autumn of 1877 Rufus Jones entered Oak Grove Seminary, a Friends boarding school which his Uncle Eli had been a leader in establishing in 1854. This school was ten miles distant from South China. He "boarded" himself, that is, he had a room in a dormitory during the week but went home each Friday evening and returned to school on Sunday evening. He brought along from home each week on his return trip a large box of food which his mother had prepared. This box of food fed him during the week. He and his roommate had an airtight stove in their room on which they could boil eggs, make coffee, and do other simple cooking, but most of their food was eaten cold.

"The plan," he has said, was a mistake and "should not have been allowed, but how a farmer's son who had no money could otherwise have managed . . . I have no way of telling."

Except for the harm their Spartan-like boarding arrangements did to their digestion, his term of school was a marked success. He began the study of Latin that year and was "fascinated with quadratics," studied astronomy for the first time, made some progress in the mastery of English, and developed his budding talents as a public speaker.

The following winter Rufus attended the District School in South China where he continued his study of Latin, "mostly by myself, as my teacher, like Shakespeare, knew 'little Latin.'" Among other things that winter he also studied double-entry bookkeeping. When school closed that spring he ended his school days in Maine.

One of the phases of Rufus Jones's South China boyhood life that left its indelible mark was the love of nature it engendered. He grew to revel in its vistas, waters, woods, birds, and flowers.

While admitting that not all individuals who have possessed great aesthetic gifts, as well as genius, may be morally robust, he has stated that he, nevertheless, believed that a boy is safer morally and spiritually if he has a passion for beautiful things and for the beauty of nature.

Even when one allows for the likelihood that the corollary of aesthetic appreciation may not *discipline* the will or stabilize the character, he must recognize that the love of beauty does tend "to elevate and ennoble the soul. It is," he held, "an immense asset in the formative stage of youth." And an appreciation of the beauty of nature is man's anchor to the windward, helping to make his spiritual life more stable.

One great value the love of beauty in nature has for a country boy is that it serves as an antidote for the influence of crude and rough forces that impinge on a boy's life. Who can doubt but that it creates silent forces that unconsciously stimulate the growth of his better self?

Rufus Jones attributed the source of his love of nature either to some ancestral strain or to "some high source." While it had almost no guidance or specific outline at first, he nevertheless was thrilled when he saw "something that was exactly as it ought to be."

The first object of beauty that he remembered as having moved him was the lake in front of his home. He felt that if this "glorious lake had not been there my earthly story would have been a very different one." Throughout his long life it continued to move him "with an ever increasing spell." The thing about the lake that touched the sensitive, imaginative boy and man was that its beauty changed constantly both during the day and every day. In later years he told how it had caught and held him in its spell:

A boy placed on the bank of a lake stretching off for several miles becomes inheritor to a domain more vast than the acres of water it contains. He feels that he owns so much of the world's glory and his feeling of ownership lifts him out of the common dull round of life. Year by year he owns more in proportion as his soul expands and he sees more of God's work and God's love in painted sunsets beyond the western shore and in the forests

above and below the placid waters. No one who has not experienced it can appreciate the worth of a lake to a boy.<sup>1</sup>

Another of his boyhood joys was a rippling, cascading brook near his home with its mystery of origin in faraway woods. It was a "never-ending delight" with its rapids and dark pools, the fringe of shrubs and flowers along its banks. While there were no nearby mountains the Jones family could see mountain peaks in western Maine, eighty miles distant, form a "glorious ridge of purple" on the far horizon.

There were memorable trips to Augusta, twelve miles distant, which required all day for the round trip. There he saw the "black" Kennebec River with logs plunging over the dam and floating under the covered bridge, the "majestic" state house, the home of James G. Blaine, and, if fortune favored him, he would see a train of cars come clanging into the station; he ate his first banana on one of these trips. First and last the trips to Augusta furnished new thoughts and new experiences that provided topics for endless conversation in the village.

Wild flowers, one of nature's ways of expressing beauty, thrilled him. He placed the water lilies first, perhaps because he liked going out in a boat to gather them as they floated on the water. Even though their long stems connected the lilies with the mud at the bottom of the lake the flower always looked to him "as though it were composed of diviner stuff." There was the rue, too, with leaves that gleamed like silver when they were placed under the water. The term "Mayflower" covered arbutus, anemone, hepatica, and bloodroot in the South China boy's terminology. When the first day of May came it called for a glorious trip of joy and wonder to the "back woods" to gather "Mayflowers." The woods abounded also with painted trillium, lady-slipper, Indian pipe, twin flower, Solomon's seal, and a great "array of beautiful mosses and ferns."

There were numerous birds in the South China region which gave unusual pleasure to the nature lovers. The most exciting bird event of the year was announced by the "honk-honk" of the wild geese on their far journeys south in fall and north in spring. Like the brook with its unknown source, they represented magic, as they flew in their V-formation, seemingly steered by some invisible

<sup>1</sup> Rufus M. Jones, *Eli and Sybil Jones* (Philadelphia: Porter & Coates, 1889), p. 13.



power. There were also a pair of bald eagles who lived near the lake, and always a pair of loons had a home on it where they sounded their weird night calls. But the real glory "of our world was the bobolink."

Rufus Jones wrote late in life that he had "seen and heard skylarks and nightingales, but I still vote for the bobolink," whose "color beautifully fits its song" and its size was exactly right to be the source of that "amazing 'brook of laughter' which pours from its throat." The boblink's seasonal stay in South China was short—just long enough to hatch its young in the fields and then it "went back with the new brood to that mysterious somewhere." But while present it "raised life to a new pitch and gave it a peculiar touch of glory."

He then adds, and in doing so unconsciously reveals what was one of his finest qualities, "The outstanding feature of the bobolink is his magnificent enthusiasm. He is a radiant bird" and added that he never was able to understand how "any creature *could be* as happy as he seemed to be," and that he should have missed something "essential to the fulness of life if the bobolink had not nested in our fields."

In the wintertime the "brave" chickadees flitted about as did also the scolding blue jay with the white snow background making his blue all the more remarkable. The beautiful wood grouse lived in the trees.

In addition to the lake, flowers, and birds there also were the woods, which stretched mile on mile, with their trails winding in and out among great trees. The youth's practice of following these trails, which when carefully followed brought him to his desired destination, made it logical, natural, and significant that in his maturity he should have used the word "trail" in the titles of his *Trail* series of autobiographical books and in *The Luminous Trail*.

The stars, which have silently watched all of man's advances and recessions and filled him "with awe and wonder" from time immemorial, also moved the boy deeply. And the great words of Job set him "searching for Orion and Arcturus so that I had an immense world of interest above my head as well as by the lake and in the woods." Each winter there was the aurora borealis in the northern sky which stirred him to his depths as it always has moved man and as it continues to do.

Over, above, and beyond the boy's appreciation of the beauty in nature there was in his make-up a "penetrating appreciation of the

beauty of human character—the supreme beauty our world has to offer.”

The lack in his inner life was music, the value of which in education and in spiritual refreshment Quakers had long failed to recognize. By doing so they had been negligent about cultivating the imagination of their youth. In the case of Rufus Jones, however, this lack was not overly serious since he was blessed with a rare and wonderful imagination and he was tuned to the significant music of the spheres.

He, moreover, was able to cultivate his budding imagination by becoming interested early in life with the accounts of the heroes of the Bible and the majestic poetry in many of its passages. The winter he was eight years old he undertook to read all of the chapters of the Psalms—his reward for doing so was to be a pair of mittens “as strangely colored as Joseph’s coat.” While carrying out his task he began to feel “the power of this Hebrew poetry which,” he adds, “did me good.”

For a period of ten months when he was ten years old he suffered what then seemed to be one of life’s misfortunes (but which later proved to be a blessing as so many misfortunes do) by being confined to his bed with complications that followed an injury to his foot. The country doctor opened the injury with a knife that he had sharpened on a farm whetstone and had neglected to sterilize. Blood poisoning followed—Rufus missed losing his leg and even his life by a split hair’s width. During his recovery he began to read the Bible out loud to his grandmother and discussed it for hours with her during the long period when he never took a step.

Many passages puzzled the ten-year-old boy, although he believed that one line was as inspired as another. But the “begat” chapters sorely troubled him. The great thing he caught, aside from the beauty and power of its poetry, was the picture he was able to see of patriarchal life, which despite the intervening centuries, apart from the descriptions in Leviticus, Numbers, and Deuteronomy that he could not imagine, was not vastly different from his own home and community life. He saw Jacob’s and Joseph’s careers clearly; Moses’ life and deeds in Egypt and the events of the exodus and wilderness journey moved him deeply. He followed Deborah, Gideon, Jephtha, and Samson’s stories with intense interest. David was his hero, a man after his own heart. “Whenever the narrative grew vivid and great events were done I felt my heart throb.” The

book of his boyhood was the Old Testament; his "heroes and heroines were there." It gave him his "first poetry," and "I got my growing ideas of God from it." As he read it he caught "the faith and insight that God is always revealing Himself and that truth is not something finished, but something unfolding as life goes forward."

His misfortune helped greatly to make the Bible his "living book." His discovery and love of its treasures, he wrote in *Finding the Trail of Life*, "gave me the key to a larger freedom that enabled me in later years to keep the Bible still as my book, without at the same time preventing me from making use of all that science and history have revealed or can reveal of God's creative work and of His dealing with men."

Working less subtly than did the beauties of nature but with effectiveness in shaping the character and fixing the ideals and outlook of the boy were the more prosaic activities of his life; his playmates and their activities, interests, and games; his inner conflicts; his associations with older people; and his part in the community life.

Since large families were then the rule he did not lack playmates even though South China was a small village. Its young people had a vast, ever-changing, wholesome world for their playground. Not the least of youth's many fascinating facets is its impelling urge and maneuvering tendencies to devote the maximum amount of its time to play in the face of ageless parental insistence to limit the time devoted to play.

Just as every animal ever born has an unquenchable desire to be free so every youth born of woman seeks always for the untrammelled expression of its desire to build its world of realities out of the make-believe world of games. Play, as Rufus Jones has pointed out, is "one of the oldest of all human activities." While it neither bakes puddings, butters parsnips, nor adds to the family assets, it is, however, he has written, "one of the greatest of nurturing forces of group-life." It "contributes to health and sanity and joy to an almost unparalleled degree."

The South China boys followed the tendency of all youth to make games of its duties by using slingshots, bows, and arrows or a potato fastened on the end of a stick to hurry the lagging steps of the cows as they drove them to and from the pasture mornings and evenings. Out of this they developed some skills, a co-ordination of the eye and the hand, and an accuracy in judging distance.

In what he has called "an evil moment" the youngster Rufus

urged his father to teach him how to milk. His father readily agreed to do so. And did. The task had looked like fun when his father did it, but it soon became another required duty, which was onerous because it further restricted the boy's playtime.

In this experience, as in the vast majority of all those in life, whether or not they seem fruitful at the time, the boy gained something of value which he was able to capitalize on many years later when he spent ten days in a "retreat" on the sacred mountain in China of Taishan. Seven goats were there to supply the group with milk. The goats could not have done so had not Rufus and the wife, of a missionary in all that company of holy people learned how to milk earlier in their lives.

Since some of Rufus' playmates were village boys and therefore had few farm duties, they gravitated toward his home and his leadership although they were somewhat older than he. Tom Sawyer-like, he would enlist their help in performing his farm chores so that they all might get off more quickly on some expedition. The nature of the expedition was unimportant; it might be boating, swimming, fishing, coasting, skating or just skylarking, pushing, shoving, wrestling, or joshing as boys are wont to do.

They had their jokes, too, one of which concerned a weeping small boy who when asked why he was crying replied, "My dog was run over and killed and I can't bear it." A second boy remarked that he could not see why his playmate was making such a fuss over a dead dog and stated, "My grandfather has just died and I'm not wailing and howling about it," to which the brokenhearted youngster replied, "But you didn't raise your grandfather from a pup."

Their favorite out-of-door sport, aside from their lake play, was what he called "guards clear." They played "truck" a hockeylike game, with a stout "truck" sawed from a birch about a foot in diameter, instead of a ball. They invaded barns or an uninhabited set of rambling buildings in the village near the grocery store and on rainy days perfected their acrobatic skills or endlessly played hide-and-seek.

He soon became the natural leader of his group of playmates, not by election, for boys live and move in a complete democracy, but because his companions discovered qualities in him that made them turn to him for "guiding direction or for decisive suggestion." The boys were equals except in inner qualities of grace and imagination,

and they played in corporate harmony. Neither self-consciousness nor ambition disturbed the course of their lives. The leadership qualities that began to emerge then became an important part of his later life.

Entirely apart from the truths the boys learned about human nature or the understanding they gained in play of how to get along pleasantly and happily together as a group, their wholesome play-time activities exerted "a profound influence on our health of mind."

They were the usual run of boys, neither all good nor all bad. The things they did as well as the things they said or heard said were not always nice. But they were "unconsciously happy" because there was an "element of inspiration" as well as a "flare of radiant imagination" in what they did. They also gained from their play-time a foundation for physical strength and an "optimistic outlook on life," as well as a spirit of daring, adventure, and courage that was "better than an inherited fortune."

They learned to walk high beams "with balance and steady head," visited Indian camps in the woods and "bought bows and arrows of real Indians in real tents and real woods," dived off bridges into brooks "with our clothes and boots on," went sailing on cakes of ice in the spring, ventured out as far as possible on thin ice in the fall until the most daring member of the group would break through and end the game for the day due to their having to take the dripping wet companion home.

Once when a rumor was circulated that "pirates" from Waterville were violating the law by using nets to catch great quantities of fish for the market, the boys gathered a flotilla of boats and went out armed to drive the "pirates" out of the lake. As soon as they located the intruders the boys began to fire their revolvers and muskets (in the air or on the water) and row furiously with bloodthirsty cries toward the frightened intruders who rolled their nets and, upon their promise never to return, departed unharmed.

There was also Round Island in the lake with its legend of gold, which turned out to be "pyrites" or "fools' gold." Round Island was believed to be public land and that title to it could be gained, the boys believed, by establishing "squatter's rights," by sleeping on it one night a year for a given number of years. Thus each year a group of boys loaded with sweet corn for roasting and other food, went to the island, cut hemlock boughs for beds, built a stove of stones on which they cooked their food and spent the night.

The group's three top joys in winter were those of helping clear the roads of snowdrifts with a flatiron-shaped snowplow drawn by oxen, skating, and coasting. And in spring they fished for pickerel with lights and spears as the fish lay on the lake bottom still sluggish from the winter's cold.

Once they built a dam on their mysterious brook which, like the sacred river Alph, "ran through caverns measureless to man" and produced enough water power to turn a water wheel, which, connected with a belt to a homemade circular saw, was able actually to saw a potato in two, "but it balked at more solid substance."

As this group of boys played and did daring things together they helped Rufus Jones, as he has written, "to build secretly and silently the secret inner self which they little suspected."

## Rounding Out His Life in South China

ONE aspect of Rufus Jones's boyhood life that had a definite influence on him in his formative years was apart from his home life, his Quaker religious life, his school life, his farm duties, and his playtime life. This one touched the periphery of the outer world, which was more and more forcing itself into the consciousness of the people of the village.

During the period between 1873, the time when he was ten years old and had found a personality and interests of his own, and 1879 when he left his home community to gain an education in the great world beyond, discoveries of tremendous import had been made, and events had taken place which had far-reaching consequences.

Americans of that decade struggled through the depression of 1873, built railroads across the plains, opened vast areas to the plow, built industrial plants and cities, and while they did so, watched with only passing interest Germany's quick and complete conquest of France without the faintest suspicion that Germany had begun a course of action that eventually would bring on two world wars.

During these stirring decades the Society of Friends in America was seemingly largely concerned with going its divergent ways, with each group making an effort to advance and strengthen its concept of Quakerism. The Hicksite Friends took an important

forward step in 1864 when they founded Swarthmore as a co-educational institution.

The Quakers' long and successful service in behalf of the Indians brought them a new and useful opportunity in 1869, which is set forth in the following letter that was sent to representatives of different Quaker bodies:

Headquarters Army of the United States

Washington, D. C., February, 1869

Sir: General Grant, the President-elect, desirous of inaugurating some policy to protect the Indians in their just rights and enforce integrity in the administration of their affairs, as well as to improve their general condition, and appreciating fully the friendship and interest which your society has ever maintained in their behalf, directs me to request that you will send him a list of names, members of your society, whom your society will endorse, as suitable persons for Indian agents.

Also, to assure you that any attempt which may or can be made by your society for the improvement, education, and christianization of the Indians under such agencies will receive from him, as President, all encouragement and protection which the laws of the United States will warrant him in giving.

Very respectfully, your obedient servant,

E. S. PARKER

*Brevet Brig.-Gen., U.S.A. and A.D.C.*

In that day and time, 1873-1879, South China's old-time grocery store still served as the men's community club. Every evening fifteen or more regulars would gather to discuss neighborhood affairs, speculate about the unknown, even the unknowable, consider state, national, and international affairs, and be generally sociable. Their ranks would be increased at mail time, in the evenings, or on rainy days.

The group included one man who had been at the "bloody angle" in the Battle of Gettysburg and another who, as a bugler, had sounded the stirring notes on his instrument that had inspired Union soldiers in many battles. One of the regulars was a "copperhead" Democrat—Maine early produced a few Democrats and still does but not enough to endanger the *status quo*. And so they went, all of them characters, original thinkers, some of them knowledgeable in many ways, and all of them possessors of a dry wit. Once when one



of the group was presenting his views in a slow, detail-burdened, dull fashion he was told by one of the group, "You've said enough John. You ain't got but one talent and hardly that."

They settled the 1876 Hayes-Tilden election in their grocery store club long before the commission in Washington had reached its conclusion. Greatness touched them occasionally when James G. Blaine of Augusta would pause briefly in the village as he drove through and give them a fresh topic for conversation.

As Rufus grew in stature and became a clear reader, the group would have him sit on a store counter and read important news items from the paper, political party platforms, and other items of uppermost current interest. During periods when news items tended, as lawyers might phrase it, to be "incompetent, irrelevant, immaterial or speculative and vague," Rufus would be requested to read something by Mark Twain, Artemus Ward, or from the writings of other rural favorites. He learned from these reading sessions how to "articulate clearly and to get ideas across effectively to a body of listeners."

The storekeeper's son was a member of this evening session group. He, several years older than Rufus Jones (he was the ex-convict and former Union soldier) had seen more of the world than anyone else in the village. He would tell about his many experiences with a "vigorous vocabulary." He and the imaginative boy, with a drivingly curious mind and a genuine thirst for knowledge, became boon companions. Rufus frequently helped him in the store and, after it was closed for the day, the two of them with a few intimates, "not exactly a prayer-meeting group," would spend fine evenings sailing on the lake. Rufus has written that association with this man "formed an essential part of my education." He learned from this companion and the little group "more about human nature and about what 'life' means to a large part of our population than I could have learned in any other way." He understood without wanting to imitate. The "strong cords of a deep faith and of a still deeper" parental affection enabled him, however, to hear oaths and never use them, to be in an atmosphere of vulgarity but not be harmed by it "because I was thoroughly minded to keep clean."

As a boy he "had every kind of temptation except bank-robbery." Often he was on a thin-knife edge, "with either side in

delicate balance" but that which kept him from slipping to the other side was "that culture of the spirit in the family center."

His situation was complicated by his having reached the difficult age when, boylike, he felt that no one understood him any more and he could not understand himself. Troubled over his seeming difficulty in growing up to be a good man he convinced himself at times that there was no use in his trying to do so. He hated sin and he loved goodness, yet he went to bed each night "with the heavy feeling upon me that I was farther than ever from my goodness." And his daily list of failures "frightened" him.

He was utterly dissatisfied with himself as he found himself living a divided life "and yet" he writes in *Finding the Trail of Life*, "I did not know what had happened." He had somehow passed a boundary in his spirit awakening and no longer was a happy-go-lucky boy who was satisfied with enough to eat and could play unrestrictedly. "A flaming sword" met him at every path "which led back to the old Eden of peaceful, innocent, happy childhood. Nobody understood me any more, but the worst of it was that I did not in the least understand myself. I gave up all hope of growing good. It was no use trying. I simply could not succeed."

Further, he wrote, "The reason that this particular budding crisis, when the spiritual life is dawning, is so much more serious than the previous ones, is that we know so little how to deal with it, and if it is not dealt with in the right way the whole life will be dwarfed or twisted out of its proper course. *We can show the child how to walk, but we bungle when we come to the problem of helping a soul make his adjustment with the infinite . . .*"

Every growing boy experiences a variety of inner troubles. One of the most serious of these is that he seldom discusses all of them, or any of them, fully with anyone. He buries his troubles in his heart, avoids discussing them with his parents or other members of his family and flounders along. Unfortunately for Rufus none of these nearest to him gave outward signs of recognizing that he was going through a period of crisis.

He acknowledges that he had a real hunger for God at this time. His home life also helped him to realize his own incompleteness as well as his own littleness in the Infinite scheme of things. It gave him a passionate longing for Infinite companionship. Step by step with the growth of his longing for closer companionship with

God grew his "conviction of weakness and sin," and as this conviction settled on him he became convinced that he was lost.

Fortunately for his spiritual health and growth a series of revival meetings were held in South China during his inner crisis period. He and his youthful boy friends went to the first meeting out of daring. The boys came under the spell of the meetings which became more earnest and serious. They caught the spirit and ceased thinking of the meetings as fun. Rufus' hard inward struggle disappeared during this transformation period of the meetings, and he reached the conclusion that he was "a poor sick soul, unable to cure myself and here the remedy was described." Because he was a boy in a group of boys who had followed his lead "in a hundred boyish pranks," he resisted doing what he felt he should do. He felt that if he took such a step it would break "a thousand threads which wove my life into the past and bound me up with this society of my fellows."

He weighed and reweighed the stirrings in his soul against the activities of his outer life until the bursting pains came at a meeting one night. When the great moment came he arose with pounding heart and "tremendous effort" and made his tongue say, "I want to be a Christian." His momentous declaration was received by a still and solemn congregation. He felt a vast relief that no one laughed. When he sat down he had won his "first great spiritual victory," and he had won it by making his statement in the presence of his old companions. His action transformed his outlook. He now saw the new land, as he recorded in *Finding the Trail of Life*, "and yet the cables which bound me to the old shores were not entirely cut. But this much must be said, that after that memorable day . . . I never had any doubt that God was for me, or any permanent sense that He would let me go."

While planting potatoes with his father in the spring of 1879, he stopped and leaned on his hoe and intimated that he was considering taking a momentous step. When his father asked concerning the nature of the step he was contemplating, Rufus replied, "I want to go to Providence this autumn to school." His surprised father answered, "I should think thee had education enough. In any case there is no money to be found for such an expense." Rufus replied that he knew this to be the case and he added that he believed he could obtain scholarship aid from the school and

be able to carry out his plan without cost to the family. His father gave him a free hand to try his plan.

That evening he sent a scholarship application to Friends School in Providence, Rhode Island, and then began to watch the mails anxiously. His anxiety for a reply was further heightened because two other Quaker boys from that section had sent similar applications to the same school and he knew that only one of the three would be selected. One memorable evening the school notified him that he had been granted a full scholarship to cover board and tuition for one year. He did not learn until many years later how the great fortune had come to him instead of to one of the other two applicants. He was selected because a member of the school's scholarship committee had said when his name was read with that of the other applicants, "I know that boy's mother and if the boy is like her he should have a scholarship." She never let her committee colleagues rest until they had agreed to grant it.

The following autumn Rufus, who until that time had never been more than twenty miles from the village of his birth, left for Providence where he remained in school three years. The trip to Providence pushed back his visible horizon and it also opened wholly new intellectual and spiritual horizons for him which, in time, were to become almost boundless.

He had brought his spiritual struggle into the open before his mother's death occurred. She had never fully recovered from a rheumatic fever attack she had suffered in her youth. In the last years of her life she had steadily grown "more saintly spiritual and less equal to do the burden of work she wanted to do." She meant so much to him that, when friends would ask him how she was, he would be unable to say a word.

He carried worry and fear about her condition in his heart when he left for Providence. The news of her continuing, worsening bad health weighed heavily upon him, and then one day, in March, 1880, the principal, his cousin Augustine Jones, sent for the heart-sick boy to tell him that his mother had died.

Rufus' "endless faith that the doctor would make her better" was shattered when he was confronted with what seemed impossible, that ought not to be, "and yet nothing could change it."

The worst rebellion he ever experienced followed his mother's death. "Could a God be good who took away my mother? Could there be any heart in a universe where such things happened?" he

asked himself. He felt the ground go out from under his entire faith, his prayers seemed hollow, and he found, as all men have found in their deep, hurting grief, that "kindly words of comfort" are empty and meaningless.

He felt his way out of the darkness that encompassed him little by little with myriads of tender memories, just as others have done who have been left behind by their dearest and best. "Little by little the memories of sixteen years came over this dark event with their trail of light—God had given me my mother and through her I had learned of Him." Memories of her patience and love and prayers, her faith in a new and larger life came over and quickened him until he no longer felt that he had lost her. She was nearer to God than ever before and thus more bound him "to live her kind of life."

He returned to school in Providence following his mother's funeral where he continued for a while to feel awkward and self-conscious. His sense of irreparable loss and his terrible homesickness were softened somewhat by the thoughtfulness of his cousin, Augustine Jones. Adjustment to unfamiliar conditions and circumstances was difficult, and he longed for old surroundings and companions. He dreaded going to the dining room and eating opposite unknown girls and of reciting in classes where everyone was a stranger. He soon began to fit into his new surroundings, however, because the spirit of youth is pliable. His adjustment was helped by his discovery of five schoolmate cousins, none of whom he had ever before seen, and by taking his part in athletic games.

His mental qualities and studious habits soon brought him to the fore in classrooms. Although his previously inadequate school training had left weak spots in his schoolwork, he was well up with his classmates in arithmetic and algebra, and he excelled most of them in public speaking. He was able to start with the Caesar class and to carry the work. But his training in grammar, literary composition, and pronunciation was below par, and there was a void in his knowledge of the sciences.

He gained other things of great value during the two years he spent at Friends School aside from the mental discipline. One was "friendships which were to know no end"; one the "unaffected friendship of girls who had nobility of character, grace of manner, and purity of spirit," which raised him to a "new level of life." A schoolmate, who later became Mrs. Seth K. Gifford, stated many

years later that his sincerity, naturalness, and fine spirit enabled Rufus to win the respect and liking of his schoolmates. He had had considerable experience in South China in carrying on foolish and frivolous talk with girls of his own age, but at the Providence school he learned the "art of conversation" through the give and take of ideas and the discussion of books and events that would occur during mealtime or in the social periods in the school's program.

His Providence school life provided him with competent and inspiring teachers. Two of them were especially gifted men and great teachers. One, Dr. Seth K. Gifford (later professor of Greek at Haverford College), was a sound classical scholar who "insisted on a mastery of the declension of nouns, conjugations of verbs, including all of the irregular ones and the rules of grammar." Dr. Gifford also rigidly required careful, accurate rendering of every Latin or Greek "passage into good English." He would not give a passing mark to a *fair* translation. "It had to be right."

Rufus noticed an improvement in his own style within a few months after he began to attend Dr. Gifford's Latin and Greek classes. Theretofore his essays had been "crude and flat." His improvement in composition grew out of his dawning appreciation of the "majestic power and beauty of language, the charm and elegance of style, the importance of the *way* in which a thing is expressed."

The teacher whose classroom work and whose companionship exerted the most direct influence on Rufus Jones's religious life was the school's veteran teacher of science, Thomas J. Battey, "a great Christian as well as a scientist."

Thomas Battey "had a noble veneration for truth, a rare power of observation, a passion for accuracy . . . and . . . an almost unlimited joy in nature and enthusiasm for research and discovery."

Both Dr. Gifford and Thomas Battey were natural as well as excellently trained teachers. Dr. Gifford imparted to his pupils his love of great literature and helped to make it more beautiful and inspiring to them. Thomas Battey's love and knowledge of the natural sciences coupled with an abiding faith gave his pupils a fresh and an acceptable conception of science and religion.

It was in Thomas Battey's geology class that Rufus Jones first heard the "astonishing fact" that the world was not made six thousand years ago in six days but that it had a history of "un-

counted and uncountable years." Here was a revolutionary truth to the country boy; a truth that opened his mind to a wholly new conception of the creation of the world and man's religious life.

Thomas Battey marshaled and presented day by day through the evolution of the horse; by pointing out how the stages of the embryo child "run in parallel order to the stages of the order of evolving life," the evidence that enabled, even forced, Rufus to accept the new concept of the world's creation.

Genesis, Thomas Battey held, was a great poetic epic of some man in the primitive stages of human thought. To him it "expressed the central truth of the ages that God is the Maker of all that is," which it told not in scientific terms, since science had not then been born, "but in terms of poetry and art and religion which are as old as smiling and weeping."

There was nothing in the Genesis sweep of inspired vision, according to what Thomas Battey told his class, that raises any bar to exact research nor was it a substitute for "a careful reasoned, demonstrable method of divine creation."

Important as were Thomas Battey's theories about the creation of the world to the intellectual and religious growth of Rufus Jones, the far more important part of his instruction was that he carried his pupils over "from our childish idea of a God who worked from outside like a mechanic to the higher conception of a God who works from within as a living creative energy."

Later reading and other great teachers helped Rufus Jones travel much further in this field, but it was Thomas Battey who gave him the key for the door to his spiritual freedom and helped him to pass on from a child's religion to one which met the needs of growing robust youth without wrecking the bridge to his faith.

The school's English teacher, Dr. Henry Wood, also taught what was then termed "mental philosophy" and opened "many questions which touched the central realities of the soul and the universe," for his pupils.

The school's meetings for worship, which were held on First day and Fourth day mornings, were largely conducted after the usual Quaker fashion. There was no singing but a school official usually spoke briefly and used anecdotes and illustrations in such a way as to hold the interest, attention, and affection of the students. His was an evangelical religion of experience which was devoid of theory and theology.

Rufus Jones has written that his religious life developed steadily during his days at Friends School, so steadily that he was always classified with the religious boys of the school but was in no sense considered "pious." He was full of life and "eager for adventure" and wanted to have his share in everything that went on.

His boyhood religious life had nourished strong moral fibers and given him well-formed ideals that held him to the right course in crises. The most marked change in his school religion from that of his boyhood was that it was neither so inward nor so mystical. The school's type of religion, however, helped him to buttress the historical and the objective side of his faith. He now lived in a world of facts and events and discovery of the way "in which Christianity had shaped and organized the course of history and the progress of the centuries." Moral crises and heroic souls became his great interest until at college where he returned to the mystical side of religion and cultivated "the interior strand of my faith."



## College and Enlarged Horizons

RUFUS JONES carried with him across the great divide from his circumscribed life in South China to Friends School the outlook and uplook he had received in his boyhood where he had "learned to swim and to enjoy silent worship at about the same time."

He carried also the "radiance and enthusiasm" of the bobolink from his native fields and pastures and never lost either quality. His excellent, but as yet scholastically untrained mind, his insatiable curiosity and his desire to learn, his capacity to work hard, and his strong vital personality enabled him to complete his preparatory schoolwork in two years' time despite his earlier inadequate training.

He was so enamored of his new world as well as of the teachers who had opened so many new worlds for him that he was reluctant to leave it. Because he also needed further instruction in Greek and Latin he decided to remain there for a postgraduate year. He lost no time by doing this since it enabled him to enter the sophomore class at Haverford College in the fall of 1882. No longer a boy, he "had a Prince Albert coat."

Later in life he wrote: "There are three major events in one's life. Getting born in the right place, of the right parents, at the right moment in time, is one of them. Getting married to the right companion for the voyage of life is another one. The element of choice comes into play in the latter event in a way unknown

to the former, but there is a mysterious and unpredictable factor present in both cases. The third event is the selection of one's center of education; if the education reaches the college grade, it will naturally be the choice of the right college."<sup>1</sup> He had successfully made the third of these choices.

He had wavered for a period between Haverford and one of three different New England Colleges. His Aunt Peace was strongly in favor of Haverford. So, too, was his Uncle Eli, "who knew the college intimately from the inside." Two other factors helped tip the scales in favor of Haverford. The first was that his "dearly beloved cousin" and South China boyhood friend, Charles Jacob, had entered Haverford the previous year; the second, Haverford had granted him a scholarship "covering in full my tuition and living expenses" (which he later repaid).

Haverford was the oldest Quaker College, and in 1882 was well established. It had adequate funds, and some members of its faculty were widely recognized as belonging to the select list of great American scholars and educators.

As he moved from boarding school to college, Rufus Jones carried across the second great divide of his life the outlook and uplook he had carried from South China to Providence. Now, however, he could see farther and better and understand more fully what he saw.

"We never," he wrote in *Finding the Trail of Life*, "really cut loose from our old selves; the threads which the boy wove in are still in the structure when manhood finds him. The tastes we formed, the habits we acquired, the ambitions we fed, the beliefs we grew up in, are still a part of us,"

That he selected Haverford as his college was extremely fortunate for him, the college, the Society of Friends and the Christian world, because at Haverford, as all through his life, he was enabled to move forward along paths that were extensions of his earlier ones. There was never a wholly sharp break in his life that led away from his previous environment and associations; his outlook on life and his conceptions were widened in his discovery and understanding of truth. His entire life was a harmonious unfolding and advance. At Haverford, as at Friends Boarding School and South China, he was

<sup>1</sup> Rufus M. Jones, *The Trail of Life in College* (New York: The Macmillan Company, 1929), p. 21.

among Quakers whose habits, outlooks, and spiritual outreaches were identical.

Here, too, as in the Maine village and at Friends School, he found himself in a truly beautiful natural setting. The founders of Haverford College, clearly appreciating the value to the students of attractive grounds, sought for and found a two-hundred-acre tract of rolling woodland, with bubbling springs and brooks, about ten miles west of Philadelphia. The college founders had "an imperial scope and range in their planning." They carried it out with the help of a famous English landscape gardener who loved noble trees. He dotted the campus with the finest types of trees native to the region. These included many varieties of oak, maples, green, purple and copper beeches, elms, larches, and chestnuts. The chestnut trees were victims of a pest later and are no longer on the campus, but many of the other noble trees stand today as a living monument to his work.

The springs, brooks, and trees of the college campus, so similar to those of his childhood made it unnecessary for him to adjust his outlook and interest as a city-located college might have required. He has testified that these beautiful surroundings added to his spiritual growth. This was important to him because "my love of beauty in nature helped very much to strengthen and support my faith in God. I *felt* His presence in my world rather than thought out how He could be there."

The physical Haverford helped to form an atmosphere that "counted immeasurably in the final story of the making of a life. To live in beautiful surroundings, to be out in the open country 'under a hole in the sky,' to have an environment of stately trees and green fields is to have at the start an asset of immense value toward the formation of inward beauty and grace."

He has described the thrill he experienced (one that has been felt by many generations of Haverfordians both before and after his entrance there as a student) when he first went through the gate and saw the long sweep of lawn open before him and caught sight of "the gorgeous trees." It was natural that this village boy raised in the fields and woods always had "been happiest when surrounded with trees and fields and growing things. . . . God is more real and seems to be nearer where beauty flourishes and where windows close at hand open into the infinite."

Other factors also made it easy for him to cross the divide from

school to college. One was that his boarding school teacher in Greek, Dr. Seth Gifford, became Haverford's professor of Greek the year Rufus entered Haverford. Another was that his courses of study at college which centered largely around mathematics, the classics, and English literature were advanced steps in his education that closely and naturally followed his boarding school work. The school and college courses together thus formed a solid unity in his plan of study. All of his educational work therefore was "cumulative, creative, and constructive." It was mind-building effort that stimulated the unfolding of his mental powers. This enabled him to consider future studies as intellectual development rather than as a struggle to gain credits for completed work.

He later expressed, as a result of his experience and observation, his belief that mental discipline gained from the study of the classics was one of the most valuable things he gained from his work as a college undergraduate. His study of Greek thought and the understanding of the Greek conception of beauty together with the knowledge and contemplation of mathematical forms and principles he gained in his courses worked to expand the horizons of the boy from the Maine village. They added to his imaginative powers and they trained him in habits of exactness.

The Quakers who planned, created, and guided Haverford College during its early years encouraged the study of mathematics because it exactly fitted their ideas for a "guarded" education for their youth. It was safe. There are hardly any conceivable phases of the subject that might sweep any student off his feet and lead his steps toward a life of sin. It contained no intellectual poison, subtle or otherwise, that might infect the young soul. Other subjects might be taboo to the elder Quaker minds but mathematics was not. As recently as forty years ago the Philadelphia Yearly Meeting Committee (Orthodox branch), which directed the affairs of Westtown School, held newspapers and magazines to be "pernicious." They banned the study of Shakespeare for the same reason, with the result that the colleges and universities which its student members sought to enter, accommodately prepared special English examination papers for them.

Even before the turn of the century Haverford College had adopted a more worldly outlook and practice than the one in vogue at Westtown School, but it still clung to, and does today, its old confidence in mathematics. The college, moreover, had a dis-

tinguished mathematics teacher, Thomas Chase, whose unusual gifts gave the subject special significance.

Rufus Jones was peculiarly fitted to become a shining student in the major courses the college curriculum offered since he had studied geometry, university algebra, trigonometry, and surveying. The student of mathematics as well as the classical student, even under an able teacher, must do the work himself. Guessing is not good enough. Slipshod work will not master the subject. Either you know or do not know the correct answer to a mathematical problem. Slender knowledge of the principle does not reveal the whole truth that alone can free the student of mathematics.

Growth in the appreciation of beauty gained from classical courses and exacting discipline from mathematical courses gave him two important qualities of mind but they alone were not adequate to prepare him, or any other individual, for the full life.

The insatiably curious intellectual boy could be satisfied only with an excursion in the field of philosophy. Fortunately for him, Professor Pliny Earle Chase, professor of philosophy at Haverford and a brother of Thomas Chase, was of the old type of scholar "who covered the whole field of knowledge and could teach any one branch of truth as well as another . . . we saw in him a light of more than earthly wisdom . . . a universal savant." Chase was believed to be able to read one hundred different languages. It was known that he could speak fifteen languages fluently. He knew mathematics to its outer mysterious fringes where it joins company with *mysticism*, a word that hung like a halo around the head of the boy Rufus and that, in his later years, made him distinguished throughout the world.

Professor Pliny Earle Chase, according to Haverford legend, could accurately add columns of figures with a sweep. He seemingly used magic to multiply or extract square and cube roots or to find the greatest common divisor and the least common multiple but his real field was philosophy. He knew even more about it than he did about mathematics and languages and best of all he clothed his wide range of information with that rare quality—wisdom, which lingers after knowledge goes. His radiant personality and saintly life helped make reality of the definition that holds education to be "the transmission of life to the living by the living."

Pliny Chase's rare personality also expressed itself in his smile, which has been described as breaking "over his face at all the high

spots of his teaching . . . it was his peculiar magic when he was dealing with a wayward sinner." Professor Chase, according to Rufus Jones, had in his character "well-nigh all of the qualities in the list of Christ's Beatitudes" and with them he had simplicity in its finest sense. His pure life, rare mind, and radiant personality beckoned his boys on to the top of "the shining tableland" where he dwelt.

The students of Haverford College then as now attended Quaker meeting on Fifth day and First day. These meetings began in silence in keeping with the nonpastoral Quaker practice. Pliny Chase was moved to speak at most meetings for worship. He would rise, stand in silence for a moment, smile, and then begin to talk. He did not preach. Usually, with neither eloquence nor gestures, he gave his listeners the impression that he was thinking out loud as he centered his remarks around some important problem of life. "He turned often to the question of the real nature, place, and function of religion in life, its authority, its tests and its proof. Always he found the ground for religion in the inmost nature of the human soul. Without naming it he was for the most part interpreting *mystical* religion." Again that word.

It seems clear in tracing Rufus Jones's record through life that he traveled as unerringly to his ultimate goal as does the homing pigeon on its return flight. Each of his outreaches fits the pattern. Although the ultimate goal was not then visible one step followed logically after another in the direction his life was to take.

No exceptions from this observation are apparent while he was an undergraduate in either his interests or activities, curricular or extracurricular, as can be seen in his *The Trail of Life in College*. He haunted the library and read ravenously and widely. His "first love in literature was, as my Junior oration would show, James Russell Lowell"—poems and essays. He devoured the writings of Carlyle, Milton, Browning, Tennyson, Byron among others. "I am interested now, as I look back, to note that all my reading fed into my religious life and was at the same time in large measure determined by it. The passages selected for memory almost always ministered to my growing spiritual faith, and they still come back spontaneously when I am giving an impromptu address." He was "slow in waking up to the significance of Whittier. He had all the time what I was seeking, but for a long time I read him only casually and superficially. In spiritual lineage I was bone of his bone."

His later careful and thorough study of the Quaker poet's writings convinced him that Whittier had "grasped more steadily, felt more profoundly, and interpreted more adequately the essential aspects of the Quaker life and faith during the fifty years of his creative period than did any other person in the American Society of Friends of that half century. I am unable," he added in his autobiography of college, "to think of any English Friend of those same years who saw as clearly or who expressed with equal wisdom and balance the universal religious significance of the central Quaker principles. Whittier not only appraised with unusual insight the original message of primitive Quakerism, as it was delivered by the First Publishers and incarnated in their lives, but he saw also as steadily and truly the important features—in fact, the essential features—which had emerged in the unfolding of the Quaker movement through its two hundred years of history. He had felt his way back into the life and message of John Woolman and Anthony Benezet as no other person had done up to that time, and he was saturated with the characteristic flavour of the noblest of the Quaker journals."

That identical paragraph might have been written by someone else about Rufus Jones himself. Similarly, Rufus' analysis of the factors that contributed to Whittier's faith and comprehensive religious position could well be words from the pen of his own biographer.

"Beyond question," he has written, "I think, the most important early formative influence in shaping Whittier's inner life was the rare quality of the Quaker home in which he was nurtured. His mother, Abigail Hussey, was an unconscious practical saint, and Aunt Mercy of 'Snow Bound,'

"The sweetest woman ever Fate  
Perverse denied a household mate,'

was a living and vivid manifestation of triumphant spiritual quality. 'Uncle Moses' possessed a quickening imaginative strain and did much to kindle fancy and vision in the boy. One other pervasive influence in Whittier's life was the rugged, unexpressed moral passion of his quiet but intensely devout father, John Whittier. The old-fashioned Quaker home, which Whittier has described with deep appreciation, was one of the best nurseries the modern world has seen for the formation of moral strength and inward spiritual depth. Each day, regardless of the urgency of secular tasks and the

press of practical duties, the family gathered for a period of worship and preparation. A passage was read out of the supreme spiritual literature of the race. A time of hush and meditation followed in which the boy felt,

“‘That very near about us lies  
The realm of spiritual mysteries.’

“In these times of reverent family silence, amid these ‘still dews of quietness’ Whittier formed that abiding faith of his—that God is the one absolute reality, and that He is here with us, as near as the air we breathe is to our lungs. It is hardly possible to over-emphasize the influence on the boy of these pauses of family worship. They helped to fuse the family life into a living unity, and they brought the individual members to the deep springs and fountains of living water.”

Those words also could be written about “the most important early formative influence in shaping” Rufus Jones’s own inner life by substituting the Jones family name for Whittier’s. Similarly the influence of Quaker meeting on Rufus could be used, except for geography, in his paragraph about its influence on Whittier:

“The formative influence of the little Quaker meeting at Amesbury was next in importance after that of the home in Haverhill. The meeting was eight miles away, but the family usually went faithfully twice each week, and Greenleaf was pretty certain to be in the carriage or the sleigh that made the semi-weekly journey. The members of this meeting in Amesbury were for the most part inarticulate in words, but there were in the group some Friends who preached very loudly through their lives of grace and goodness, and the silence of the gathered groups deepened still further this sensitive boy’s apprehension of the spiritual realities. These realities find vivid interpretation in his poem, ‘The Meeting,’ one passage of which expresses his actual feeling about it, not an idealized picture of some possible meeting:

“‘And so I find it well to come  
For deeper rest to this small room,  
For here the habit of the soul  
Feels less the outer world’s control;  
The strength of mutual purpose pleads  
More earnestly for our common needs;



And from the silence multiplied  
 By these still forms on either side,  
 The world that time and sense have known  
 Falls off and leaves us God alone.'"

To Amesbury as to South China, itinerant Quaker ministers were "the leading interpreters of the message of Quakerism, speaking with the power and authority of long personal experience in the truth, and bringing to this New England meeting the ripest wisdom of the Quaker groups in other parts of the world. So by the genius of this itinerant custom the farmer boy in New England was exposed to the contagious personalities of the whole Society of Friends, both in England and America. No better way was ever devised for imparting the spiritual culture of a religious body than this custom of intervisitation . . ."

The lives and experiences of Rufus Jones and the poet Whittier meet at several other points in the former's essay on the latter's faith. Whittier was without systematic higher education "yet somehow this shy country boy, this youth with his health permanently impaired, this man who never travelled, *took on a range of culture and a power of expression* which puts him well up at the top in the foremost list of American poets, which led Harvard University to bestow upon him its highest degree of honour, which has given him the leading place as hymn writer in the hymnals of this generation, and *which has enabled him to take his place with the greatest leaders* of liberal religious thought in the nineteenth century." Though his formal education, of course, was more complete, Rufus Jones was in many ways also the country boy, in not too good health, whose spiritual and intellectual growth paralleled Whittier's.

Whittier's religious life, Rufus Jones wrote, "flowered out and came to bloom amid two shattering separations in the Society of Friends in America [as did Rufus Jones's]—separations which left a deep tinge of colour on almost every Quaker of the period except him." Whittier termed the first schism one of "those unhappy controversies which so often mark the decline of practical righteousness."

The later Wilbur-Gurney separation came closer home to Whittier, since he had intimate friends on both sides and since also it divided his own Yearly Meeting and it affected his Quarterly Meeting. "He was greatly impressed by the personality of Joseph John

Gurney and also by his public preaching. He felt the closest sympathy with Gurney's humanitarian aspirations and labors. One of the most intimate friends of his entire life was Joseph Sturge, who, like Gurney, was profoundly evangelical in his thinking. By bent of mind Whittier himself was distinctly conservative and really closer in his fundamental conception of the Inward Light to John Wilbur than to J. J. Gurney. Here once more in that stormy period he rose above the sectarian controversy and found his own position on a higher level than that of either of the contenders. He remained in membership with the Gurney meeting, but he lived in a different world from that of the evangelical Gurney-minded Friends. But the point to keep clearly in mind is this, that he could not ever be labeled with a narrowing sectarian mark on his forehead."

In describing Whittier's attitude and position in *The Trail of Life in College* Rufus Jones was in a way describing his own Quaker attitude and position. In it he, too, "rose above sectarian controversy" and "could not ever be labeled with a narrowing sectarian mark on his forehead . . . How he gained this wider, more inclusive, more universal spirit, how he succeeded in seizing the eternal aspects when others were clinging to the fleeting temporal one, it is not easy to explain, though it is a notable fact that he did so."

The spiritual affinity between Rufus Jones and the Quaker poet finds voice again in the passage where the former said: "Whittier caught as a new breath, which in his youth was beginning to circulate with liberating power, the message of divine immanence. Horace Bushnell has declared: 'God is the spiritual reality of which Nature is the manifestation.' Emerson and Carlyle in his youth were saying in powerful phrase that the visible world is but a vesture, a garment, which both reveals and at the same time conceals the ever-present Over-Mind, or Spirit, which is God. Whittier, as was always characteristic of him, holds this yeasty doctrine of immanence in sane balance with the equally important face of transcendence. He is never swept off his feet, or carried on into the swirl of an engulfing pantheism. He was well-freighted with good old-fashioned New England common sense, and he stoutly hated mental fog . . .

"He unites in a single life to a high degree the two aspects of life which are essential traits of the noblest type of Quaker. He was a profoundly mystical person, dwelling deep, listening acutely to the inward voice, sensitively responsive to the flow of inward currents, and actively aware of the eternal in the midst of the temporal.

At the same time he had a burning moral passion, and he was a fearless champion of causes for the enlargement of human freedom, and the persistent foe of every form of human oppression and of ancient customs which bind and hamper the human spirit . . .

"No trumpet sounded in his ear,  
He saw not Sinai's cloud and fame,  
But never yet to Hebrew seer  
A clearer voice of duty came."

In writing of the poet's continued growth throughout his lifetime, Rufus drew also a picture of his own growth: "*There came to him with age a maturity of spirit, a peace beyond comprehension, and a radiance of nature such as we attribute to the saint.* With it all there came an optimism of outlook which sounds strangely foreign to our troubled generation. In his battle years, at grip with a gigantic evil, he had even then been a gentle optimist of hope. . . . His tone of satisfaction and hope grew and deepened with the years . . ." And so did that of Rufus Jones.

Returning to Rufus at college, we find that he chose Ralph Waldo Emerson and the Transcendental School for intensive study for his philosophy course with Pliny Chase. In it, he wrote in *The Trail of Life in College*, he more or less accidentally reached his "first interpretation of mysticism, called by that name . . . Emerson was in every sense far more a mystic than a philosopher." At the same time he really began to discover George Fox, and became "*conscious for the first time that mysticism lay at the heart of our Quaker religion, and that this was the secret of all my early religious life.* It was peculiarly odd that I should owe to Emerson my awakening to the significance of George Fox. He had always been a household word, but I had quietly assumed that he was the peculiar possession of the small Quaker group to which we belonged and had no standing outside our limited Society. Here in Emerson I found him ranging in great company with the outstanding spiritual leaders of the race . . . It aroused my interest immensely and much has followed from that awakening."

Before he said good-by to the library as a student, he had done considerable research in the history of mystical life and experience through the centuries. Along with these studies he carried on extensive research in American colonial history. Both of these undergraduate research activities were to have direct bearing on what

turned out to be his life's work. It was also in the library that he learned to read "with remarkable rapidity."

Another of his undergraduate activities was that of serving as editor of the undergraduate monthly publication, *The Haverfordian*. In this capacity he performed every service from soliciting advertisements, selecting and editing contributions, to writing copy of all kinds including "jokes" and editorials. He read proof, took care of make-up, and handled accounts. His editorial work helped him to improve his style, an inevitable by-product, since no critic can be as pointed or as cruel as cold type. When they are in type, mistakes that are not evident in penned or typewritten copy will stand out sharply to the writer.

One direct result of his editorship of *The Haverfordian* came eight years after his graduation from college in the form of an invitation to become editor of one of the leading journals of the Society of Friends. When he asked the committee chairman why he had been singled out for this job the answer was, "because of thy work in college on *The Haverfordian*."

One other valuable asset he gained from his undergraduate editorship was that it had brought him and his capacities to the attention of Haverford College graduates, many of whom were influential leaders of the Orthodox branch of the Society of Friends in the East. His editorials prompted some of them to seek to know him better. To that end they invited him to their homes. The warm, life-long friendships which grew out of some of these visits also played an important part in his later work.

During his undergraduate years he took advantage of the opportunity to attend services for worship at several of the meetinghouses in and around Philadelphia as well as to attend sessions of the Philadelphia Yearly Meeting, an inspiring experience for a Quaker country youth. The "living nucleus of pure and unalloyed old-time Quakerism" which existed then has gone the way of all flesh but many of its finer features continue to be present at today's annual Yearly Meeting gatherings. In the early 1880s many men wore "shad-belly" coats with plain collars and many women Friends wore bonnets and shawls as outward expressions of their inner desire to conform to Quakerism of the early day. The wearers believed that they represented the original, primitive creation of the movement's founders and that they were preserving it unchanged and unaltered by these outward manifestations. They gave no impression of being

in bondage or that it was a burden instead of a way of joy and freedom. Their freedom from "the contaminations of the world" was striking and their simplicity admirable. But with all of these things they often failed in their preaching to strike a true, full-rounded note on the spiritual bell.

The greatest thing that came out of Rufus Jones's experience in attending the Yearly Meeting sessions was his decision that some day he "would understand the Quaker movement both *historically* and *inwardly*."

Although the "feeble quality of the preaching" and the waste of thought and energy on "trivial matters of dress and speech and peculiarities" disillusioned him to a degree, he was, nonetheless, attracted by its depth of experience and its moral and spiritual power. He felt that it had something real and that its best members "evidently lived beyond time space." The penetrating boy realized that its "main weakness lay in an attempt to 'conform' to what its members believed to be a 'sacred model.'" Having reached that conclusion he decided to cast his lot with the discoverer and creator rather than with the conformists. He wanted "the moral energy of enthusiasm" of the early Quakers.

By the time Rufus Jones had worked out his belief and plan for future action he was nearly ready to be graduated from college. His sound, quick mind, his tremendous energy and vitality coupled with his unusual industry enabled him to be almost ready for his degree at the end of his second undergraduate year. Having grown up to abhor waste of any kind, including time, he asked for and received permission to begin to carry on work during his senior year which would lead to a master's degree.

This decision in its turn required him to make another one—what was his life work to be? His thoughts on this are recorded in *The Trail of Life in College*. For several years he had believed that he wanted to become a lawyer. "I had become absorbed in American politics and I hoped that I might link up a career at the bar with a frequent detour into politics." He also was forced to make a decision between the fields of philosophy and history, both of which attracted him. His bent was toward the former but it seemed to him that the latter would better prepare him for law so he decided on history for his master's degree work.

Later that same year, when a wealthy Haverford alumnus voluntarily offered to finance his law school course, he was brought face

to face with a momentous decision. After much travail he declined the offer because his "Inner Light" convinced him that he "was being *prepared for something*." There was a dim but growing consciousness of mission." He had found the field of his lifework when he wrote his graduation thesis on mysticism and its exponents. "Hereafter all my reading and thinking and research work bore directly or indirectly on some phase of mysticism. Everything carried me on in this direction and many features of my later life, up to the present moment, have been determined by that early decision to write a graduating thesis on Mysticism."

This tipped the scales in favor of philosophy and Quaker history. Since the thought had not sufficiently jelled in his mind at that time to cause him to enter that field directly, he centered the research work for his M. A. degree on American history.

He gained from his studies an excellent working understanding of historical knowledge as well as "the use of the historical method," which prepared him for his later studies and writings in the field of the historical aspect of great spiritual movements. All of his "teaching has followed the historical method."

Step by step the way was opened for his lifework. His indecision about what was to be the subject of his graduation thesis led to a new and larger step. Uncertain about the subject he should select he went to his beloved friend and teacher, Pliny Chase with his problem. After considerable discussion Pliny Chase suggested "mysticism and its exponents." More historical work, but best of all it was under expert guidance and it headed directly toward what was to become the great goal of his life.

He discovered during his thesis research work that the Quaker movement, which before had seemed to him "like a small and provincial affair, was larger and more significant than I had dreamed." I saw the walls "of my own little Society expand and take fellowship with the larger and wider group of those who through the centuries had lived by the spirit and had seen the day star rise in their hearts." It also helped to convince him that he belonged to a mighty apostolic succession. His realization brought dignity and power to his life.

The members of the class of 1885 brought great distinction to their alma mater. The membership included other than Rufus, Augustus T. Murray, distinguished Greek scholar who was long a member of the faculty of Leland Stanford University; Dr. Theo-

dore William Richards, later professor of chemistry of Harvard University, the first American to win a Nobel prize in chemistry; Dr. Joseph L. Markley, professor of mathematics in the University of Michigan; and the late Logan Pearsall Smith. These classmates by vote indicated that they believed Rufus Jones to be the best all-around member of their class and they elected him spoon man. The determining factors in the selection were standing in studies, participation in athletics, helpful activities in college life, and personal popularity. And they also elected him president of his class.

The summer following his graduation from Haverford he returned to South China with definite plans to accept the offer of a year's fellowship at the University of Pennsylvania to continue his historical studies.

The day after he arrived home an official of the Friends Boarding School, then located at Union Springs, New York, called on him and offered him a teaching position at this school for the next year—the pay to be \$300 and his board and room. He has written: "I have seldom faced a harder decision. It was once more, not merely a choice of occupation for a year, but the selection of a course and direction of life. One course would carry me off into fields of research quite out of connection and relation with my deep religious interests, and the other, in spite of its feeble financial appeal, would take me deeper in toward the springs of the spiritual life, would introduce me to a new Quaker fellowship, and would develop my capacity as a teacher and an interpreter. This time I had Aunt Peace close at hand to help me to find my path." She advised him to accept the teaching offer in the belief that it would lead to more significant service. "I do not know how much her influence counted in my final decision. It was probably a powerful weight, for I felt her wisdom to be something more than human wisdom. . . . I felt pretty clear that I preferred the kind of self that would grow out of the year at teaching in a Quaker school—and I took the three hundred dollars."

He did not yet know exactly where he was going but he now was on his way. Like the migration of the wild geese which so often had fascinated him when he was a boy, his direction was fixed even though, unlike the geese, his terminus had not yet been revealed.

## No Turning Away from Teaching

SOUND, good, and wise as was the advice Rufus Jones's Aunt Peace offered about the course he should follow, his inner self had to make the final decision. He felt "a line of guidance break forth out of the dark" with another one of those transparent moments when "I seemed to feel the invisible." Notwithstanding this guidance, his mind oscillated from the obvious advantage the fellowship offered "and the harder, steeper, slower path" the teaching job offered.

He knew that he was "choosing not so much a piece of work as *the kind of person I was going to be.*" That was the crux of his problem on which he made his decision.

He found that his year of teaching at Union Springs carried him steadily forward in the direction in which he was "moving during the years at Haverford." His school life and duties quickened his intellectual and spiritual life. He taught all of the Greek, part of the Latin, and all of the German, conducted a class in surveying, one in geometry, and one in zoology, and "learned more in that year than I had in any previous one."

He worked hard at his task of interpreting fact as well as truth to his students. And he found the school's Quaker meeting "a fresh and stimulating influence." He spoke in meeting now and then when he felt "a clear fresh message open up" in his mind.

He had been an omnivorous reader from the time when he was a twelve-year-old boy. At that age, when he had no dollar to pay



for membership in the South China Library Association, he secured his father's permission to give the family's copy of J. G. Holland's *Life of Abraham Lincoln* to the library in exchange for his membership. At Union Springs he and some faculty colleagues met one evening each week to read some of the popular poets such as Browning and Tennyson. Usually it became his task to do the reading.

Outside of the reading that was required for his teaching, his principal study was confined to American history. This he did in preparation for his Master Degree thesis. Along with it he continued his studies of the mystics. He also read Carlyle and George Eliot, and Schiller and Goethe in German.

Because Goethe opened "a new door to a larger world" Rufus became his warm admirer and remained so until he discovered Goethe's "selfishness and cruelty." This discovery combined with Goethe's frequent use of "love" "as a means of gratification" turned Rufus against him. When he came to see clearly that Goethe had little compunction about wrecking lives in order that he might "draw upon these pathetic experiences for dramatic material" he resolved "that in all of my relations with others I would respect in every way the sacred rights and claims of personality"; and that he never would "experiment with a human heart" or take advantage of anyone's friendly interest in him.

When the school year closed he took stock and found that he had been able to save nearly all of his three-hundred-dollar salary. He had, in addition, he has written in *The Trail of Life in College*, "a large new line of assets. I had learned how to teach effectively. I had acquired confidence in the presence of a class. I had found out by practice, although I shall never know the mystery of the method of it, how to impart and communicate truth to others. I had discovered a *gift* of interpretation. I had learned in some degree the art of discipline. I felt at home with students' problems, and I could simply and naturally share myself with the students themselves. There was still much unconquered territory, but I had already won some ground."

The debit side of his ledger was not blank. The item on it concerned eye trouble, which made it impossible for him to read at night. Furthermore, too much daylight reading caused him much suffering. This was no new affliction because his eyes had caused him anxiety in college. They now grew steadily worse and hurt all of the time. The oculist he consulted could give him no relief. While

worrying about his eyes he suddenly caught the idea of going abroad for a year to rest his eyes while he saw the beautiful creations there, cultivate his mind and spirit by intercourse, and learn what he could of French and German by conversation—he was already well grounded in the grammar of these languages. He believed also that the trip abroad would help satisfy one of his greatest desires, namely, that of meeting some of the European interpreters of mysticism and he wanted, if possible, to attend some university lectures on the subject.

This time, as always before, when he was contemplating an important step he consulted his elders who included his Aunt Peace, his Uncle Eli, his cousin Richard M. Jones, then headmaster of William Penn Charter School in Philadelphia, and his beloved Pliny Chase. They all enthusiastically approved his plan. This approval secured, his remaining problem was to find the money for the trip.

Again, as it had before and was to happen again and again in the years to come, the way opened for him to proceed. This time it was opened by Hannah Bailey, a wealthy elderly woman Friend of Winthrop, Maine. As he was leaving her after a visit, she called him aside to say that she had heard of his hope to go abroad for a year of study and added that because she knew this would be rather expensive she was prepared to lend him whatever sum he might need on very easy terms. He accepted her offer and began making preparations for an early sailing. The year after his return home he repaid the loan.

A few days after his trip had been voluntarily financed he received a letter from Charles Jacob, his cousin, closest boyhood friend, and former college roommate in which he proposed joining Rufus in France. Soon thereafter Rufus sailed from New York for Glasgow in a good cabin which cost forty dollars.

During the Atlantic crossing he looked back over his past seven years and was thrilled over what they had given him. Seven years earlier he had been an oversized, awkward farm boy who for the first time had ridden on a train. Now he was on his way to Europe with a good background of history, literature, and language.

He spent nearly all of the first month of his first European year in England, and of these thirty nights he spent only one in a hotel. His Uncle Eli, whose name was everywhere an open sesame into beautiful homes, had written English Friends of his nephew's plans. He visited Friends schools and meetings wherever possible and spent



Rufus Jones, photographed in England about 1908.



Arch Street Meeting House, Philadelphia.

a memorable day with John Bright, the great English Quaker statesman who said as he warmly greeted Rufus, "Anyone who comes to my door with the recommendation of Lydia Rouse and Eli Jones is a twice welcome guest in my home."

Bright talked much of his two favorite poets, Milton and Whittier, and told his young visitor how the English of Milton and the Bible of the King James translators had been the models of his English and his speeches. Rufus Jones has written that he left Bright's home that evening "feeling that I had spent the day with the greatest living Quaker and that my whole life had been enriched by the day's intimate talk with him."

He attended the Bull Street Quaker meeting in Birmingham one day, a great solemn gathering and during the silence he "rose, trembling to speak." He began his remarks by saying, "Since sitting in this meeting I have been thinking" and then delivered his message. After meeting broke an elderly, plain-garbed Friend touched him on the shoulder, beckoned him aside, and when they were alone said, "I was grieved at what thou saidst in meeting. Thou saidst that since sitting in this meeting thou hadst been thinking. Thou shouldst not have been thinking!"

This was direct instruction in the extreme form of Quaker mysticism, which had grown out of the eighteenth-century quietism, a quietism that required one to wait empty-vessel-like for the voice of the spirit.

The ten days Rufus Jones spent in London were the most fruitful of all his days in England. There he met Bevan Braithwaite and his son William Charles Braithwaite. He had an important interview with the venerable Charles Tylor, former editor of the *London Friend* and the author of *Early Church History* and the *Story of the Camisards*. Out of these new friendships eventually grew the plan for William Charles Braithwaite and Rufus Jones to join in writing the five volumes of the history of the Society of Friends.

Another major incident in his life occurred a few weeks later, one day when he was walking alone near Nîmes, France, where he and his cousin had taken quarters for a part of the winter. During this solitary walk Rufus had become absorbed with thoughts and was seriously weighing the meaning and purpose of his life. Suddenly he "felt the walls between the visible and invisible grow thin," so thin that they enabled him to see that his mission in life was to be that of "an unfolding labor in the realm of mystical re-

ligion." He knelt down in a forest glade and dedicated himself "to the work of interpreting the deeper nature of the soul and its relation to God." He made no vows "but then vows were made for me." This experience cleared a considerable amount of some underbrush from the path of life he was to follow.

One other thing that touched him deeply during his stay in Nîmes was that word reached him there of the death of his "beloved teacher Pliny E. Chase." He experienced some relief from the thought that "his beautiful life added a new evidence to my faith in immortality" since it was far easier to "believe in his immortality than it was to believe in a terminus for his being." He believed that there must be such a thing as conservation "of such a precious thing as his pure and refined personality" as there was of conservation of energy or conservation of matter. To him Pliny Chase's life "was an unanswerable argument for eternal life."

From Nîmes the two young men went to Geneva where they remained a few weeks to devote full time to a study of the German language. This done they went to Heidelberg where Rufus Jones enrolled in Professor Kuno Fischer's course of lectures for the coming term. This action settled for good and all his "allegiance to philosophy." Now he was certain that "for this was I born."

Two important things which occurred to him at Heidelberg were, first, an offer of an excellent teaching position in his old school in Providence which he accepted immediately because he felt that it offered the wisest opening for the moment. The second was that a German eye expert discovered his eye trouble, fitted him with the right glasses, and gave him "the capacity for almost unlimited reading."

At the end of the university year at Heidelberg, the young men went to Paris for their final study of French by which time Rufus Jones had forever settled his future: it was to be that of studying "man's inner life and the spiritual ground and foundation of the universe."

Upon his return to Providence he entered upon six years of service as a schoolmaster, 1887 to 1893. During this six-year period he sought to be a *whole man* in his teaching but he did not forsake philosophy. He read and studied at every opportunity. At Providence as at Union Springs he had read a great deal of poetry as well as many prose works. One book he read which "had a most important influence on my life was A. V. G. Allen's *The Continuity*

of *Christian Thought*." He went to hear Phillips Brooks preach "and that proved to be in every sense an epoch" because he had never "found in any other preacher in any generation a more satisfactory interpretation of Christianity." Another time he spent "a memorable day with John Greenleaf Whittier" to whom he had gone with a request for Whittier to write an introduction to the book about his uncle and aunt, Eli and Sybil Jones. Whittier, who was advanced in years and in delicate health, felt unable to write the introduction but he did give Rufus "much light and help on my first literary adventure."

Best of all Whittier discussed the past and future of Quakerism with his young friend, expressed doubts about the correctness of "the prevailing Quaker tendencies of the day," and urged the young nephew of his old friend to "stand for the great primitive lines of our faith." They talked, too, about mysticism in which the poet had an extremely keen interest.

There occurred in the summer of 1888 the most important event of his life up to this time, his marriage to Sarah Hawkshurst Coutant of Ardonia, New York. Following their marriage the young couple lived at Friends School where Rufus was in charge during the summer while his cousin, Augustine Jones, the school's principal was abroad.

He had planned to enter Harvard University for graduate work in philosophy at the end of his second year of teaching at Providence. An unexpected call for service reached him from the committee in charge of Oak Grove Seminary at Vassalboro, Maine, ten miles from his boyhood home. The committee asked him to become principal of the school. He accepted the call and postponed his contemplated graduate study.

The position of principal at Oak Grove called for the assumption of a great deal of responsibility, an enormous amount of labor, ingenuity and inventiveness, "and vast stores of patience." He has written that his first day as principal reminded him of the famous line in Caesar's *Commentaries*, "Everything had to be done by Caesar at one time."

His four years of service at Oak Grove developed his qualities for leadership, his capacity to deal with a vast variety of problems, and it "drew out in a peculiar way my gifts for public ministry."

Every student was a stranger and a walking problem. Rufus had to prepare a program for classes and fit each student into it, to

supply each teacher with a list of his duties, and to get books at once for the first classes. He had to maintain discipline and create the boarding arrangements, purchase supplies, arrange for the food to be cooked and served, and do it all with the help of a green, untried force.

His disciplinary problem was a major one because many of the pupils resented the removal of the former principal, and the pupils seemed determined to give the new principal only "what he could *win* by his deserts."

Sixty years ago the principal of Oak Grove Seminary, among other things, was responsible also for directing the education and regulating the life of the boarders. He was the students' guide, counselor, and friend and also a jack-of-all-trades. Once, for example, the machinery of the windmill that supplied the school with water broke. The trouble was discovered just after Rufus had finished dressing and was ready to leave for Augusta on business. He hurried to the windmill and climbed to the top in a strong wind to repair the break. While his hands were busy at repairs the wind, with prankish glee, blew the billfold filled with paper currency, checks and bills from creditors out of his inside coat pocket, and scattered its contents "all over a forty acre field."

Since a new school term just started and many of the students had paid their bills the prankish wind created a major crisis concerning the school's solvency for the moment. Rufus met the crisis by dismissing school and enlisting the student body to help find the scattered contents. To a question about the success of the hunt he replied, "They finally found everything except a one dollar bill. When it did not turn up I offered to give half of it to any student who might find it, but no one ever did."

To one who did not become personally acquainted with Rufus Jones until after he had become a dignified, great figure as a teacher, minister, author, and leader, the picture of him working with his hands in a strong wind at the top of a windmill tower seems incongruous, but reflection serves, however, to highlight his inherent practical ability, his qualities of direct action, resourcefulness, and all-around ability.

One of his most perplexing problems during the four years at Oak Grove concerned the conduct of the two weekly meetings for worship. His difficulty was created by the habit of some Friends



in the community to speak in the meetings "with overflowing measure his peculiar line of 'truth.'"

Two of these Friends with limited talent were especially lacking in "grace of speech and delivery" and moreover were ignorant of rules of grammar. They also "indulged with delight in bizarre illustrations which provoked the mirth of the young hearers."

When Rufus Jones had accepted his responsible position he held "an exaggerated sense" of the importance of freedom of speech for all. It seemed to him to be "a glorious ideal to have no program, no fixed order, no restraint, no limits to freedom."

He practiced and loyally clung to this ideal until he saw it carried forward in a religious meeting that was largely composed of school children. He concluded finally that if he stood by this principle the freedom of the meetings would be ruined or if he laid his human "hand on a speaker's lips" he would feel he had broken with the faith of his fathers.

He thought through the problem with "agony" and finally felt satisfied in his mind that "it was better for one person to suffer than for an entire meeting to be spoiled and many young persons' spiritual future endangered," therefore there should be some limit somewhere to "the freedom extended to an obvious and incorrigible crank" and, similarly, to "a crude speaker whose 'message' consisted of a string of platitudes almost endlessly repeated." Out of his troubled thinking came the suspicion that "these repeaters of borrowed phrases had no spiritual assets behind their phrases, that they were talking *just to talk*."

The net of his conclusion was that he "drew the limits of freedom and protected the meeting from these fruitless and unedifying communications." He met with the offenders individually and convinced them of the error of their ways with all of the tenderness and gentleness he could command but with "an unalterable firmness."

By this time Rufus Jones could speak as one with authority in the Society of Friends because he had been "recorded" as a minister by his home meeting in 1890.

While he was serving as principal at Oak Grove an incident that illustrates his emergence as a leader in the Society of Friends occurred during a Quarterly Meeting at Newport, Rhode Island. Discussion at the meeting concerned the omission of the Query that searchingly asked whether Friends' daily lives and conversation revealed "a growing preparation for the life to come." One speaker

advocated its omission on the ground that there could be no "growing preparation" for that great event, that one was either "prepared" or not at the present moment and if "prepared" there could be no growth in "preparation."

The Query seemed doomed. Although he felt that he was too young to act as champion of the ancient faith, Rufus spoke in defense of retaining the Query. He insisted that "salvation" was "not a fixed and finished state," that the heavenly life was "not one long, unchanging affair forever the same," otherwise it could not be called life. He insisted that this probing Query was concerned "with the fundamental nature of spiritual life, not as a static thing, but as a progressive, unfolding, growing thing."

He admitted that, at a given moment, an individual could take a decisive step toward salvation, but he could "conceive of no type of life that did not grow" and that it seemed appalling to him to "talk of a life with God as though it were moveless and congealed." He proceeded with smashing logic to point out that if life with God were to be a progressive one, "full of growth and development, then there must be stages of preparation of it." The discussion led on to a "thoroughly vital conception of salvation as against the forensic view of it, and in the end the Query was retained."

His administrative, disciplinary, teaching, and preaching duties left him little free time during his first two years at Oak Grove for his philosophical study but because he was an able organizer he gradually systematized his time and set apart a definite period during each week "for the advancement of what was to be my lifework in the future."

The Colby College library, five miles distant, provided him with all necessary books. He read, studied, and weighed with delight and amazement "William James' *Psychology* in two great volumes. No man with my interests could ever forget an event like that!" A little later Josiah Royce's *Spirit of Modern Philosophy* "took a great place in my developing thought." He has written that "no books now, however creative and dynamic, have the same effect as these two books had in that wonderful dawn."

During the less hectic summer periods he made a systematic study of two great masterpieces of literature—Dante's *Divine Comedy* and the two parts of Goethe's *Faust*.

The great event of his life at Oak Grove, "in fact one of the supreme events here on earth for me" was the birth in January,

1892, of a son. He felt that "something of God was breaking into the world in conjunction with something of me and something of the child's mother."

He was never to get away from this "divine miracle," or the "light on the child's face which I did not put there."

What he did for his little son Lowell "cannot be known . . . but . . . he helped me to become simple and childlike, gentle, loving, confident and trustful."

David Scull,<sup>1</sup> one of Rufus' Philadelphia friends, while lying in bed one night remembered vividly a certain scene in Switzerland that had deeply impressed him and was suddenly struck with the thought that it would be a fine thing for him to provide Rufus Jones with funds for a holiday in Europe. Rufus readily fell in with the proposal when David Scull informed him of it.

In Europe he was happily able to get his old-time friend, J. Rendel Harris, a former member of the faculty at Haverford College and later of Johns Hopkins University and at that time a member of the faculty of Clare College, Cambridge to be his companion in travel for the Swiss part of the holiday. When they learned that some English Friends, including John Wilhelm Rowntree, were holidaying at Mürren, Switzerland, the two men arranged to arrive at Mürren for a week end. That day "in front of the splendor of the Jungfrau," Rufus Jones saw "a 'beginning' of love that was to be 'of perpetual worth' and that was to have its goal on 'the happy hill,' the birth of an unending friendship between John Wilhelm Rowntree and myself."

The two men spent most of that Sunday finding their "intellectual contacts." They met, discovered, and probed each other at the high tide period of their young lives. Rowntree believed there should be a new type of Quaker ministry which united *inspiration* and *interpretation*. His first concern was how to create it out of experience and from a knowledge of truth. He believed that a new type of educational institution to train the leaders would have to be created. But overreaching these two concerns was another one which would require the preparation of a fresh and sound historical interpretation of the entire Quaker movement that would bring it back to the path from which it had strayed.

Rowntree's proposal attracted Rufus Jones in the same way a strong magnet attracts steel. It prompted him to unfold his dream

<sup>1</sup> After whom the author was named.

of writing a history of Christian mysticism which traced "back the roots of Quakerism to these movements before the birth of George Fox." The two men saw in a flash that their two proposed historical lines of study "supplemented one another" and that they should "eventually be woven together and that we were destined to cooperate toward a common and unified end."

From that time forward until John Wilhelm Rowntree's death in 1905 the two men met either in England or America almost every year. Rufus Jones has testified in *The Trail of Life in College* that it was seemingly impossible for him to express "adequately what his life and friendship meant to me. His intense convictions, his glowing faith, his sense of reality, his passion for the supreme ideals of Quakerism, his experience of God, the depth of his worship, the sweep of his prayers, the power of his ministry, the charm of his personality—all these things captured me and gave me a fresh inspiration for life and for service."

Rufus Jones had planned to enter Harvard in 1893 for his graduate work in philosophy, but outside forces continued to shape his life course. This time he unexpectedly received a call from Philadelphia to become editor of the *Friends Review*, which later became *The American Friend*. The offer included an instructorship in philosophy at Haverford College. He went to Philadelphia to canvass the situation. There he found that he would also have an opportunity to carry graduate work in philosophy at the University of Pennsylvania. This decided the question for him and he accepted the call.

Cromwell's paradox that "No one ever goes as far as when he doesn't know where he is going" could be applied to Rufus. He had long known what he wanted to do but fate continually intervened to direct and hasten his steps unerringly toward his great goal.

He was now thirty years old, his age of destiny. He had learned the "*art of living with myself*," he recorded in *The Trail of Life in College*, as well as how "to enjoy his own stock of interior resources." Living with his inner self drove him "all the more to share the tasks and problems of my fellows . . . and to seek ever deeper levels of life . . . to pursue those unattained ideals of life which continually make all achievements look pale and ghostlike in comparison with that which beckons on ahead."

## A Leader Is Raised

INNUMERABLE interweaving strands of time and space were "propitious in the hour" of Rufus Jones's efforts to help turn Quakerism away from the static *form and tradition* position to which many elements in it had been adhering for a century or more and to start it back to *spiritual realities* in the search for truth.

When he became Haverford's instructor in philosophy he looked upon his assignment as a splendid opportunity and a great challenge. The position it gave him was an important and dignified one. The salary gave him financial security. His teaching work kept him in close touch with the clashing ideas of life of the younger generation. The facilities of an excellent library enabled him to satisfy his insatiable desire to learn more and more about life and how to interpret it with understanding. There also was time for writing. It gave him, in addition, a sounding board for his task of reinterpreting, revitalizing, and giving purposeful direction to the Society of Friends. It provided him with fellowship with faculty members at Haverford as well as with those members of nearby Bryn Mawr and Swarthmore Colleges and the University of Pennsylvania, only eight miles distant. Best of all it offered the young zealot an unparalleled opportunity to exercise every talent he possessed of spiritual insight and purpose, leadership, organization, and patience.

He concentrated his efforts toward giving stimulus and direction to the spiritual life of his religious movement which was traveling through troubled waters.

He has said that he always had had "a propensity to take both alternatives when an *either-or* situation" was presented to him. Following this propensity he took up two tasks: one as editor of *Friends Review*, and the other instructor in philosophy at Haverford College. He "felt in his bones" that he was ready for them in spirit.

*Friends Review* had been founded in 1847. The purpose of its founders was to have it represent the "evangelical" or "progressive" section of Quakerism. His profound interest then and always was in the "prophet" of whatever denomination who was concerned with "the splendor of the forward vision." Realizing clearly that it is almost impossible to be religious in the abstract he sought to be specific in his aim and concrete in his faith.

Religious thinking in America at that time (1893) was "quite pitifully in a state of confusion" and a large part "of our American sectarian confusion and our Babel of controversies were survivals of issues no longer significant."

The great Moody and Sankey who led revival movements, which had swept over American churches in the seventies and eighties, also had profoundly altered "the Society of Friends in many parts of the country." Revival meetings patterned after Moody and Sankey's had brought many new converts to the Society. Few of these new Friends were familiar with silent worship or had any established "*Quaker habits and customs* transmitted from generation to generation." They had no Quaker "psychological climate," and no pre-formed ideas and ideals "which operated night and day in their lives as silent heaven."

Many of these new Quakers found it difficult to adjust themselves, without training, "to the forms and absences of form, that had grown up and grown sacred in Quaker assemblies."

These new "revivalist" Friends seemed eager to make a root-and-branch transformation of both Quaker theology and practice. Under their influence Quaker meetings for worship soon became "experience meetings" with a variety of repeated testimonies.

This emergency-crisis situation called for wise leadership at statesman level; otherwise expediency would tend to solidify the unfortunate condition. Many Friends meetings west of the Allegheny mountains installed pastors, pulpits, choirs, and organs, and introduced a standardized order of programed service. The pastor soon absorbed the lay functions of the former democratic Quaker con-

gregation. These changes soon established theological doctrines as a question of supreme importance.

When Rufus Jones became editor of *Friends Review* in 1893, the policy of which had undergone considerable change between 1847 and the later date, there were four well-marked types of Quakerism in America: one was the moderate liberal type represented by *Friends Review*; another the strongly evangelical type with pastoral meetings whose periodical, *The Christian Worker*, was published in Chicago; another was the ultra-conservative type, which had its nucleus in Philadelphia and was represented by *The* ["Square"] *Friend*; and the fourth type, popularly known as "Hicksites" (considered ultra liberal by the more Orthodox Friends) had *The Friends Intelligencer* as their periodical.

The conservative groups of Friends attributed sacredness to plainness of speech and garb. Their opposition to music, drama, and fine arts in general set and kept them apart as they guarded their heritage. They had severed all official contact with all other groups of Friends and thereby largely insulated themselves from the world and from the churches of organized Christianity. They continued active in behalf of Indians as well as in hospital, asylum, educational, and other good works. They displayed little of the "aggressive marching power of primitive Quakerism" and their efforts to guard their heritage created a static and ingrown condition. Perhaps the best that could be said for them was that their way of life did produce some saintly lives.

Although the more conservative Friends dominated and controlled the Philadelphia Yearly Meeting (Fourth and Arch Streets), the meeting's membership did contain a fairly large number of "wide-awake, well-educated, prosperous and broad-minded Friends." Both Bryn Mawr and Haverford College were managed by this type. Although this liberal group had little share in the official councils of the dominant conservative group, they, nevertheless, could make their influence felt in the management of the two colleges mentioned and they did sponsor and support *Friends Review*.

Included in this group were President Isaac Sharpless of Haverford College, James Wood of Mt. Kisco, New York, Dr. James E. Rhoads, President of Bryn Mawr College, who many years before had laid his hand on the boy Rufus' shoulder in South China and "prophesied" about him, John B. Garrett of Rosemont, Pennsylvania, a member of the Board of Managers of both Bryn Mawr

and Haverford College, Dr. James Carey Thomas of Baltimore, one of the creators of both Johns Hopkins University and Bryn Mawr College and the father of M. Carey Thomas, the first dean and the second president of Bryn Mawr, T. Wistar Brown, Joshua L. Baily, Joel Cadbury (who later became Rufus Jones's father-in-law), David Scull, and James Whitall. The latter five were able, successful business men, "dominated to the point of inspiration with spiritual idealism." They financially supported *Friends Review* with "spontaneous generosity."

Rufus Jones was clear in his mind and heart that he belonged to none of the divergent groups of Quakerism. He "saw with some clarity" that each of the four self-isolated groups had managed to retain some vital aspects of Quakerism but that none of them adequately continued "the spiritual life stream which took its historical direction" from its founder, George Fox.

Because he was resolved not to be a sectarian he set out to discover what were the *essential aspects* of Quakerism and its historical significance, and further, how it might be related "to a universal type of spiritual Christianity, true and vital for all of God's children in all churches, and even for those who in the perplexities of the moment might belong to none."<sup>1</sup>

The four peaks of truth he held and sought to impart were: (1) not to think of God as a remote, faraway Being, who created the world at a definite time, working at it from outside, as a builder does, but to gain a consciousness of God as a living Spirit, a real presence . . . in whom we live and from whom we draw our spiritual breath; (2) the perfect union of the divine and human nature of Christ; (3) to believe that there is no conflict between physical reality and spiritual reality for the reason that "matter on its upward slope is potentially spiritual, and spirit can and does operate through matter and can dominate and control it. Physical reality is not antithetical to spiritual reality; they are correlative and co-operative"; (4) "a way of life that opens upward into vital contact and fellowship with God, and that brings, through a junction with the currents of the central Stream of Life, complete health and buoyancy to the soul."

Here was a new advance and a long one which carried him above and beyond the limits of a religious movement and on to the high

<sup>1</sup>Rufus M. Jones, *The Trail of Life in the Middle Years* (New York: The Macmillan Company, 1934), p. 33.



spiritual tablelands where sectarianism is unknown. Because he recognized man's distinct advantages in belonging to a specific religious denomination or of having membership in a definite family group, in both of which loyalties and fellowship are fostered that become "a part of one's deepest life," he determined to remain a member of the Society of Friends provided such membership did not require him to be a member of a "sect" or to be "identified with an arrested form of Christianity."

Holding such views as these he next sought to discover that which had made Quakerism vital. His conclusion was that it was "the inward, immediate assurance of God"; that "God and man were not separated by space" but rather that "nothing except sin ever separates God and man since they are spiritually interrelated." This "something of God in man" he believed to be universally true.

His home life, school and college training, his wide reading, and his own spiritual experiences had convinced him that the mystical aspect of the Quaker movement, "this direct inward experience of God" which was the core of Quaker faith, constituted "the very heart and fiber of a universal Christianity for the future." He set his compass by that star because he believed that on that high level universal Christianity would be above the welter of controversies, removed from the disturbance of scientific or historical discoveries, and therefore adaptable to all ecclesiastical forms or absence of them because it rested solidly "on the fundamental nature of man's soul in contact with God."

In his first editorials in *Friends Review* he stated that his purpose would be to promote the advance of truth "in every possible way," and that under his editorship the periodical would not be "the organ of a party or a section and it knows nothing of divisions," and in fundamental purpose it would seek "to maintain and honor spiritual realities, rather than forms and traditions."

He expressed the hope that the time might come "when we all shall see eye to eye . . . when the essential *truths* and the underlying spirit of Quakerism . . . shall unite us . . . in one harmonious fold and family under one Shepherd and Father."

It is natural that the dominant group in the Philadelphia Orthodox meeting might consider this a dangerous, even seditious, doctrine because its leaders sought to preserve it as "a remnant of a peculiar people."

In another article in the same issue he pointed out that all divi-

sions of Quakerism saw certain fundamental truths alike whereas on some questions and forms they were in wide disagreement "largely perhaps because we are confident, each of us that our idea is the right one."

He then asked his readers to contemplate the universal Christian church and the desire *to find God's way and will*, even at the cost of destroying "our individual purposes and plans." If that were to be done he was convinced that "truths would begin to rise on our cleared vision."

There was urgent need that this be done, he added, because conclusions would be reached in the years just ahead "on many questions of vital importance which will profoundly affect our faith."

The time had come, he wrote, to hold a sincere desire "to be in parallelism with the line of God's purpose" because "we ourselves do not make Truth." If however we find God's purpose or will "we have the Truth."

Here was the prophet speaking who foresaw the profound testings of faith which the coming decades would carry in their wake.

He devoted his editorial in the second issue to an interpretation of personal experience and Inward Light in which he held that the heart of religion, that is religion "with Christ at its center, is a personal experience of the life of God in the life of man" and that through this direct contact "comes a radical transformation."

He maintained that those whose religion means yielding to the will of God and who had a soul acquaintance with Him experienced "growth through the quickening of His life, know and love each other and reach out hands to help, while we pray not only for God's kingdom to come, but for the brotherhood of man, the unity of humanity by the fulfillment of the divine idea."

At this stage of his life Rufus concentrated on the interpretation of the inward life rather than the tasks of "the outward world" in which he lived. His was the marked tendency of youth of "dwelling on abstract principles and of assuming that if they are sufficiently emphasized and interpreted they would create their own concrete world of realities." He has stated that "hard facts and unescapable situations," however, were forcing him to climb down "out of the comfortable sycamore tree of abstract ideas and face what was to be done down here on the ground level."

Soon after he became editor of the *Friends Review* Rufus recognized, as he once lightly stated, that he was occupying an uncom-

fortable seat on both horns of the dilemma. His leadership which operated in middle-area neutral territory was not effective with members of groups who held extreme positions. Neither extreme group would admit that there could be a proper middle area.

He sought from the first issue to improve the quality and form of *Friends Review*. He did this with better written copy, with articles secured from distinguished Friends, and by giving the periodical a more attractive format. These things done he mailed five thousand copies to a selected list of prospects. The result in gaining new subscribers was almost nil. The static condition of his subscription list helped him to realize that "an impenetrable wall" surrounded his middle zone which protected the ears of those outside it from anyone "who was not a champion of the party issues of the well-defined party position."

In the belief that, as Barrie has said, "God is watching to see whether you are adventurous," he decided to make a bold adventure in his efforts to raise the tone and level of "Quakerism of the progressive or moving type." He did this by merging *Friends Review* of the East with *The Christian Worker* of the West.

This merger dream required a great deal of doing but it was realized by midsummer of 1894, shortly less than a year after Rufus had become editor of *Friends Review*. In his first editorial in the new periodical, *The American Friend*, on July 19, 1894, he expressed the belief that:

The religious journal that is to become a power for good must do more than reiterate current beliefs and universally accepted views; it must be an educational force, a help to spiritual growth, marking a continual advance in thought. *It must not be narrowly bound to expound the traditions of a section, a party, or a creed.*

Insofar as he ever had a creed, he expressed it in those words where he broke away from beaten paths and went forward to new goals with unfettered spirit. Like the man from Ur of the Chaldees, he was going out without "knowing the full extent of the *whither*."

One of his early problems was that of changing the mass lethargy of Orthodox Philadelphia Quakerism into a dynamic militant force. Neither he nor his periodical's supporters had any avowed purpose of advocating a departure from the doctrine of Friends, yet insofar as it had influence it tended to promote disaffection in the minds of

its readers for the outlook and actions of the dominant group of the Orthodox branch of the Philadelphia Yearly Meeting. Since the appearance of the new editor's first pronouncement in 1893, according to an editorial in *The* ["Square"] *Friend* of August 4, 1894, *Friends Review* had been "a source of sorrow and serious concern to many of the most deeply experienced members of our Yearly Meeting who could not but mourn over its effects in leading others astray."

The editorial then stated that:

The rapid changes which took place in some parts of our Society, especially in the Western States, in the manner of holding religious meetings, in the adoption of revival methods . . . proved a source of embarrassment to those who conducted *Friends Review*. They could not, consistently with avowed principles, or with the feelings of many of their Eastern subscribers, indorse such departures from Quaker views and practices. Nor did they wish to offend their Western subscribers by an open condemnation of these things. So they adopted a middle course. They praised the zeal and activity of the Western evangelists, and spoke of the objectionable features as the mere excrescences resulting from a revival of primitive zeal, and which might be expected, after a time, to drop off.

This qualified praise did not meet the wishes of the active and aggressive Western people. They started *The Christian Worker*, of Chicago, designed to be in fuller and more hearty sympathy with their views and methods. By the establishment of *The Christian Worker*, the *Friends Review* occupied the undesirable position of being regarded as neither a firm advocate of ancient Quakerism nor a full supporter of modern ideas.

In *The American Friend* we suppose the editor will be confronted with the task of endeavoring to pursue such a course as will be reasonably acceptable to both classes of the former subscribers of *Friends Review* and of *The Christian Worker*, a task apparently of reconciling two irreconcilable views.

The vast majority of his readers, and other American Christians as well, accepted the then popular belief that "the world, including man, had come into being by a creative act which had occurred at a specific time"; that "the world was finished, man made and that the Scriptures were the infallible and authoritative revelation of spiritual man for all ages and generations and that without this super-

natural revelation truth could not ever have been discovered by man." Man, it was believed unshakably, had been "ruined by the fall" and thereby had made his spiritual recovery impossible by that human process. The holders of this belief had worked out a theory for man's salvation. It was a *vicarious atonement* which rested on divine plan. Rufus Jones decided that he could not accept the complicated Calvinistic ladders of doctrine built of texts and logic, as the way to reach or realize Heaven.

He grasped fifty-six years ago, with remarkable clarity of comprehensive insight and understanding, the revolutionary nature of how to join the fruits of scientific and historical research. He had accepted without dismay the fact that Christianity "must be interpreted so as to meet the verified facts and truths of science and history." He made necessary adjustments of his beliefs and theories because he saw and knew then that the conclusions of science were not a series of happy guesses but instead were "inescapable facts about the universe verified by a multitude of workers and buttressed by unimpeachable testimony."

Set over against these new conceptions in the religious thinking of Christian America at the end of the nineteenth century was the new "authority" of the laboratory and the professor. Their demonstrable truths were now coming into their own as the supreme authority for the sons and daughters of men and women who had been nurtured in the old-time faiths. When these young people returned to their homes, Sunday schools, and churches they heard assertions they did not believe to be true. Such assertions tended to make them revolt from the old forms of religion and lose "their loyalty for the church of their fathers."

Unlike the Brahmin who, upon seeing with a microscope the invisible forms of life he constantly destroyed, broke the microscope and lived an untroubled life, they could not eventually "stave off the tragedy," because "there is no fortification that can defend the faith except truth openly arrived at."

Rufus Jones served as editor of *The American Friend* and its predecessor from 1893 until 1912 and during these 19 years he had faced week after week the issues of the times in his written messages.

The demands of calls for service in other and what became far more important areas forced him eventually to give up his editorship.

The hostility of Orthodox Philadelphia Quakerism's inner sanc-

tum receded slowly until its flagging steps caught up with him. Even twelve years after he had become editor of *Friends Review* the Orthodox group had not fully accepted him as is revealed by the fact that distinguished and influential though he was, and able, convincing minister though he had become, Rufus Jones occupied a seat in the body of the Yearly Meeting instead of on the facing benches reserved for the ministers and elders.

Three factors helped to change this situation. One was that of the inevitable death of some of the Orthodox pillars; another was a growing understanding by some of Rufus' teachings and principles; and the third one was his own growth in grace, wisdom, and power.

## Minister and Lecturer

**B**EFORE the Vassalboro Meeting formally recognized and recorded Rufus Jones as a minister of the Society of Friends in 1890 he had felt moved to speak in meetings for worship.

His early messages were more than ordinarily acceptable partly because of his own spiritual and intellectual qualities and partly because his type of ministry reflected the influence of three remarkable Quaker ministers for whom he had almost unbounded respect, admiration, and love. They were his Uncle and Aunt, Eli and Sybil Jones, both of whom had possessed unusual ministerial gifts, and his favorite college professor, Pliny E. Chase, who in a rare and unusual manner combined the intellectual with the spiritual in his life and sermons.

Any catalogue of his qualifications as a minister requires mention of his excellent mind, wholesome background, sense of humor, logic and clarity of his thinking, his knowledge of psychology, his remarkable memory, which retained for ready use a multitude of apt poetical or classical allusions or illustrations, his deep, earnest faith, and his goodness combined with a personal ingratiating warmth. These qualities were aided by an excellent carrying voice. Singly or together they caught and held the attention of his listeners and carried them along step by step as his message unfolded and reached its clearly developed and convincing conclusion.

He reached the conclusion early in his ministry that sermons for his students should be provided by men and women who possessed

broad understanding of life. Above all else he believed that the minister should have rich spiritual qualities. The messages or sermons he delivered at the Haverford College meeting were of this type. They were always interesting and frequently moving. He would drive straight to the point, illuminate what he had to say with apt quotations, and frequently concluded by repeating the text he had quoted when he rose to speak. The remarkable thing about his sermons was that he led the hearer along, almost imperceptibly, logical step by logical step, until at the end of the sermon the listener had reached and found a higher spiritual level.

He used illustrations only if they illuminated his point and fitted perfectly into the pattern of his message. One favorite he occasionally used in his effort to drive home each listener's need for direction and effort if the good life were to be achieved was about the lightning bug. In the midst of his sermon would come, clothed in his never lost, attractive Maine drawl:

The lightning bug is brilliant  
But he hasn't any mind  
He blunders through creation  
With his headlight on behind.

The measuring worm is different  
When he goes after pelf  
He reaches out as far as he can  
And then he humps himself.

In his earlier ministerial efforts he occasionally spoke over the heads of some of the listeners. At one meeting where he and his schoolmate and fellow minister, Augustus T. Murray, had both spoken, a woman Friend arose and in a disturbed voice said, "Our dear Lord said, 'Feed my *lambs*,' He did not say, 'Feed my giraffes.'" Throughout their lives each of the two ministers insisted that the woman Friend was referring to the remarks of the other one.

He did, however, early in his ministerial service alarm his co-religionists by some of the things he said. During the period of silence that preceded his introduction at one gathering, a member of the meeting began his vocal prayer with the words, "Thou knowest, O Lord that now we are about to hear a great many things that are not so."



Soon after he became a member of the Haverford College faculty his preaching began "to take on a simpler and more practical character," a decided change from his previous abstract and theoretical approach. He had avoided from the start the use of "a preaching tone and a clerical manner" because he had learned from observance that they "usually served to impair the acceptance of his message." He avoided this by cultivating a simpler manner of delivery and spoke "as if I were talking to a single individual to whom I was interpreting some vital issue that deeply concerned his life."

As an observant man he had noticed that if he were able to secure the interest and attention of children he almost inevitably gained the interest of the entire congregation. When he reached this conclusion he never thereafter lost sight of the children present. By doing so he learned to eschew discussions of abstract theories or principles and to make "many excursions into the warm and intimate world of the concrete," and to use "sense impressions" in the effort to make listeners *see and feel* what he was talking about.

Once during this early period when he spoke at a Western Friends meeting which was accustomed to "lively preaching" he delivered his message in what he hoped was "persuasive calm." One member of the meeting, who believed that "good preaching must be physically *dynamic*," remarked after the services, "You can imagine how much unction there was to his sermon when I tell you that he rose to speak with the tail of his coat folded under and he spoke for thirty-five minutes without shaking down the fold."

From the time Rufus Jones could first remember he had been taught to believe that preaching should be spontaneous and unpremeditated, that the individual who delivered the message was "an instrument" who was used by "a higher power, just as a musician would use a violin." This point of view grew out of the conception of God "as entirely sundered and separated from man," which, inevitably, when pushed to the limit, made ministry unnatural and led the thoughtful youth to reflect "that if many of the messages he heard were direct divine communications" it was strange God had so little to communicate and expressed it in terribly queer phrases.

Rufus Jones discarded the supernatural theory when he reached his maturity and introduced in its stead the divine immanence belief. This required the deliverer of the message to be an "organ" of vital co-operation by which "when the person was touched by

inspiration, something more than an ordinary human effort might emerge." He was convinced that the essential thing for a useful ministry was "a preparation of life for cooperation with God," and that the richer the individual's life became "the greater the inward depth, the more abundant the stock of experience and the accumulation of truth the more effective the ministry would be likely to be."

This was revolutionary thinking in many Quaker circles at the end of the nineteenth century. In reality, however, it was a return to early Quaker principles. George Fox and the founding Quakers had held that a genuine spiritual ministry called for a new kind of preparation, one which differed radically from that then in vogue in the theological seminaries. The preparation they sought came freshly and creatively out of life. It was "in the life" instead of one artificially created "to fill time."

Rufus grasped and understood the principle that Quaker group silence, co-operative teamwork of the entire congregation, with "the expectant hush, the sense of divine presence, the faith that God and man can come into mutual and reciprocal correspondence" tended to heighten the spiritual quality of the individual "who rises in that kind of atmosphere to speak." He realized also that this group situation cannot work the miracle of "producing a message for the hour in a person who is sterile," and he was suspicious of "revelations" that "reveal things contrary to the facts and laws of the universe."

He prepared his sermons, none of which he ever wrote out previous to its delivery, by dedicating his life to God's work with all his soul and heart and mind, living a life of goodness, kindness, and helpfulness and by cultivating his mind and storing it with useful knowledge and then by waiting on the Spirit. Goodness shone through everything he said, an attractive, inspiring, strong-man goodness.

He frequently told a story from Violet Hodgkin's *Quaker Saints* which recounted that after looking at cathedral windows with their saints, a little child had said, "I know now what really and truly and most especially makes a saint, and that is letting the sunlight through." Rufus Jones let the light come through and his sermons pulled the listener "upward and forward by invisible cords, somewhat as the moon lifts the ocean."

The first dawns of his idea to take up the burden of "itinerant

visiting" came to him in the winter of 1893-94. Always a man of action, he soon was on his way to Cincinnati, Ohio, and Richmond, Indiana, and nearby towns where he found the people like *home people* "the people I knew and loved in the East."

One happy result which came out of this trip was the relationship he established with Earlham College which continued close, warm, and unbroken throughout the remaining fifty-five years of his life. He "was charmed by the beauty of its campus and by the fine quality of its students." During this long stretch of time he revisited Earlham College at least once each year, either upon invitation of the college officials or occasionally when he would inform them that he could go or come by way of Richmond on a western trip and stop over.

This first visit to Earlham opened up a wide and important field of service by stimulating him to make visits to the eight other Quaker colleges and universities.<sup>1</sup> Later he extended this service to include a large list of non-Quaker American colleges and universities where he became one of the most popular and effective chapel speakers of his generation.

He extended his service as the years passed and enlarged his circle of speaking places until he had visited with Friends everywhere in the United States, in the East, the South, the Lake and Middle Western states, California, Oregon, and Washington as well.

These trips enabled him to become acquainted with nearly all of the Friends in America. Wherever he went he felt "a breath of love and affection meet me." And, he adds, "there was enough criticism, opposition, and disapproval to keep me humble, but the amazing thing was the wave of love that met me as I went from place to place."

One of his most interesting early experiences occurred at a Middle Western Quaker institution where he was delivering a series of lectures. The president of the institution, a fundamentalist, advised the assembled students after Rufus' first lecture that because Dr. Jones was giving them unsound doctrine they should let what he might say to them pass quickly through one ear and out of the other.

<sup>1</sup> In addition to Earlham and Haverford these are: Friends Central College, Nebraska; Friends University, Kansas; Guilford College, North Carolina; Pacific College (now George Fox College), Oregon; Swarthmore College, Pennsylvania; William Penn College, Iowa; Wilmington College, Ohio; and Whittier College, California.

To the query about how he met this situation he replied, "I went to the president's office and said, 'I will never speak here again or set foot on this campus unless before introducing me tomorrow thee apologizes to me publicly and withdraws what thee told the students today.'" When asked what the president did Rufus replied, "What could the poor man do but make the best apology he could?" and do his best to explain that he was sorry what he had said sounded different from what he had meant.

Step by step, as the way opened, he advanced his larger idea of reuniting the divergent Quaker groups into one harmonious family. Many of them responded to his purpose. He took the initial forward step in this direction in 1897 by calling a conference of Friends in Indianapolis, Indiana, to which Rufus went as a delegate from the New England Yearly Meeting.

Two major points stand out after a study of the large-sized book which presented the records of the conference proceedings, and Rufus had a major part, if not the major part, in shaping each of them.

The first one was the bold proposal he made in a notable address at one session that Friends create an overall Quaker organization. Here was something new and startling in Quaker procedure.

Differ though Quakers might on other points, they held no iota of difference on this point. They clung tenaciously to long-held principles of direct relationship between every individual and his Maker as well as to the spiritual equality of all men. Their organization was built and maintained on this belief. Each Quaker Monthly Meeting was, and always had been, as much of a free-wheeling spiritual unit as has been each individual member who designated representatives to attend Quarterly Meetings. Each Quarterly Meeting designated representatives to attend the Yearly Meeting and each member of the fourteen different Yearly Meetings had a commendable pride in the one to which he belonged, as did also the members of the 119 Quarterly Meetings.

He sought first to soften opposition to his proposal for the creation of an overall Quaker organization and did so by stating that a root idea of Quakerism was "the great truth of individual responsibility before God, which includes freedom of conscience, the immediate communion of heart with God and the oneness of the church through all believers in Christ."

He stressed the point that all questions that solely concern the par-

ticular meetings should be left to them but even so, he held, the church always has had a function and a mission that reached "above the sphere and life and interests of any individual man." It "is the visible, permanent exponent of certain fundamental truths and the instrument for the accomplishment of a definite work." The ideal church organization he insisted, would be one that would guarantee and maintain the fullest measure of personal freedom and individual responsibility, and "at the same time make its message clear and powerful and make its work move mightily."

He pointed out that local interest and personal preferences were right and proper so long as they did not hinder work of a wider scope or sacrifice the dignity and weight that befit a church. He admitted that no one could properly complain that the Quakers in the past had erred in restricting individual liberties but, he insisted, the time seemed to have arrived for individual Quakers everywhere to consider the means by which they might increase the scope and influence of the Society.

He recommended that the conference select those points in which all Friends have common interest and then seek to strengthen and advance these points. Heretofore, he stated, each Yearly Meeting in America had been at the mercy of any meeting because each could, at will, completely change the basic Quaker concept of faith and practice while the others looked on helplessly. The result of this free action, he argued, was that the Society of Friends had become an aggregation of fourteen branches of a church which was not a church and that each of its Yearly Meetings, independent of all others, had full powers to change both discipline and doctrine if it so wished.

He made the telling point that the past failure of the Society to clarify the quality of its ministry and the method of recognition of it, had been responsible for two separations. That was not such cause for wonder, he said, as was the realization that more separations had not taken place, since organizations which have neither head nor center of gravity inevitably disintegrate. He drove his point home by using an apt illustration about the jellyfish whose weakness came from two lacks: it has neither bones nor a brain center with which to co-ordinate its feelings and movements.

He urged the creation of a central head whose duty would be to foresee, to feel out the various needs and conditions, and to deal wisely with these ever-recurring problems "before they bring us to

the verge of a crisis, and to overcome disintegrating tendencies by wisely and constructively drawing the members round the central truths for which we stand."

Every point he had made, every argument he had advanced in his speech had channeled directly into his major idea, an idea which, when it became a reality twenty years later, was to give Quakerism its greatest outreach in nearly three centuries by enabling it through the American Friends Service Committee to clothe its faith with works.

The far-visioned prophet and capable organizer, twin qualities which he and Saint Paul possessed in common, next outlined the Quakers' vital need to consolidate their foreign field missionary work. As things stood, he said, a small group of Friends were carrying on work in each of at least seven different areas abroad. Each unit was doing good work but its influence was so slight that it "was much like pricking an elephant with a pin." None was adequately financed, and the existence of the entire program was precarious. As against a continuance of this procedure he held out the vision and attendant possibilities of Quaker foreign mission work which combined all the power, judgment, and money of all Friends in America.

Although neither he nor his audience then realized it, Rufus Jones charted a new course for American Quakerism in this speech by advocating that the Society of Friends add to its historical reason for being a definite, positive present existence which would make itself distinctly felt and work for the realization of a prophetic future.

He was easy in his spirit about the principles of Quakerism because he felt they were fixed. They did not require adjustment or alteration, since they were identical with the principles of New Testament Christianity. But his spirit was uneasy about the way those principles were being interpreted and advanced by a babel of tongues. By clinging to and advocating its particular interpretation, each group in the different divisions of the Society of Friends in the United States had destroyed the Society's force and power in their efforts to support and strengthen the teachings of Christ.

He insisted that the message of Quakerism, which was a revival of Christianity in its simplicity, vitality, and power, should be as clearly recognizable as the Stars and Stripes. This was not the case because varying interpretations of Quaker principles served to con-

fuse the public both as regards the Society's principles and its methods and purpose of supporting them.

The second major conference point concerned how the delegates undertook to create a formula that would help unify American Quakerism and bring the dissenting groups to a common ground of activity and interest. How to devise an overall organization that might bring about greater unity of direction and effort and at the same time not conflict with the basic concept of Quaker organization? Clearly no bishopric could be adopted because no Quaker believed in an outward historic succession from apostolic days. Nor could the Quakers, divided though they were on many points, create a central authority because members of all divisions held firmly to the belief that the authority of spiritual power should be recognized wherever it appears. Because the Quaker movement is fundamentally democratic and representative it would be impossible to create an organization which resembled an oligarchy in any manner.

Rufus Jones proposed that Friends might be able to unify American Quakerism by confining their efforts to the creation of representative organization machinery that would have legislative power within certain spheres, a step which need not violate or in any way infringe upon Quaker beliefs or organizational setup but that could bring a measure of unity to the scattered whole of Quakerism.

He expressed the belief that it would be possible to get approval of such a plan from a majority of the fourteen different Yearly Meetings for creation of an overall body with prescribed powers. He recommended that such an assembly should consist of carefully selected delegates of representative thinkers and workers in American Quaker circles who would confine their efforts to larger questions. If they did this they could avoid the multitude of details with which every religious denomination has to deal. He recommended that this body have deliberative and judicial authority, so that its decisions would carry more weight since they would be recognized as the "calm judgments of all of those representatives of all the Yearly Meetings" and as such enable all divisions of Quakerism to find and cling to a faith that could "stand every conceivable test and analysis."

Then in his thirty-fourth year, he saw clearly that Quakerism could survive only if its members had a type of religion "which squares with the eternal nature of things and which rings true under every test. A religion," he said, "which has crystallized into a dead

system of outgrown thought is going to have a hopeless struggle in our times."

Intrinsic power, he insisted, cannot be derived from shibboleths. It instead grows out of the consecrated thought and wisdom of those who formulate their conclusions prayerfully; therefore, "he sought a working, living religion for the present that faced the future instead of the past as American Quakerism had been doing with such tragic results.

He wanted, moreover, a unified, purposeful American Quakerism that was so distinctive that it could be recognized everywhere and by everyone. Such a body as he proposed, if created, he held, would be able to deal with problems that concern Friends as a whole "irrespective of location or section," questions that could not be settled in one section without affecting all Friends in America.

At that time Rufus Jones's was a voice preaching in the wilderness, a John the Baptist who told of things to come. Sound as were his arguments, earnest as was his plea, he nevertheless was not then able to persuade his coreligionists to accept his plan in full but some of the seed of his thinking did fall on fertile ground. Best of all, they slowly germinated. The deliberate Quakers discussed his proposals unhurriedly but were moved by the quality of his wisdom and the force of his logic.

The first proof that others at the conference had caught sight of Rufus' vision was manifested when a conference committee asked him and James Wood to prepare a draft of the plan "for the union together with the draft of a uniform Discipline for all matters of legislation, procedure and policy, care and oversight of membership, the function and management of each type of meeting from the local one to the supreme national one" which Rufus had proposed in his great speech.

The two men after long labor completed their task. Rufus printed the first draft of the proposed "Constitution and Discipline" as a supplement to *The American Friend* and asked for reader comment. Many Friends read, studied, and criticized it,— "especially criticized it," but "the criticisms were in the main constructive and valuable." The draft was revised and many sections were modified to meet "the light of criticism received," and then submitted to the individual Yearly Meetings for action.

As was wholly fitting and proper the final draft was considered in June, 1900, first by the Yearly Meeting of Friends for New England



of which Rufus Jones was a member, which approved it, as did a majority of the other Yearly Meetings in America.

Rufus Jones's comment on the formation of the Five Years Meeting in 1902 is that he believed "it marked a step toward Quaker unity and a real step forward toward spiritual efficiency."

During the latter half of the 1890's, when his classroom lectures, itinerant ministry, and activity with the Friends Conference placed a heavy burden on him, he was carrying an even heavier personal burden, that of the prolonged serious illness of his wife. She spent a major part of her last four years at Saranac Lake, New York, in an effort to regain her health but the task was too great for her and she died in December, 1898.

In all his travels during these busy years he went with "perfect ease and freedom to meetings and gatherings" of all divisions of Friends because he looked upon all men and women as persons and not as members of a "dangerous sect." He was frequently criticized for his perversity in speaking to "misguided groups" without castigating them for "their waywardness and without imparting to them the true panacea for their troubles." Some of his critics were fearful that he was being "all things to all men." His inward self, however, reassured him that "my lines of thought and my direction of life did not wobble or waver back and forth." He sought to understand and be understood "and I had the utmost confidence that a spirit of simplicity and sincerity would in the end win its way triumphantly." It did.

During the summer of 1900, he and his friend Dr. George A. Barton, who was professor of Biblical Literature at Bryn Mawr College, organized and conducted a summer school at Haverford College. Their purpose was that of influencing "the psychological climate." To it came, as leaders and lecturers, John Wilhelm Rowntree and J. Rendel Harris from England, Professors George Foot Moore and David G. Lyon of Harvard University, William Newton Clarke of Colgate University, and Washington Gladden. Many of those who attended the evening sessions came from Philadelphia, and "first and last the leaders of thought in Philadelphia Yearly Meetings . . . were influenced by it and prepared for forward steps in life and thought." Rufus was happy, too, to discover that the widening knowledge "did not check the warmth and fervor of the life of the Spirit."

He gave as his "own special contribution" five lectures entitled

*A Dynamic Faith*, in which he interpreted his conception of a religion of life. The lectures received a good reception, and they had a substantial sale when printed in book form. Better still, his lectures brought his "budding ideas" together in compact form. His "idea of *dynamic faith* came from Clement of Alexandria" who had called faith "the assent of the soul to a truth which seems to be essential for life and thought," a perception which Santayana has called "an invincible surmise" of a truth which "ought to be and must be and is profoundly felt to be true, and yet not *demonstrated* as truth." Genuine *faith*, Dr. Jones held "is more than insight. It is always the 'beginning of action.' It is propulsive. It fortifies the will. It begins as an experiment and ends as an experience."

He and Dr. Barton conducted the summer school each alternate year for several years. His participation in these summer schools and institutes in Five Years Meetings and in many scattered meetings and the lectures he gave at Friends colleges were his "threshing floors where the grains of truth get pounded out with the flail of lectures, debate, and controversy."

Two other experiences of momentous consequence entered his life during the first years of the new century and profoundly touched him. The first was his marriage in 1902 to Elizabeth Bartram Cadbury. He has written that every aspect of his life "was touched and transformed by that initiation into a new and sacred fellowship. . . . Every occasion of our lives has brought into play the unformulated and tacit commitments which only love can supply."

Every one of the hosts of men and women who visited with Rufus and Elizabeth Jones in their homes at Haverford and South China or who has seen them together elsewhere during their forty-six years of married life cannot but have felt moved deeply by their perfect relationship. She was in every way the wife for the man he was, a great and good man and a deeply spiritual, great, and fine good woman.

The death of his little son, Lowell, in 1903, then in his eleventh year staggered Rufus. He felt "that this wonderful boy seemed made for beauty and he had the rare gift of finding it everywhere." And he found "God in the same way as he found beauty."

The death of his son at first seemed to him to be "a tragedy that could not be borne." During the days of his great sorrow he fortunately heard Philip H. Wicksteed give his "extraordinary lecture on St. Francis of Assisi" which caught the Spirit of the Saint and "trans-

mitted it without losing the rare loveliness and perfume of life. . . . It was an epoch. . . . I found then and there the man who has ever since been one of the major guides of my life in the sphere of love."

He learned from St. Francis, he wrote in *The Trail of Life in The Middle Years* twenty-seven years later, "the full significance of the power of the silent transmission and the infinite importance of gentleness, humility, simplicity, and tenderness," and quoted St. Francis: "I come in the little things, saith the Lord!" "God," he wrote, "certainly does come that way, and up to a point, I always knew He did. But St. Francis gave me a unique sense of it. He came to me with his rich revealing power when I was losing my Lowell who had always found God in simple lovely things . . . and I had failed to realize until I discovered St. Francis that it was through such simple contacts with flowers and birds and little children that the glory of God and His eternal love get revealed to us."

"But now I know," he added, "that nothing has ever carried me back, or up, or down into the life of God, or done more to open out the infinite meaning of love, than has my invisible separation from dear Lowell, for the mystic union has never broken and it can know no end."

He was compensated for the loss of his son within a few years by the birth of his and Elizabeth Jones's daughter, Mary Hoxie Jones, whose rare gifts as an author and leader have gained her a place of distinction.

## In the Classroom and on the Campus

THE two previous chapters told of Rufus Jones's activities as editor of a weekly publication, itinerant Quaker minister, and emerging religious leader and college lecturer and indicated that he was leading a full life.

This list of his activities, however, is not all inclusive. He was a teacher and an author above all else. And teaching, both in the classroom and outside it, was Rufus Jones's favorite calling. He has written that he liked to think of himself "as a teacher" and that always he felt that "I was my best in the classroom, and there is no question that I am happiest when I am teaching a class of youth."

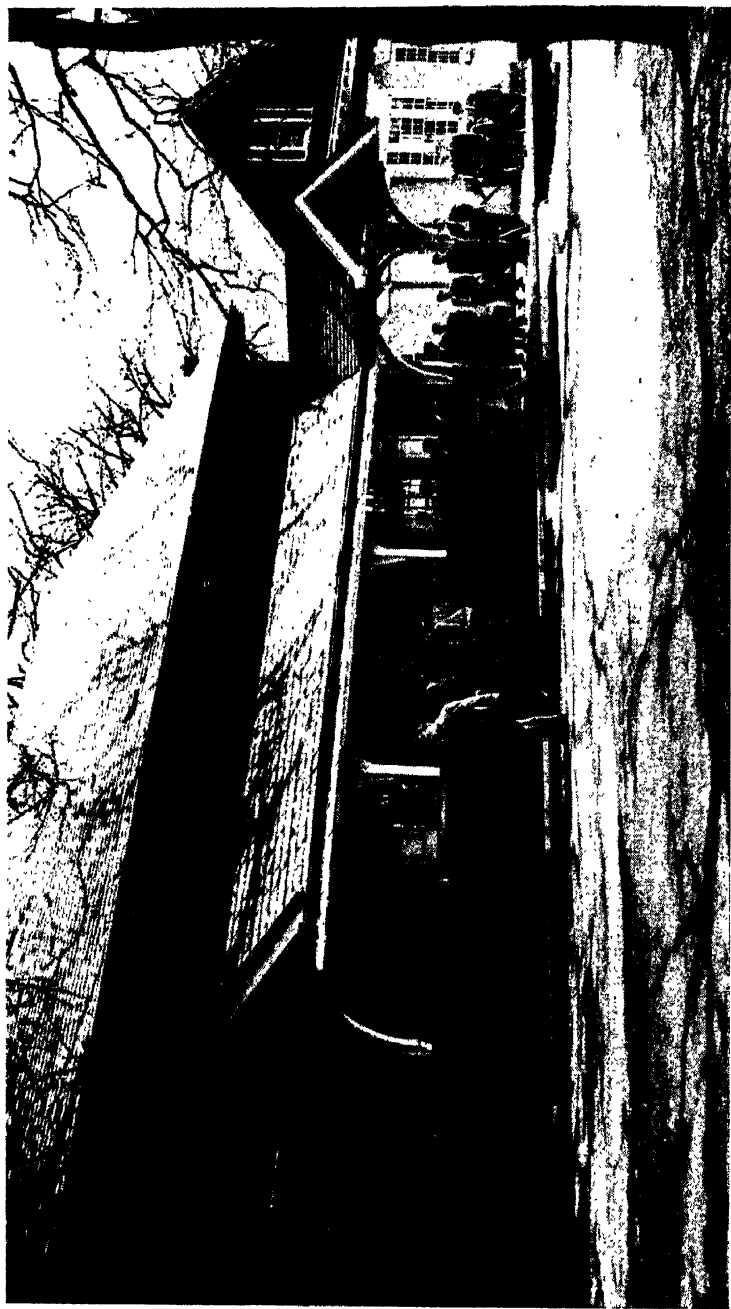
He had many unusual teaching gifts. His scholarship was broad, "but he never was a pundit—always he was a teacher, a communicator." He had the rare gift of keeping the subject under discussion open to challenge at any minute by any student, and he continued the discussion of the challenged point until every student understood its bearing and significance.

The happy result was that his lectures became an interchange of thought. He directed the thought in a definite direction and thereby made his method of teaching a living contact between mind and mind. He did not ask or expect his students to believe something was true because he said it was, but he did seek to establish acceptance of what he believed was truth by open discussion. He strove to make each lecture clear to the "less favored" students.

He taught as though he were conversing and thereby created an



Founders Hall, Haverford College, built in 1833. *Photograph by Merin Studios.*



Haverford College students entering meetinghouse for Fifth-day meeting. *Photograph by Photo-Associates.*

atmosphere of friendliness and easy informality in his classrooms that engendered a spirit of co-operation.

He sought to cultivate the imagination of his students because he believed this to be as important as the discipline of facts. He awakened new interests in them and quickened old ones by helping them to discover what "they really *want* and to kindle their aspirations for an abundant life."

He has written that he may not have been "adequately severe" in his demands for outside classroom work and that he may not have given his students "a sufficiently grueling intellectual discipline." But his students agreed with him that his teaching methods met strict tests when it came to the "central business of making the students understand the classroom work."

One former student, Chester Jacob Teller,<sup>1</sup> has written that as a teacher:

His conduct of the classroom was masterful. Regardless of the mood of the group, Rufus' spirit invariably dominated from the first. He launched us immediately into the topic of the day, and whether it was Plato, Spinoza, or Thomas Hill Green, the subject was one in which the teacher seemed to feel such joy that it was naturally communicated at once to all the class. Homely stories and quotations from the poets illuminated these hourly presentations to the point where each became a delight if not a veritable inspiration. It was interesting to see how much of the current subject matter was woven later into the weekly discourse at meeting with but a little different slant, better suiting the place and congregation. Here, too, there was a lavish use of lines from the poets, spoken always from memory and always in a mood of quiet or triumphant joy. One went away with a definite sense of having lived (for those moments at least) on a higher level, "out of this world" to employ the modern idiom.

In my own life, then and always since, Rufus Jones stands on a high eminence stone. I regard him as the perfect teacher—master might be a better word.

The strong invisible threads he wove into the lives of his students created a durable fabric that served them well in many ways all of their lives.

It is possible that the greatest contribution he made to each stu-

<sup>1</sup> Chester Jacob Teller, Haverford, class of 1905, in letter to author.

dent was first, to discover "the hidden self" and second, "to set it free with its inherent capacities thrown into play." His suggestions were practical and could be easily adopted by anyone.

He would express his belief, for example, that all life was growth and then explain simply and directly how a man could keep his mind alert and his interests broad, and add that he could do this by reading one or more worthwhile books each year about some subject in which he had not heretofore had any particular interest; by cultivating one or more new acquaintances each year; by becoming interested in some new useful social, religious, or political activity or in some new phase of an old activity each year, and to go to see one or more good plays from time to time.

He would explain that these and other outreaching activities had helped him and therefore should help any man to keep an open mind, fresh responsive spirit, a wholesome and understanding point of view, and a ready sympathy toward life and his fellow men.

Simplicity of life, he would tell his students, "is a wholly relative matter" which is not necessarily secured "by withdrawal from activity" nor by the same token is it forfeited by the acceptance of life's varied responsibilities.

The simplicity of youth, he believed, should run through the busy years of life, that it "is a mighty achievement to maintain with the maturity and strength of manhood, the trust and confidence, the gentleness and simplicity of an unspoiled child."

He gave the breath of life to the words of truth he spoke by the life he lived and the man he was and thereby made the ideal his words pictured of a full, rich life a real, vital, highly desirable and seemingly attainable one for his students.

"Love was always at the center of his soul," wrote Dr. Joseph Paul Morris,<sup>2</sup> who during his postgraduate year "had but an occasional visit with Rufus, but," he added, "I always knew he was there and it was that that mattered." Rufus had taught Dr. Morris in his freshman year at Haverford fifty-two years before Dr. Morris wrote this letter. Further, he wrote, "I have learned to love and admire him more and more ever since."

An unnumbered list of Rufus' students could join with Dr. Morris' estimate of Rufus' "clear, deep convictions, interpretations of Christ and of human nature and of God; his unfailing challenge to emphasize the things of the spirit instead of secondary and surface

<sup>2</sup> Joseph Paul Morris, Haverford, 1899, in a letter to author.



things, his wonderful simplicity of language in dealing with the deepest truths and always connected with the homeliest walks of life, his wealth of original illustrations from daily toil as well as so many from science always up to date—these are just a few of the fruits of the spirit in him which have enriched my life and service.”

One Haverford graduate, Dr. Percival B. Fay,<sup>3</sup> Haverford, 1909, professor of Romance Languages at the University of California, wrote:

I sometimes think that one test of a great teacher is how vividly, in later years, his one-time pupils recall his attitudes, the inflections of his voice, and his very words. Rufus is one of two of my Haverford teachers of whom this is truest. . . . I can still hear a sermon Rufus made at Fifth day meeting. . . . I don't recall just what he was illustrating—no doubt one's spiritual growth as one matures—but I do remember very vividly his parable. A father said to his five-year son: “Johnny, if you will be a good boy for ten years, I will give you a rocking-horse.” So Johnny was a good boy for ten years. And when he came down to breakfast on the morning of his fifteenth birthday, there indeed was the rocking-horse he had been promised. It is Johnny's reply that I shall never forget (he too had a South China accent). “But Father, I don't want a rocking-horse. I want a cricket-bat or an automobile.”

The “simplicity of an unspoiled child” permeated his entire outlook in the classroom and life. His enthusiasm was contagious. And because his curiosity was insatiable he swept his students along in the courses he taught, opening new vistas of thought, understanding and living for them as though it were untrod ground for him.

Charles T. Moon,<sup>4</sup> Haverford, 1912, wrote that Rufus' “invitation to come along on the quest was so genuine that I believe much of my early response was to this inspired leadership quite as much as the subject matter.” Out of this combination, Mr. Moon wrote that he had gained “a continuous and deep sense of kinship with Rufus Jones in such of my thinking and actions as I believe to have been my best during the intervening thirty-five years.”

Mr. Moon mentioned another quality of Rufus Jones's that impressed his students, namely, that he never gave the slightest

<sup>3</sup>Percival B. Fay, letter to author.

<sup>4</sup>Charles T. Moon, letter to author.

indication "that his presentation in his courses year after year was desperately elementary or burdensome to him."

In summarizing his recollections of Rufus Jones as a teacher Mr. Moon stated:

(1) He himself was profound. His field was at once an historical and factual one, and also a speculative one. His obvious sincerity and accomplishment therefore were significantly inviting and reassuring.

(2) His method was a heartfelt invitation to join in a common quest, thus establishing an apprentice relationship in which the modest master offered patient and enthusiastic leadership year after year to all who were interested and willing to work at the subjects in hand.

(3) His very appearance and manner, his references to life situations, and his anecdotes of wholesome, and often homely living, all helped to give reality to abstract thought.

(4) Winsome, wistful, an accomplished seeker after eternal truth, his expectancy could not be denied.

He sought Eternal Truth in life, found it and reflected it in all his relationships.

Another of his former students, James M. Stokes,<sup>5</sup> Haverford 1904 wrote:

Anyone who has had the privilege of sitting under Rufus Jones for four years, as I had from 1900 to 1904, and from knowing him and seeing him frequently for the next 42 years, realizes what a great man he is. . . .

Sitting under Rufus Jones every Monday as freshmen were required to do, my eyes were opened and, without in any way destroying my faith, he widened my horizons and showed me the allegory and the great significance of the Old and New Testaments.

He was a vigorous and forthright teacher, and the most indifferent and careless student was unconsciously influenced by his philosophy and his personality. . . .

I really think that he was one of the most beloved professors during my stay at Haverford College, and during the intervening years my affection and respect for him has increased each year.

<sup>5</sup> James M. Stokes, letter to author.

... He is one of America's great men in the true sense of the word.

It is safe to say that almost every student who took one of Rufus Jones's courses realized that he had opened many new ways of thought for them.

They felt his enthusiasm, "the enthusiasm of a person newly converted or convinced," as did Albert Fowler,<sup>6</sup> Haverford, 1927. "It surprises me," Mr. Fowler stated, "to recall that, though he was by no means a trained student of psychology in the academic sense, his half-year course in psychology still remains in many details a vivid experience; perhaps I was ripe for an exploration of this field then quite new to me, but he had the capacity to carry people along with him by the sheer buoyancy of his enthusiasm. . . ."

The foregoing testimony may incline readers who never were sufficiently fortune-favored to have been one of Rufus Jones's students, to think that his own shining goodness, enthusiasm for his subject, and his eager quest for truth tended to make his courses easy ones.

While those are the qualities which his old students remember, they do recall on further reflection the hard assignments he would give them as well as his kindly but firm insistence that they do their work well.

Felix Morley,<sup>7</sup> Haverford, 1915, recalled this phase of Rufus Jones's teaching by writing that one of the outside reading assignments Rufus gave in one course was Thomas Hill Green's *Prolegomena to Ethics*. This book cannot be classed as light reading matter. When Felix had plowed through the book he reported to Rufus that he could not understand it, to which Rufus replied, "Why doesn't thee read it again?" After the second reading Felix reported that he had caught the drift of Green's thought but still found some passages obscure. Rufus replied, "Why doesn't thee read it a third time?"

"Out of some stubborn persistency," Felix wrote, "I did so and thereby really realized the majesty and grandeur of the thought. When I told this to Rufus, he replied with much delight, 'I thought thee would find something in it.'"

<sup>6</sup> Albert Fowler, letter to author.

<sup>7</sup> Felix Morley, letter to author.

Henry G. Russell,<sup>8</sup> Haverford, 1934, wrote that he not only had taken every course Rufus offered—as did many other students—but added, “I also mowed his lawn, tended his flower garden, cleaned his cellar, and drove his car for him while I was an undergraduate.”

Once while Henry was pulling weeds in the backyard, Rufus came out, “wearing a straw hat with a feather in it stuck at a jaunty angle” and said that he had been studying and was tired and added that he thought he was happiest when he was up in Maine digging potatoes. Mr. Russell added: “That’s all I remember about the conversation, but something about it made a tremendous impression on me—now as well as then. It suddenly opened my eyes to Rufus Jones. Here was the great teacher, the writer, the Quaker leader, telling me an obscure undergraduate that he was happiest when he was digging potatoes, that he was tired of working with books cooped up in his study. Modesty, humility, wistfulness, an unconcern for the rewards and outward trappings of scholarly success—all these were implied in what he said and in the way he said them. In my naïveté I’d thought that it was only sophomores who got fed up with reading dull books. And here was the great Rufus Jones telling me that he felt the same way himself.”

Mr. Russell recalled also an incident that occasionally occurred at Rufus’ home where four or five students were taking a seminar in Kant with Rufus. “We used to meet with him of an evening in his book-lined study on the second floor of his house,” Mr. Russell wrote. “The study door was always left open, and downstairs would be Mrs. Jones, out of sight but not out of hearing, doing the family mending and darning. Rufus would sometimes get off the subject and tell us some grand story about his travels or about episodes in his past life. As the story would come to an end, there would be a pause, and then we’d all hear a firm but kindly voice from downstairs. ‘Rufus!’ ‘Yes, dear,’ he’d answer. ‘Thee knows that was an exaggeration, Rufus, doesn’t thee?’ ‘Maybe thee’s right,’ he’d reply, and then after a good laugh we’d get back to Kant.”

When Frederick R. Taylor,<sup>9</sup> Haverford, 1909, asked himself in later years, “What is the greatest philosophical concept Rufus taught me?” he stated that it was “his great concept of a flying goal, an infinite goal that advances with every achievement. A thing that can be completely achieved is no good as a fundamental goal of life.

<sup>8</sup> Henry G. Russell, letter to author.

<sup>9</sup> Frederick R. Taylor, letter to author.

Such goals are subordinate . . . but the fundamental goal of life, or goals, are no such secondary things. A business man wants to develop his business. He succeeds, but the more he develops it, the more he wants to develop it further—his goal constantly recedes before him. The writer wants to learn to write, but the more and better he does so, the more he wants to beat his own score. The scholar wants to learn, but the more he learns, the more he is convicted of ignorance and the more he feels he must learn—education is a lifelong process. The saint wants to make a good life, but the better he is, the better he wants to be, else he is no saint, but a prig.

"The other important truth," Mr. Taylor added, "that Dr. Jones taught me was his interpretation of the early chapters of Genesis as great allegories, such as the story of Creation. Taken literally, it is nothing, but taken as a great allegory of the life of every man, it simply, but profoundly, sketches the development of the human soul in a few master strokes. . . . He is the greatest human personality I ever have known."

Scores if not hundreds<sup>10</sup> of Rufus Jones's former students undoubtedly could give somewhat similar significant appreciations of his qualities as a teacher and as a man who has exercised a deep influence on their thinking and their lives.

He believed profoundly that the youth of our country "were eating freely of *the tree of knowledge* but they were not being made partakers of *the tree of life*." They needed, he felt, training and discipline "in the supreme art, the art of living," and especially so since "*the tree of knowledge* is not the same thing as *the tree of life*," and education "involves partaking of both trees."

In 1901 he added some classes in Biblical Literature to his regular courses in philosophy and psychology at Haverford. In these courses he sought to enable his students to "see and feel the significance of this supreme literature." He gave a one-year course to upper classmen on the Sermon on the Mount and another on the meaning of the Kingdom of God, a third one on the ethical ideals in the New Testament, a fourth one on the life, the travels, the Epistles, and the religious significance of St. Paul.

His aim was to make the Bible a "living Bible." To carry out his aim he faced all facts and difficulties boldly but he threw new light

<sup>10</sup> When I asked Rufus for the names of a few of his former students to whom I could write and request their estimate of him, he characteristically replied, "I can give thee five hundred, David, if thee wants that many."

on every page because he believed every other step of individual advancement hung on it. He held that the adjustment to the facts of evolution, or even of Copernican astronomy was not possible without the formation of a truer and freer conception of Scripture. It seemed all important to him that he should undertake to help his students gain this adjustment, otherwise they might lose their faith entirely when later in life they discovered how unfounded were the traditional views they had been given in childhood. This could happen, he believed, because "infallibility and development are incompatible. Static truth and growth of mind cannot keep house together."

His work as a teacher of psychology caused him to wrestle with the important struggle that began early in the twentieth century between the ethics and religion school of thought and the behavioristic psychology school of thought. Rufus Jones held that "there could be no area of moral freedom for man on the basis of naturalistic, behavioristic psychology," that psychology, insofar as it follows the scientific method, "is limited to the sphere of observation and description. It can only report what it observes and finds to be describable." He insisted that "there is more to the mind of man than that."

He approached the heart of the question by asking himself humbly and modestly, as did Plato and Kant, "*What kind of a mind is implied in a person who possesses knowledge of what may be called Truth, who loves, enjoys and appreciates the beautiful and good for their own sake.*"

To him it seemed self-evident that any mind capable of *knowing truth* already had passed beyond observable facts because "a fact is something that can be observed and reported" whereas a "truth is a formulation, a judgment, an interpretation of a situation which is true . . . for all minds that operate rationally. . . ."

He believed, as he described in *The Trail of Life in the Middle Years*, that "something more is involved than a stream of mental states, a procession of actors before 'the footlights of consciousness.' This mind that we are talking about here is a unifying agency, which binds many observed facts or data into a single whole. . . . [It] reveals a quality of continuity, permanence, identity of meaning, originality, creativity, and unification. We have come upon something that is very different from an 'observer,' and something

equally different from a 'reaction mechanism,' or a 'behavior device.' "

"The synoptic mind with its 'imaginative dominion,' " he held, was "very different from the 'spectator' mind of the psychology books." "Only a synoptic mind, [man's] can see beauty." The type of psychology which he criticized falls "into what may be called the 'genetic fallacy.' It starts with the animal type of mind and assumes that our kind of mind has developed biologically from it and therefore is like it, *only more complex*. My contention, then as now, was and is that the mind that knows truth and appreciates beauty is unique, and partakes in some degree of another sphere of reality than the empirical one," and that there is an "imaginative dominion over experience."

Because man's mind is self-transcendent it has that something *more*, "a spiritual basis of reality at the center of our being" whose "existence carries implications as to its origin and the deeper environment in which it lives."

"Nobody," he pointed out, "ever saw more clearly than Plato did that the type of mind which can organize all the data of sense experience and interpret them through a permanent and universal idea of the true, the beautiful, and the good, cannot itself be one of the items, one of the data, a product of that fleeting sense world. Tennyson, too, was in the great succession when he wrote the words: 'The soul that drew from out the boundless deep.' "

Holding these beliefs he sought to help the student to find himself and to open for him many new approaches to life for the purpose of providing him with fresh insights in the labyrinthine ways of his soul. Any phase of study or understanding that dealt with the "inward turning of the mind and which was not *there* for eyes or ears or finger tips" fascinated him. He knew the meaning of chopping down a tree, plowing a furrow or digging a ditch. The fallen tree was there to see, as was the freshly turned furrow, and the opened earth of the ditch. But the stuff of which "mind states," "consciousness awareness," "attitudes," "fringes," "concepts," "values" are made are not viewable objects. If they were, "ethics" thereby would "be reduced to an objective and realistic study of the moral habits and ethical customs of the race." Because he believed that "a spiritual reality of any type" was at stake and that there "could be no hope of any immortal life in a world whose ultimate reality was material stuff" his approach in his lectures probed the

"ultimate issues of life and reality." Always and unceasingly in all his lectures, sermons, and writings he searched for ultimate *truth*.

His lectures rested on his primary concern to present to his students "a way of life that would give them a note of reality and at the same time an awakening of interest in the aim to make life a fine art and a significant thing."

A majority, perhaps the great majority, of his students realized at the time, perhaps only vaguely, that he was a great teacher. Because, however, of the frail, fumbling way man makes his way through life, it is possible that only few of them then saw clearly that "here is a master teacher and interpreter of truth."

It seems hardly possible that any student of his failed to gain from his lectures the stirrings of a desire to be a better man and a useful, good citizen. Some carried those stirrings over from college into their lives in the great outer world. Each lecture became a thrilling adventure as he ranged from the earth to the sky and illuminated it with wholesome outlook and homely incidents. Many of his theories and conclusions were strong food for growing minds.

No disciplinary problem ever arose in his classes. Even the back row seat occupants left his lectures and discussed some of the points he had raised or else would go to the library to read more about them.

Rufus Jones's relationship with the undergraduates was individual and close. When an editor of the undergraduate newspaper editorially answered some subscriber criticisms, Rufus stopped the editor on the campus and commended him highly on the quality of the paper and added that subscriber criticism was a common problem of editors, and mentioned how he, when editor of the *Haverfordian*, more than twenty years earlier, had had to face the same problem. Such problems, he said, were minor and transitory, and he emphasized that an editor's only worry should be that of making each issue the best he was capable of producing, and that if he did this he could let the heathen rage.

During the Christmas vacation of one student's senior year, he faced what then seemed to be a grave crisis. It concerned a younger brother of the student who had been suspended for six weeks from a Friends Boarding School because he had violated its "nonsmoking" rule. When the younger brother learned of the impending suspension he said that if it were imposed he planned to join the Navy. The older brother feared the consequences if the boy carried out



this plan. Since the boy was far from home and largely dependent on his older brother the latter felt his responsibility heavily. When informed, ahead of the boy, that the school authorities had decided to suspend him for six weeks, the older brother took his problem to "Rufie," the affectionate name that all generations of Haverfordians called him behind his back. Out of the older brother's many friends he turned instinctively to Rufus as a sure source of understanding and wisdom. Rufus listened sympathetically to the entire story and then suggested that it might be best to arrange for the boy to attend another school.

With this agreed upon, the big question became: What school? Rufus surveyed the school field and mentioned four possible boarding schools of whose governing committees he was either a member or else with which he had close connections. He recommended the school whose tuition charges were the highest of the four. The unsolved question to the older brother was: How can I meet these bills? Rufus agreed that this would be a problem but advised, nevertheless, that the older brother call on the school's headmaster and added, "I will telephone and tell him that thee wishes to see him."

The headmaster later that day opened the conversation with the older brother by saying, "Dr. Jones has told me about your problem. We will be happy to have your brother with us. Our regular charge is \$1,000 per year but since it costs us about one dollar per day to feed a boy, that will be our charge for you. The cost of heat, light, teaching and other items for an additional boy can be absorbed in our regular overhead without additional expense to us. So send him along if this is all right."

Characteristically Rufus had promised the older brother little and, characteristically, he had delivered magnificently. Characteristically also, his faith in the individual man was so boundless that he felt easy about making what must have been an unqualified recommendation.

Unimportant in the overall sense these two incidents could be multiplied over and over again, and in doing so serve to give a glimpse of a man who was an inspired teacher, close, trusting and trusted friend, counselor, and ready refuge of his students.

Two colleges, Haverford and Bryn Mawr, have undertaken to provide for their future students with teachers who possess some of the inspiring qualities Rufus brought to the classroom.

Bryn Mawr College has created a \$200,000 Rufus M. Jones pro-

fessorship and, a few months after announcing its project, had secured a substantial part of this sum. Haverford College created a \$500,000 Rufus M. Jones Fund for the Advancement of Teaching. The income from this fund, about four fifths of which had been secured within a year after its announcement, is to be used to stimulate professional growth, encourage desirable research, make possible term absences for study, or to render special service or to raise salaries of outstanding teachers.

## Fruitful Years

THE modest three-story stone and frame house the Jones family occupied at Number 2 College Circle, Haverford, was his home for forty-four years. It was bathed in an atmosphere of peace and serenity. It was shaded by great trees, and from its front porch the college grounds unfolded with its vista of campus, trees, and buildings.

Inside the house everything moved in an unhurried way. It gave no evidence of being a center of dynamic action or that ideas and suggestions were generated within its walls that touched and moved spiritual, philosophical, and humanitarian forces throughout the world.

Scholars and religious leaders from here and there, Haverford alumni, undergraduates, singly and in groups, or old friends from everywhere came and went in an unhurried endless procession.

Every Tuesday morning when he was home Rufus went to his study on the second floor to write his editorials, articles, lectures, and books.

He left his campus home innumerable times to serve a great variety of interests which when listed seem more varied and numerous than one man could have a vital interest in or perform effectively. His activities included his lectures at the college, which consisted of three or more courses, attendance and speaking at Friends meetings and other gatherings throughout the world, several trips to Europe to lecture at summer schools, for research, or on

humanitarian missions, a speaking trip to China and another to South Africa, one round-the-world trip to study foreign missions, to lecture at many colleges and universities in the United States and abroad at several of which he spoke more than thirty times, to serve on or head a host of religious, educational, and humanitarian committees, to attend meetings of the Board of Managers of Brown University and Bryn Mawr College, to act as president of the latter Board for twenty years, 1916-1936, to attend meetings of governing committees of boarding schools, and to confer with the publishers of the many (fifty-six) books he wrote.

He left his Haverford College campus home to receive twelve of the thirteen honorary degrees that educational institutions had conferred upon him, and to receive the Philadelphia Award and the Theodore Roosevelt Association's gold medal. Whittier College, California, conferred the degree of Litt. D. upon him only a few days prior to his death in 1948.<sup>1</sup>

Dr. Wm. W. Comfort, President of Haverford College, conferred the degree of Doctor of Laws on Dr. Jones in the following terms:

A graduate of Haverford College in the Class of 1885, and for twenty-five years our beloved Professor of Philosophy.

Teacher, minister and friend.

An impenitent optimist, who has discovered the secret of perpetual youth, and who has helped numberless young men to find themselves in finding a faith.

A believer in the forces of the Unseen, who has interpreted these forces to his students by his spoken word and by his living illustration of the power of love.

A prolific writer on personal religion, on the historical trend of mysticism, and in particular on the history of the Society of Friends, whose principles he has expounded to a growing public at home and beyond the seas.

Organizer upon a large scale of relief work in stricken Europe, whose vision and tact have made the American Friends Service Committee a model of sympathetic and efficient service.

<sup>1</sup> The institutions, degrees, and dates were: Penn College, Litt.D. 1898; Harvard University, D.D. 1920; Haverford College, LL.D. 1922; Swarthmore College, LL.D. 1922; Marburg University, D.Th. 1925; Earlham, LL.D. 1929; Columbia University, S.T.D. 1933; Yale University, D.D. 1935; Williams College, LL.D. 1936; Colby College, S.T.D. 1937; Jewish Institute of Religion, H. Litt.D. 1942; Colgate University, L.H.D. 1942; and Whittier College, Litt.D. 1948.

President of the Board of Trustees of Bryn Mawr College, long responsibly associated with the affairs of a sister institution.

Upon this distinguished alumnus Haverford College confers the greatest honor in its gift: the degree of Doctor of Laws.

Professor Nettleton, in introducing Rufus Jones as recipient of Yale's Doctor of Divinity honorary degree, read the following citation:

Philosopher and preacher, historian and biographer, editor and essayist, administrator and scholar—in all, and through all, an apostle of peace on earth and good will to men.

“Cristes lore, and his apostles twelve,  
He taught, but first he folwed it hymselfe.”

Dr. Angel, President of Yale, in conferring the degree, said of Rufus Jones:

Eminent as preacher, teacher, writer, and theologian, men hold you in even higher esteem for the transparent beauty and serenity of your Christian life, which has drawn them to you in abiding bonds of deep affection and respect. Honorably to mark alike what you are and what you have done, Yale University confers upon you the Degree of Doctor of Divinity, admitting you to all its rights and privileges.

The citation which accompanied the Award of the Theodore Roosevelt Medal to Rufus Jones read:

For the medal in the field of international affairs, Mr. President, I present the name of one who disclaims the suggestion that he was the founder of the American Friends Service Committee, yet cannot outface the evidence that, for twenty-five years, he has been its guiding spirit; an evocative and creative teacher for almost half a century, affecting lives and communities far beyond the academic walls; a scholar instructed by history and by experience in the topography of those glowing foothills where the mystics abide, part-way between the pinnacles of Heaven and the flat plains of common life; a philosopher, preacher, and apostle of the Friendly Way; envoy extraordinary from the throne of Mercy to the courts of Pandemonium; leader of one of the greatest movements of international good will since a young man in Galilee told the story of the Good Samaritan.

The esteem in which American Friends held Rufus Jones, as indicated by the honorary degrees that five Quaker colleges conferred on him was no greater than that of English Friends. His close fellowship with English Friends began during his first trip abroad in 1886 and 1887. His relationship with them was increased and quickened when he attended sessions of the London Yearly Meeting in 1896. From the start English Friends were captivated by his personality, thinking, and purpose. Since *The (London) Friend* had begun to reprint many of his editorials from the *Friends Review*, many of them who had not met him grew to feel that they knew him. On this trip they deluged him with invitations to speak at Friends gatherings throughout England and Ireland which he accepted when the London Yearly Meeting sessions were concluded.

The English and Irish Friends everywhere received him with great warmth. They listened to him "with attention and I felt that quiet and unspoken response which is far more comforting to a speaker than are effusive words."

In 1901, five years after attending the London Yearly Meeting, he visited England a third time for the purpose of giving courses of lectures at the Scarborough Summer School. This, he said, "proved to be one of the most memorable occasions of my life."

One Sunday afternoon during that summer he delivered a carefully prepared address at Scarborough, which having been widely advertised, drew a great crowd. When he rose to speak he felt no "flow of speech, no ease of delivery." What he had prepared did not seem to fit the occasion and he felt that his effort was "a failure and a botch." He, however, did feel "dimly conscious that something beyond the poor words was breaking through."

As he left the meeting he said to his friend, Rendel Harris, "That is the poorest address I ever gave in my life." Harris replied, with what seemed small comfort, "Oh, it wasn't as bad as that!"

It turned out, however, "because something beyond the poor words" broke through, to have produced more significant results than any other single address he ever delivered. He has said that no other message he ever spoke prompted so many people to tell him, and some of them years later, that it "was a turning point and marked an epoch in their lives."

Throughout his life, whether in personal conversation, classroom, formal addresses, editorials, or books, those who heard Rufus Jones's

words or read them felt the presence of "something beyond breaking through."

His "over-and-above gift" attracted English Friends to him. They liked his forthrightness and his steadfastness. He blew neither hot nor cold but did earnestly try "to understand and to be understood" and did so with the utmost confidence that a "spirit of simplicity and sincerity would in the end win its way triumphantly."

One English Friend <sup>2</sup> wrote:

If I say that to many of my contemporaries Rufus Jones was a "father in God," to most Friends under fifty today I should rather say that he was a beloved "grandfather," respected by name and by memory . . . what he wrote had a great appeal to us between 1900-1914 . . . [his] *Social Law in the Spiritual World* presented Christianity to us just in that new light we wanted and to many like myself he was a tower of strength. . . . He went on influencing us to the end of his life. . . . We owed him so great a debt that we were able to find something which seemed to speak to our condition in practically anything he wrote . . .

Shortly before he and Elizabeth Bartram Cadbury were married in 1902, an English Friend personally brought him an invitation from a group of English Friends to become principal of Woodbroke Settlement for Religious Study, near Birmingham. Rufus was attracted by the offer, and he and his wife went to England that summer to make a firsthand study of the situation before attempting to reach what was to be a momentous decision—one of the two or three most difficult decisions of his life.

It was a difficult decision for him to make because he had "felt in spirit more deeply identified with English Quakerism than with any other branch of organized Christianity." This visit and his previous ones to England moreover, had enabled him to see and to feel with his spirit "what a remarkable spiritual body in the world this group of twenty thousand united English Friends really was."

Set against his liking for and close unity with English Friends was the recognition that his roots were all in American soil. He believed that his "central task in life was plainly enough in America and my educational sphere at Haverford." Because this seemed to him to be

<sup>2</sup> J. Hubert Peet, for many years editor of the London *Friend*, in a letter to the author.

"almost like a manifest destiny," he declined the invitation and returned home to carry out the mission he had set for himself.

He delivered in England before he returned home that summer of 1902, *The Simple Life* as a lecture which he later expanded into a small book. It dwelt upon the elemental principles of the spiritual life, personal discovery of God, inner faith and fortitude, calmness and serenity of spirit, abiding confidence in Truth and Goodness and an assurance of trust in the deepest eternal nature of the universe. "I put," he wrote, "my strongest emphasis on the importance of simplicity in one's religious faith. I felt then, as I do now, that a loud and insistent contention for complicated theological doctrines indicates fear rather than assurance."

The passing years that followed his decision to remain in America served to broaden, heighten, and deepen his relationships with British Friends. *The Friend* (London) contained articles and editorials from *The American Friend* and, beginning in 1906, supplemented these by inviting Rufus to write for it, which he did.

In 1903 following his decision to continue his lifework in America, Rufus Jones, again accompanied by his wife, returned to England to deliver a series of lectures at an extended summer school at Woodbrooke of which the year previous he had been asked to become principal.

The lectures he delivered that summer later formed the main part of his book *Social Law in the Spiritual World*. They were, he said, "the most important course I ever have given." These were the ones to which Hubert Peet referred "which presented Christianity to us just in that new light we wanted." Dr. Harry Emerson Fosdick<sup>3</sup> stated that they "had a very great influence on my life. I should put it [the lectures when published in book form] among the dozen books that I most clearly remember as having had a formative effect on my thought and I hope upon my character. I still think that it is the greatest book he ever wrote."

In concluding his estimate of Rufus Jones, Dr. Fosdick added: "In my judgment he has been the most healthy, the most influential, the wisest, and most persuasive interpreter of Quaker principles in our generation. He has gone to the root of the matter in religion, and emphasizing, as he has, the profundities, he has therefore emphasized the universals, and so, to an amazing degree, has been not sectarian

<sup>3</sup> See Appendix D for letter to author.



at all, but the interpreter of Christianity to the deepest need of multitudes of people of all the denominations."

One other distinguished non-Quaker minister, Reverend Samuel Shoemaker,<sup>4</sup> of the Calvary Church of New York city, gave in his reply an indication of the way Rufus Jones's efforts to be a practicing Christian by being a good Quaker had in his later years helped to make him a spiritual man who transcended all denominational lines.

Dr. Shoemaker wrote:

In my judgment, few men in this time combine so remarkably the approach to life through Christian mysticism, through deep faith in the inner light, and a shrewd and astute knowledge of men and events—especially the knowledge of just how much the traffic will bear at a given moment, and how far one can apply the ideal Christian principles to the unideal and often un-Christian world. I have often said that Christianity is not idealism, but realism plus faith. It doesn't slant up on a hypotenuse; it runs along on a level until it is cut down into by a shaft of faith. The real Christian is the man that lives close to that right angle. The disenchanted realist lives too far out on the horizontal of facts. The starry-eyed Utopian too far up on the leg of faith. Rufus Jones seems to me remarkably to combine the qualities of faith and realism. Of course, in addition to that is his stupendous knowledge and unflagging memory. I would rather listen to him talk than most men alive. He brings forth out of his treasure things new and old. The indomitable Yankee wit of his stories bubbles up out of a fundamentally sound and merry nature, and most of them couldn't be funnier.

His thinking and growth show clearly through that series of lectures which he delivered during the period when the adherents of behaviorist psychology were in full battle. Rufus Jones, speaking from the depth of his faith pointed his guns of logic directly at them when he insisted that there was no use in continuing to talk "of the survival of the soul after death if the soul's existence was dependent upon the functioning of the human brain. It would be, as Socrates had long ago seen, like expecting to have music after the musical instrument had worn out or had broken down."

He stressed the futility of "wasting good energies of life over

<sup>4</sup> Reverend Samuel Shoemaker, letter to author.

petty theological opinions . . . when the very possibility of the existence of a spiritual reality of any type in this strange universe was at stake." Such action seemed to him, he said, "like mending the roof when the house was on fire." It was obvious to him, he said, "that there could be no hope of any immortal life in a world whose ultimate reality was material stuff."

In the years that followed the death of his son Lowell in 1903, Rufus began to probe more deeply into spiritual realms. He read Whittier's edition of John Woolman's *Journal* and loved it because of its pure diction, charm of style, beauty of character, noble simplicity, calm humility and triumphant faith.

He missed in Woolman that radiance and joy which he believed should "crown a saint." Woolman lacked it because he carried on his soul "the heavy and weary weight of all this unintelligible world" and travailed in pain and agony to find "that pure spring of guidance" that would clearly mark his line of duty, and when he found it he tremblingly walked in it.

Woolman, as Rufus Jones studied him, seemed "to be almost an incarnation of the Beatitudes of the Gospel"; poor in spirit, meek, a mourner, pure in heart, a peacemaker, ready to be persecuted for righteousness' sake "he hungered and thirsted with passion for what was eternally right and good," and he was without duplicity, doubleness, utilitarian aims, and self-seeking. "But what impressed me most was his gentleness, his tenderness, his absolute simplicity." Out of these qualities he built an "absolute faith that a man could plant himself on eternal principles of Right and Truth and then calmly stand the world." This, Rufus wrote, was the "richest lesson I got from him."

His growth in grace and power came in part from the inspiration, outlook, understanding, and purpose which he gained from a growing circle of friends, his deep spiritual searchings, and the threshing floors of summer schools, institutes, Five Years Meetings, and class lectures "where the grains of truth got pounded out" and from wide reading.

The well-known letter of William James also helped him fix his course. In it James said, "As for me my bed is made. I am done with great things and big things, great organizations and big successes. And I am for those tiny, invisible, molecular moral forces which work from individual to individual, creeping in through the crannies of the world like so many soft rootlets, or like the capillary

oozing of water, but which, if you give them time, will rend the hardest monuments of man's pride."

Rufus observed how the dry beech and oak leaves clung to the trees through the pounding of snow, sleet, and wind of winter storms and then as soon as the germ of life "began to quicken in the bud at the end of their stock they dropped off without the application of any outside force." The flow of sap, the pushing of soft rootlets, "the capillary oozing of water" and "the thrust of life," he concluded as he reflected on this miracle of nature, "are after all, the forces that rebuild the world after the wreckage of the winter."

He became convinced that men and women could shake off their dry dead leaves through an awakening of the deeper life of the soul itself. This, he held, would produce its own fresh and vital truth of experience. The religion of life he sought was one which had "its birth in the direct and immediate discovery of God as the deeper invisible environment of the soul"; a religion that was as much a way of living as is breathing "or as the circulation of the blood is."

Living, he wrote in *The Trail of Life in the Middle Years*, becomes "buoyant and joyous" when there is "an inflow of the vital forces from beyond us, a vernal equinox of the soul, when the sun rises upon it with new creative power and a new stage of life is reached." And he added "one grows inwardly as normally as the maple grows in sap time. God comes to have the same assured reality that the ocean has for the swimmer . . ." This, he said, one cannot prove by logic or figures, but it can be effectively demonstrated by "life process and life-results and these must be inward before they can be outwardly appreciated."

Calmness and serenity of spirit marked him as he advanced in spiritual growth and gave him a faith that could "stand anything that can happen in the universe." The "sky-line" he was building rested on a source of fortification from beyond, and by opening his life to divine forces he gained transforming and renewing power. Probing further for a religion of life he became convinced that it does not stop with "the thrill or spell of inner calm" but culminates in a task.

"*The whole life* is the life that corresponds with the whole of its environment," partakes of "eternity in the midst of time and includes it."

In his own life and in his writings and teaching he sought to come

back "to this richer whole of life which included both time and eternity." He wanted a life that did not postpone heaven "for a *post mortem* state of existence," because he believed that sterility and loss of enthusiasm "are due to the division of life into fractional parts of the whole," but if the *whole* life is lived "in its full true environment it has the normal dynamic common to all living things."

Throughout the first decade of the century Rufus Jones conducted his courses at Haverford College, wrote his weekly editorials and articles for *The American Friend* on the run, as he shuttled back and forth across the Atlantic Ocean and among Friends gatherings throughout the United States.

In the winter of 1905-1906 he began serious and systematic work on the history of Quakerism and of the mystics, which he and his friend, John Wilhelm Rowntree, had dreamed and discussed many years before. Following his friend's death in 1905, William Charles Braithwaite agreed to undertake and carry out Rowntree's part of the assignment. Before their task was completed their *magnum opus* covered "the complete history of the Quaker movement from its birth to the year 1900."<sup>5</sup> The series of volumes included a history of the mystical movements that had preceded the rise of Quakerism.

This vast project called for sixteen years of labor. Rufus Jones carried his part of the project forward while he was "doing full professional work in college" and fulfilled his other varied duties. He went to England in April 1908 with his wife and young daughter, Mary Hoxie Jones, and settled in Charlbury not far from the Bodleian Library where he did the first part of his research in the mystical movements, which he carried further at Marburg University during two months' study in 1911.

Joseph Rowntree, father of John Wilhelm, "made a generous financial provision for all secretarial help," purchase of books, and travel required by the research as well as for publication of the series.

Together in this series William Charles Braithwaite and Rufus Jones presented, interpreted, and critically examined with sympathy

<sup>5</sup>The complete series includes the following volumes: *Studies in Mystical Religion and Spiritual Reformers in the Sixteenth and Seventeenth Centuries* (both written by Rufus Jones); *The Beginnings of Quakerism*, and *Second Period of Quakerism* (these two written by William Charles Braithwaite); *The Quakers in the American Colonies* (by Rufus Jones, assisted by Isaac Sharpless); and *Later Periods of Quakerism*, 2 volumes by Rufus Jones.

and understanding the history of the Quaker movement. They clearly and logically presented its major weaknesses and strengths. One of its major weaknesses, they stated, had been its mistaken attempt "to get simplicity by easy, short methods . . . to maintain a poor, artificial form of simplicity 'regulating' speech and manner and garb." They recited how the movement had been able to help usefully in advancing the spiritual life of mankind by shaming "all the frauds of man." Best of all they clearly presented wherein it had lost its ways and why.

If the influence of his own example is excepted it could be said with considerable accuracy that Rufus Jones made his greatest contribution to Quakerism by mirroring in these volumes the purposes and ways of the Quakers as well as their fineness and their wrongheadedness.

When the Young Men's Christian Association planned to hold a Triennial National Convention to meet in Tsinan, China, in the summer of 1926, it centered the convention program on religion in life.

At that time China was in the throes of the so-called antireligion movement, and since Christianity was the most vigorous and active religion at work in China, it became the special target of attack. The Y.M.C.A. felt especially impelled to meet this attack because Moscow reports of a Communist Youth International Congress held in that city had singled it out for special attack.

After the committee in charge of the conference had decided to center the program on religion in life it invited eminent Chinese scholars to speak on Buddhism, Confucianism, and Taoism. It planned to round out the program with a series of addresses on religion in life as viewed by a Christian. To that end they sought someone "whose philosophical standing and theological competence were beyond dispute, but who would bring to us not a dissertation about the importance of Christianity but a simple and direct presentation of the good news itself.

"As we explored the matter, we felt that the one man in the world we wanted to do this at that particular time was Rufus Jones. I wrote to him accordingly. His first reply was to send us his regrets because of commitments already made for that summer for Woodbrooke School at Selly Oaks. So eager, however, were we to have him that I wrote again, pointing out the exceptional circumstances which made us need him in China at that particular time and raising

the question as to whether he could not arrange to postpone his engagement until a later summer. We were deeply grateful when he found it possible to do this.

"The addresses which Rufus Jones delivered at our National Convention at Tsinan came fully up to our expectations. The lectures were immediately printed and given wide distribution in China. Following the Convention, we brought together on the slopes of Tai-shan, for 5,000 years China's most Sacred Mountain, a group of 25 or 30 Chinese scholars and writers for a week's retreat, the influence of which I am sure has been very real in the spiritual history of the Chinese Christian movement ever since."<sup>6</sup>

Mrs. Jones and his daughter Mary Hoxie accompanied him on the trip. They visited Friends meetings in Japan for one month en route to China where they spent three months. Rufus averaged making one speech each day during the three month period, and one day he made five speeches.

They managed to escape a cholera epidemic in China that was raging in Shanghai. They spent a month on their way home in India, during which Rufus visited with Gandhi. Later, on the way home, they spent a few weeks in Palestine.

Two points on the trip which are also worthy of special note were: the terrible heat they encountered seemed to affect Rufus only by making his lectures even better than ever; the trip was the turning point in his physical condition.

He took on a new responsibility in 1930 by becoming a member of the Board of Managers of Pendle Hill at Wallingford, Pennsylvania, which service he continued until his death. Pendle Hill, "a Center for Religious and Social Study" was created and is maintained by the Society of Friends. During the 1930s he served on its teaching staff and was always available for occasional lectures when called in later years.

He was invited by the Institute of Social and Religious Research to become a member of the Laymen's Foreign Mission Inquiry, which he accepted. He and his family joined the trip at Hong Kong in February, 1932.

An examination of his record during the first decades of the century shows that in all that he did and said he was seeking to open himself to God's influence in the effort to fulfill his "deepest destiny." His search enabled him to pass "from argument to quiet

<sup>6</sup>Eugene E. Barnett of the YMCA Secretariat in letter to the author.

assurance and from the dusty road of words and talk to certainties of life."

Out of his inner urge and aided by his intellectual and spiritual growth and goodness of life there gradually emerged a purpose and a quality of leadership which in considerable measure has helped to transform the Quaker movement in America.

## A Giver and Receiver of Friendship

THE most desirable and noble of human relationships, a man's love of God, of his wife, and of his fellow man blessed Rufus Jones. Few, if any, of his contemporaries could call as great a list of men, women, and children *friend* as he did.

"It has been my lot throughout life," he wrote in *The Trail of Life in the Middle Years*, "to be the receiver and the giver of great friendships. There is nothing else in this world more rich and wonderful than such friendships and there is no other way of transmitting the spiritual fruitage of a life which is quite so effective," and adds that friendship "baffles description and defies all methods of cataloging. One might as well try to photograph the aurora borealis." Friendships just *come*, he held. They are the products of life "not the ends to be aimed at."

Even though one agrees with his statement that friendship "baffles description and defies all methods of cataloging," that does not preclude a listing and examination of the qualities that prepare the soil, stimulate the germination, and encourage the growth and flowering of friendship between two individuals.

These qualities include integrity, dependability, loyalty, sympathetic consideration, a spirit of forgiveness, and uncalculatingness. No one who is untrustworthy, disloyal, unsympathetic, inconsiderate, calculating, unforgiving, self-centered is capable of making friendships that are close, warm, lasting, and inspiring.

True human friendships are as outgiving, as not-withholding and



free, as uncalculating, as dependable, and as forgiving as is God's love. They give all. They demand nothing except responsiveness and an effort to make reality of the highest common ideals.

Personal attraction can provide the material for the beginnings of a friendship, but it must be able to draw upon *far more* than personal attraction, which alone will wither and soon die. That "far more" upon which it must be able to draw is a quality of a man's spirit and character which acceptably meets the standards created and adhered to by good men and women everywhere. And it grows strongest and best where giving rather than asking is practiced. In the old West the last and best that could be said of a man was that "He would go to hell for a friend."

If the qualities listed are foremost among those that form the material that creates friendship it is understandable why and how Rufus Jones, who reflected God's love in all of his relationships, should have made so many friends. And his warmest friends were the men and women who had known him longest and best. In all his life he never lost a friend or made an enemy. His abiding faith and his goodness flashed across the arc to those he met as do electric currents. His ability to find and call forth the best in individuals had timeless and spaceless qualities and gave him the appearance of being a part of the eternal, universal spirit.

In addition he was as direct and naïve as a child who does not realize that it possesses rare and precious qualities of naturalness, sensitivity, and tenderness. Small children have been known to say simply when he was around, "I want to see Rufus."

If like does attract like it then is understandable why such a large number of his closest friends were men and women of high character as well as spiritual, intellectual, and humanitarian leaders throughout the world. Many of his friends, on the other hand, were of slight importance in the world of affairs, but each of them, whether important or unimportant, knew him to be a friend.

A notable thing about his friends, and they were numbered by the thousands, was that not one of them was jealous of some other one's friendship with him because there was adequate room in his great heart for each of them. The names of several of his close friends appear in other pages of this book. He made some friends on the golf course after he had taken up the game about the year 1900 because he liked the "air, the sport, the competition, the wit, and the flow of talk." These, he said, "were the best medicine in

the world." But he found it difficult to maintain "serenity when the game was 'off' and the strokes mounted too high." This and the death of his zestful companion, Dr. Francis B. Gummere, caused him to give up golf in the late 1920s.

His circle of friendships grew ever wider and wider with the growth of his eminence. His visits to Friends meetings and Friends gatherings throughout the United States rapidly created a host of new friends. His lectures at Friends colleges and at summer schools and institutes, and his humanitarian activities brought him an increasing number of new friends. The number was enormously increased when he began to speak at non-Friends colleges and universities.

After quoting a distinguished religious leader as having referred to Rufus Jones "as the Quaker Archbishop of Canterbury," Dean Samuel T. Arnold<sup>1</sup> of Brown University, stated:

It seems to me that his outstanding contribution has been that of quietly interpreting by word and by precept Quaker ideals and principles to people throughout the world.

I should like to stress his influence on young people as it seems to me that he stays forever young and young people appreciate him very much indeed. . . .

Dr. Charles W. Gilkey<sup>2</sup> of the University of Chicago wrote:

To me he is the Dean of all present-day college preachers, both by reason of the decades through which he has spoken in college Chapels all over the country, and by reason of his own standing as by common consent the foremost living representative of the Society of Friends. . . .

One other aspect of Dr. Jones's visits to our campus through more than 30 years, which seems to me important, was his close friendship with Dean Shailer Mathews of our Divinity School. They were nearly contemporaries in age, both came from the state of Maine, and spent their summers there regularly; both kept the New England flavor not only in their speech but in their keen sense of humor—and both rose to be outstanding figures in the religious life of the nation. . . .

Time and again my younger associates on our Chapel staff

<sup>1</sup>Dean Samuel T. Arnold, letter to author.

<sup>2</sup>Charles W. Gilkey, letter to author.

have spoken to me afterward of the profound personal impression which Dr. Jones made on them in conversation or casual contact. His influence on thousands of students came not only from the clarity and depth of his public utterances, but from the warmth and genuineness of his personal religious life.

... The warmth and genuineness of his personal religious life was the fertile seed bed in which Rufus Jones's friendships germinated and grew.

At Bryn Mawr College where he spoke at least once each year for nearly fifty years "no speaker has been so invariably successful" President Emeritus Marion Edwards Park<sup>8</sup> wrote. At Bryn Mawr he "instantly" made the students "feel his essential good will to the world and his essential hope for the world. He called on them for the same things: conduct which will build up a wise and efficient movement for good ends, not a leadership in a forlorn hope against materialism or evil. Mature or immature young people equally listen to him with interest."

In his earlier and middle years he did a great deal of walking with "companions of the most delightful quality." He went on five walking trips in the Alps. On one of them he heard a story which he delighted to tell about another walker who had asked a young Swiss boy, "Where is Kandersteg?" The boy replied, "I do not know. I was never there but *that* is the road that goes to it." When he would finish telling the story Rufus would point out that there were other things besides Kandersteg to which that boy's wisdom applies with the paraphrase "I haven't been there yet, but that is the right way toward the haven where one would like to be."

He made three walking trips in the Canadian Rockies, one of them with Sir Francis Wylie, Sir George Newman, Arnold Rowntree, and William Adams Brown on which they had "experiences with bears and their cubs, with snow and rain, with cold and heat, with infected wells and defeated pioneer settlers, with land speculators and the hair-raising tales of the early explorers."

They lived, he wrote, "thrillingly and dangerously" on that journey and returned home with some of the "rugged strength" of the northwest "in our fiber."

In his middle years he gave up mountain climbing and even ordi-

<sup>8</sup> Marion Edwards Park, letter to author.

nary walking and the stimulating friendships they engendered because he found them too strenuous.

Equally important, and perhaps even more significant than his friendships with adults, was the almost instantaneous spark of friendship that flowed between him and the children he met. Although, as he has said, he "did nothing to bait them or to draw them to me," they, nevertheless, spontaneously seemed to discover that "there was something kindred between us" and immediately began to show love and affection to him.

They would come to him after he had spoken, offer their little hands for a handshake and smile "and say a friendly word of thanks and make me feel that we belonged together." He has said that he has had similar experiences in every country he has visited.

His feeling of oneness with children prompted him to write some books especially for them.<sup>4</sup>

He has acknowledged that neither the response nor affectionate regard children have given him proves that his theology was sound or his philosophy true. But the children's way of showing how they felt indicated to him "that there is something of the little child unlost in the man and that there is a quality of simplicity remaining which children recognize." He quoted, on occasion, the following lines which, as he said, "I love," from the poet, George Macdonald, "who always remained childlike in spirit":

I am a little child and I  
Am ignorant and weak.  
I gaze into the starry sky  
And then I cannot speak.

For all behind the starry sky,  
Behind the world so broad,  
Behind men's hearts and souls doth lie  
The infinite of God.

Everything he did throughout life seemed to have been inspired by some deep inner spiritual power which incessantly drove him

<sup>4</sup>These included *Hebrew Heroes*; *The Boy Jesus and His Companions*; *St. Paul the Hero*; *The Story of George Fox*; *A Boy's Religion* (later expanded into the first *Trail* book). *Hebrew Heroes* has been translated into Chinese, Dutch, and German; *The Boy Jesus* into German and Dutch; *St. Paul the Hero* into Spanish, Dutch, and Norse. Some of these books have been placed on discs or Braille for blind children.

forward in his efforts to give the breath of life to universal spiritual truths. His excellent mind, the purity of his life, and the simplicity with which he clothed his actions gave him a unique capacity for friendship and gained for him as friends many of the great spiritual and intellectual leaders of his long generation. And their friendship stimulated his own spiritual and mental growth and permeated his spirit with grace.

The outlook and the outreach, the information, understanding and wisdom of these great men and women, along with their tendency to strip life and circumstance of nonessentials and their warmth of personality help to transmute human clay into the stuff of which ideals are made and realized.

His love of God, of his wife, and of his fellow man blessed Rufus throughout his life.

## “Pain for Friend”

ONE part of Rufus Jones's life about which others besides his family and intimate friends know but little concerned his physical health.

His pace was so vigorous, his range of activity so wide and varied, accomplishments so numerous and enthusiasms so great that they served to hide some physical difficulties which he carried throughout his life. He minimized them and tried to dismiss them, as do Maine residents who may reply to a query about their health, “I am fine if you don't want particulars.”

One physical handicap that troubled him for years was what is loosely called “hay fever.” Instead of being confined to the summer months as with most sufferers of the malady it was a year-round misery for him. He did not suffer from it in some localities but in others it turned him into “something like a wreck.”

Because mental exhaustion immediately followed his “collapse” from an attack he has written: “It might just as well be called ‘nervous indigestion’ for the ‘collapse’ is inextricably tied up with my state of nerves.” His recovery from its attacks always followed when he eased off from mental strain, struggle, and worry.

After he had suffered from the malady for many years he discovered a doctor in Philadelphia who traced the primary basis of it “to the fine hairs and dust which comes from horses, and from other sources” which “poisoned the delicate mucous membranes of

nose and throat and finally produced nervous convulsions of the breathing tract."

The doctor recommended an operation on the middle bone to open the nasal passage and thereby relieve the nasal pressures due to defective breathing spaces in the nostrils. This, he believed, would obviate the danger of irritation from floating substances. Rufus found, following the successful operation, that "by slow process of adjustment that heavy asthmatic load rolled off and left me a free and easy breather." The change it made in him seemed "like coming up out of a deep underground mine and living on a mountain top."

During these years he suffered considerably also from digestive trouble the origins of which more than likely were directly traceable to his boyhood year at Oak Grove Seminary when he and his roommate "boarded" themselves from weekly food boxes prepared at home. This, too, he largely overcame in time with diet and regimen which "made it quite possible to keep house with what indigestion remains," and although serenity may not conquer asthma, he adds, "it does work mightily on nervous indigestion."

Rheumatic and neuralgic ills that lie close to the nerve tracks nearly always disturb the sleep processes of all who suffer from them. They made no exception of Rufus Jones. "But," he says, "those nights which were passed with little sleep did not hold me up or slow me down." They could not do so because he had committed his life "to the eternal love . . . the effect is just as restorative as sleep is."

As so often happens when one part of the delicate human mechanism fails to function normally, it is apt to throw other parts out of kilter. In his case he suffered visitations of lumbago at one time or another, and once he had "a good orthodox case of shingles." When he looked back over his pain charts he could not see that these "thorns in the flesh have hampered my work or limited my range in any serious degree." While he "never learned to love pains" and found it "difficult to sympathize" with the ascetic spirit of saints who sought "the agony and torture of self-inflicted pain," he nevertheless believed that the lives of people "have been immensely enriched by" pain and suffering. Because the ministry of pain does carry with it a "capacity for genuine sympathy" Rufus was convinced that it was "one of the deepest and richest that has come into my life." He feared that without having experienced

bodily suffering he might have become "a selfish narrow being, absorbed in little ends of personal pleasure."

Sir Henry Newbolt expressed much the same thought in a line in Clifton Chapel where he says:

My son, the oath is yours, the end  
Is His who built the world of strife,  
Who gave his children Pain for friends  
And Death for surest hope in life.

Inner strength reserves his body had stored up on the farm and lake and in the woods in his boyhood enabled him to make unusual demands. However, one time and the only time in his life in the early 1900s in a dramatically un-Quaker like way, he fainted. The incident occurred while he was delivering an "important address" at Richmond, Indiana.

The circumstances were that after a long period of heavy strain he had spent the two previous nights on sleepers. He delivered the address directly under a gas chandelier whose "many flames" produced an "intense artificial heat" above his head. In the midst of his address the chandelier heat combined with the high temperature of the hot summer night caused him to feel that the room had grown dark and made the people in the audience seem as remote as if he were looking at them "through a reversed telescope," until he did not see them at all.

After a few minutes he regained brief consciousness and asked the audience to remain quiet for a little while. "The silence," he wrote in *The Trail of Life in the Middle Years*, "fell upon us and enveloped us and out of it I arose and finished my address."

The event, he said, humiliated him and "laid low" his pride but that in his weakness he rose "through inward help to a height I had not reached" before his collapse came, and from his trying experience he had gained a sense of what St. Paul meant by "strength made perfect in weakness," which comes after a man has used his utmost powers and feels that he has not the strength required for the task. "It seems just *then* as though the 'lift' came from Beyond," and it carried him over.

His "broken wheel" was unable to prevent his "drawing water from the wells of life." Composure, serenity, faith, scientific skill, and technique worked together effectively to carry him forward in his work. He strove to regain his blessing of good health because



"it is a spring of optimism and joy." At the same time he demonstrated to himself that a man with impaired health could attain a life of joy and hope and some service. He held with his friend, Harvard's great George Herbert Palmer, that the true test of life is not the amount of "pure unalloyed happiness it can roll up" but rather "the amount of pain and suffering one can absorb without spoiling his joy," and further that religion, which means many things and performs many services for man, in its major ministry "opens up life. It brings depth and amplitude. It restores us and brings us to our full normal health of life."

Shortly before Christmas in 1914 he slipped on the ice near the skating pond on the Haverford campus and suffered a serious brain concussion. He carried out his classroom assignments after the holidays by drawing heavily upon his reserves but the accident depressed him so greatly that he did not speak in meeting for several months thereafter.

The accident and the outbreak of World War I in Europe combined to depress him greatly. He went alone to Nassau to get a complete change and rest but en route a destructive hurricane made the passage a rough one. This experience further upset him.

A few months after his return home from Nassau he went to Southwest Harbor on Mt. Desert Island for the summer in search of physical health and buoyant mental outlook. There he helped cut trails through the woods and frequently went sailing or visited with old and new friends who summered there. These included Dr. Francis G. Peabody and Dr. Charles W. Eliot of Harvard, Dr. Wm. Draper Lewis of Haverford and the University of Pennsylvania, Dr. Samuel Eliot, Clifford Barnes of Chicago, Charles Lester Marlatt, and Mr. and Mrs. John D. Rockefeller, Jr., and family. The good Maine air, familiar work with an ax in the woods, the sun, sea, and sailing proved to be the medicine his mind and body needed to rectify their condition.

He also overcame another big hurdle the accident had set up by preaching his first sermon at the Union Church in Northeast Harbor. Thereafter he visited and spoke at this church every year, with few exceptions, until 1947.

After he had completely freed himself of the harmful effects of his fall and while he was still endeavoring to get his "hay fever" and his nervous indigestion in hand, he was struck by an automobile on Thanksgiving Day, 1922, while he was boarding a streetcar. He

came out of the accident with a badly broken leg, near the knee, and several broken ribs.

This leg injury did not yield easily or readily to treatment. This accident confined him to his bed for several weeks. It had improved sufficiently by the next spring for him to hobble on crutches to a boat headed for the Mediterranean with his wife, who got out of her own sickbed and joined him.

Before returning to Oxford for some months of research Rufus and Elizabeth Jones visited the Mediterranean countries and Palestine. Rufus gave lectures on the boat. He kept his Bible at hand and located some of the places it tells about as they sailed along the shores of Palestine. One passenger, who saw what he was doing, made a priceless remark which Rufus delighted to tell, namely, that he did not know the Bible was about Jerusalem or he would have brought his own along.

Rufus and Elizabeth Jones spent ten days in Palestine and among many other places visited the school at Ramallah which his uncle Eli had taken the leadership in establishing. They stopped in Athens also for a visit with his lifelong friend, Dr. Augustus T. Murray, who was then the head of the Classical School in Athens.

After they had settled down for research at Oxford Rufus found an expert masseur who, through skills he had acquired from treating similar injuries during World War I, was able to make the injured leg almost as good as new.

Between 1893, when he resigned as principal of Oak Grove Seminary to take up wider duties as a member of Haverford's faculty, editor of a Friends' publication, author, lecturer, and leader in Quaker thinking and activities, and 1916, he had returned to South China for occasional visits or brief vacations because he thought always of the village of his birth as his real home.

It was not until the Christmas vacation 1915 that he took his first definite steps to give reality to his desire to make South China his home for a part of each year. His action was prompted no doubt by his illness and his 1914 accident from which recovery had been slow and difficult.

Following his and Elizabeth Jones's decision in the fall of 1915 to build a summer home at South China he went there from Haverford at the beginning of Christmas vacation, 1915, and with his brother Herbert cut trees for the lumber from a twenty-five acre wood lot he owned. Instead of returning home and drawing plans of the house

with his wife as he had expected to do he was confronted with a problem which the sawmill operator raised, namely, that he could not saw the lumber at the proper length until he had the dimensions of the proposed house. Rufus and his brother Herbert thereupon drew plans for the house and when it was built Elizabeth Jones was as pleased with it as he was.

The house Rufus named Pendle Hill, after the Lancashire Pendle Hill, where more than three hundred years ago George Fox had the vision of a “great people to be gathered” and which inspired the formation of the Society of Friends.

The Pendle Hill living room is rectangular, large, and comfortable. A fireplace stands in the middle of the long north wall in which Rufus, an excellent fire builder, would start a fire whenever the air turned chilly.

Here and there in the large room are many Jones family reminders. A lovely small rocking chair belonged to his Aunt Peace and some of the other chairs came from the Edwin Jones farm home.

The mantel of the fireplace and the sides of it have evidence of Rufus’ delight in auction bargains as well as of his sentimental interest in the past. An old, complicated, and inefficient wooden apple parer which he picked up for a song rests on the mantel and a bear trap stands at one side of the fireplace.

One bedroom contains the big four-poster bed in which Rufus was born. And a considerable part of the furniture in the other bedrooms is of similar family historical nature. A small room overlooking the lake became Rufus’ study for a period. Here he would visit with the callers he especially wanted to see while Elizabeth and Mary Hoxie spent much of their time greeting and saying farewell to other large numbers of visitors that he could not see.

The ever-growing number of visitors so disturbed Rufus’ privacy as to prompt him to build a small work cabin a few hundred feet from the cottage. It, too, has a sweep of view across the field which rolls gently down to the lake shore and onto its fringe of evergreen and birch trees beyond which stretch the blue waters of China Lake.

The cottage and its setting reflect in many ways the kind of man Rufus was. It blends the memory of the full past with natural and simple beauty and a quiet pervasive peace. It is dignified without pretentiousness. It is spacious and comfortable but has no gilt either inside or out. It is an easy, cheerful, and honest place which was

built for working, relaxing, and playing, and Rufus put it to all three uses.

A large number of the members of the Jones family continue to make South China their year-round or summer home. One of Rufus' favorite stories of old village days concerned the query of a messenger who came to a Town Meeting and asked for a Mr. Jones whereupon half the people present stood up. The confused messenger added, "It's for Dr. Jones." When approximately half of the standees sat down the messenger further specified by stating, "The message is for Dr. R. Jones," following which seven Dr. R. Joneses walked toward him.

Following 1916 the Rufus Jones family added two red letter days to the South China children's and adults' calendar. The first was the Fourth of July celebration which was held either on what is known as the "Rufus Point" on the lake or at the cottage. His specialty, and about his only one, was to cook scrambled eggs and bacon for the picnickers. At one point in the celebration Rufus would tell the children three stories, one about a mean man, one about a monk, and the other a satire on typical Independence Day oratory, during which he insisted upon wearing a cape. He told other stories but these three were sacred from year to year. The children frequently would add something to the stories which would be added to them the following year; if Rufus tried to change a phrase or leave anything out of the accepted versions they would call sharply to correct him. By the time he had finished telling the stories it would be dark enough for the fireworks to begin.

The other important summer occasion at Pendle Hill was an ice-cream-and-cake tea party when the Joneses held open house to everyone in the village, children and adults who came in flocks.

Rufus was not what could be called a "handy man" about the house. His attitude about "fixing things," putting up storm windows and the like was "Let's call someone in to do it." One time during their first summer in the house he cheerfully offered to scrub the much tracked, unpainted floor of the living room for Elizabeth. When she found him sloshing the mop around and only stirring the dirt and not cleaning the floor she explained that the way to get the floor clean was to get down on his hands and knees and scrub it the hard way. He had the floor painted immediately thereafter.

Although he was no odd-jobs man about the house he was a woodsman, boatman, and vegetable grower. He learned to drive

"Ophelia Bumps" the family's Model T Ford which he bought in 1922 although many sensible souls insist to this day that anyone took his life in his hands when of his own free will he rode in the car while Rufus drove it. His driving career ended in 1930 when they bought a new Chevrolet. Rufus found it difficult to master the new gear shift technique.

With few exceptions he returned every summer thereafter to this land of his father's and of his father's father, to renew his strength, to refresh his spirit, and to rediscover "what God and man is" in the quiet beauty of the lakes and woods and fields and in the homely virtues of its kindly people. And, as he has written, he returned to the old apple tree and "the comfort of apples," which pulled at the heartstrings of the Shulamite girl as reported by Solomon in the Song of Songs. His inner being hungered for this spot because in childhood he had acquired a passion for the beauties of the countryside. Early in life he sensed that a boy is much safer morally and spiritually if he holds and nourishes a love of beauty in nature. As an adult he gained the further realization that a love of natural beauty strengthens and supports man's faith in God.

Strong as had been the lifelong pull of Maine's natural beauty upon him it was no stronger than that of a myriad of visible and invisible ties which drew him back to the scenes of his birth. The farms all up and down the shores of the lake once had belonged to his relatives or friends. The unlatched doors of their homes swung open for him on easy hinges. As he drove about the countryside with friends he would say, "Here is the spot where the Dirigo Meeting House once stood. It now is that barn over there; that dwelling was the Pond Meeting House for many years; I helped build this stone wall with boulders which I picked up in freshly plowed fields; I helped the neighbors 'raise' that barn."

The most significant change the intervening years had made in the community was that it was no longer a distinctively Quaker neighborhood. Death, migration, and the refusal, in keeping with their practice, of Friends to proselytize inevitably thinned Quaker ranks and, in time, the Friends meetinghouse became the community church.

Despite changes in people and meetinghouses, in ways of worship and in fields and buildings, the returning man always found the eternal beauty of the hills and woods and lakes of his boyhood.

They continued to thrill him as they had when he had discovered their heroic colors and horizons so long ago.

The glimpses of enduring reality that he caught through vistas of beauty in nature and in human character, as well as those myriads of invisible threads that were woven into his life by tender hearts and hands, made inevitable his impelling desire to return to this setting of his youth, there to seek a full and satisfactory answer to the riddle of life.

Here, in this quiet village and on its surrounding farms, the great Rufus Jones of the religious, educational, and humanitarian world, always found a multitude of old friends. He slipped into the community life without a ripple.

Every summer and all summer long a continuous line of visitors came to his home on the hill, some of them old friends who were passing through or who had made a special pilgrimage, some were seekers after truth, and some were his colleagues in humanitarian work. Ada Smith, the factotum of the Jones's household (she has held that position for forty-five years), kept a score board on which she made a mark for every visitor. At the end of ten weeks' time in 1947 Ada had chalked up 246 callers.

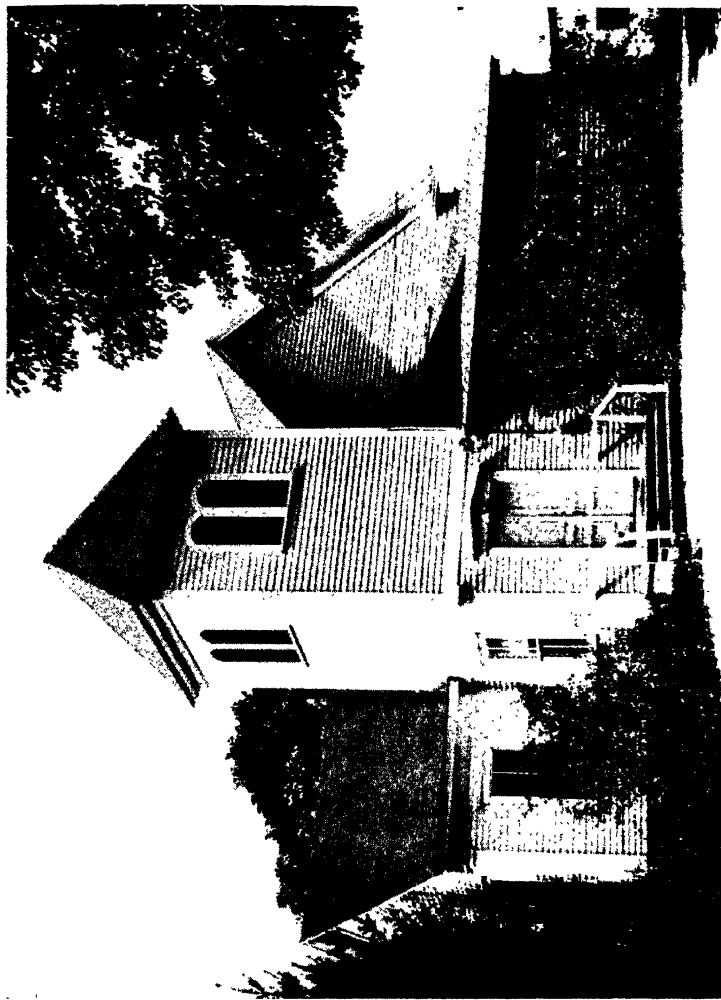
One visitor, a distinguished educator, minister, and writer, Dr. Glenn Clark<sup>1</sup> told of his first visit with Dr. Jones in South China:

I have made a special spiritual pilgrimage to see three men: Toyohiko Kagawa, George Washington Carver, and Rufus Jones. These three, in my opinion, represent the highest spiritual attainment of their time.

What impressed me was the tremendous equilibrium of the man (Dr. Jones), the perfect balance between the very high and the very low, between a great idealism and a great realism, between high mysticism and deep practicality. A unique combination of the profound love of God and intense affection for men. . . .

My later meetings with this man have proven to me that he is the greatest soul of our age. I have had an opportunity to witness his tremendous devotion to God and his passionate devotion to the needs of suffering mankind. But this intensity always rides upon a vast sea of profound serenity, a peace rooted at the very center of the universe.

<sup>1</sup> Glenn Clark, letter to author.



Community church in South China, Maine, where Rufus Jones delivered the memorable sermon which appears in chapter 25.



At Colgate University to receive honorary degrees, left to right: Dr. George D. Stoddard; Dr. Rufus M. Jones; Dr. Everett Case, President of Colgate University; Dr. Harlan Fiske Stone; and Dr. Joseph Clark Grew. *Photograph by Colgate University.*



The "peace rooted at the very center of the universe" which South China visitors discovered in Rufus Jones was a part of his being. It stemmed from the simple lives of simple folk who lived, moved and had their being in the basic essentials of life: kindness, neighborliness, helpfulness, integrity, and industry, and from a way of living that was stripped of all the trappings social usage in urban areas has come to demand. The deeply rooted peace that grew in the boy's understanding helped him to realize that his family and their neighbors were far more interested in a way of spiritual life than in a material way of living. This understanding and these qualities became a part of the inmost being of the boy; it continued throughout life to be the core of the man.

The verities of spiritual life gradually came to appear to him to have their shrine in the age-old hills and valleys of Maine—these hills and valleys which are the oldest part of our continent if not of our world. These truths and this land were to him a part of the everlasting to everlasting and as such they rested at the "very center of the universe." They guided the boy's growth into the man he became and imaged the beauty of nature in the soul just as another boy's face reportedly imaged the Great Stone Face.

Since his spiritual strength was so closely unified with his serenity and simplicity it is more than possible that the summer vacations he spent in Maine from 1916 on helped him in considerable measure to offset the toll that advancing years take of every man. One indication of this is that following 1916, when he was fifty-three years old, he did better and more work than he had done before that time. This was fortunate because the opportunity for his greatest service was soon to arrive.

There had emerged in his life by 1916 a purpose and quality of leadership that was to enable him to transform the Quaker movement in America. World War I created his great opportunity to make use of his wide acquaintanceship with American Quakers and to formulate his principles into a course of constructive humanitarian service. The outbreak of that war put to test all that he had sought to do between 1897 at Indianapolis, when he had presented to a gathering of Friends the vision of a unified Quaker spiritual and humanitarian effort, and 1914.

When World War I began American Quakers, even with their long background of testimony against war and their new strivings for unity, were not spiritually prepared either to give an "adequate

interpretation of the ground and basis of their faith nor were they clearly united upon a plan of action suited to and correspondent with their ideals of life."

British Friends promptly met the fiery trial to their central faith and way of life on August 7, 1914, three days after Britain entered the war, by issuing an inspired message "to men and women of goodwill in the British Empire." This message began with the solemn words: "We find ourselves today, in the midst of what may prove to be the fiercest conflict in the history of the human race. Whatever may be our view of the processes which have led to its inception, we have now to face the fact that war is proceeding on a terrific scale and our own country is involved in it."

The message reaffirmed the Society's basic belief that "the method of force is no solution to any question," and that "the fundamental unity of men in the family of God is the one enduring reality." The statement mentioned also those "whose conscience forbade them to take up arms" and called upon them to serve in other ways in the great crisis, because, it said "our duty is clear to be courageous in the cause of love and in the hate of war."

Rufus Jones believed with British Friends that the Quaker duty "is clear to be courageous in the cause of love and in the hate of war."

He had seen determined pacifists "go down like nine-pins before a well-aimed ball." He knew that in the abstract almost "everybody hates war and its methods," and he knew also that when "war rises up against us and foes come on to eat our flesh" that theory yields to realism.

He held that the ultimate issue hinged on the soul's highest loyalty, which, he wrote "is a slow creation, formed in the face of many rival loyalties, and one hardly knows until the testing crisis comes which is to be the *supreme* loyalty. The tragedy of loyalties is one of our greatest human tragedies, for one cannot usually follow one supreme loyalty without going back on some other to which his spirit clings.

"It is often asked why we Quakers come so near as we do to being unanimously devoted to peace, even in wartime, and why so many of our youth stand firm in their pacifist faith when others who had been equally antiwar-minded shift over and go out with the war forces."<sup>2</sup>

<sup>2</sup>Rufus M. Jones, "A Great Experiment," *Survey Graphic*, New York, August 1942.

The Quakers, he said, have committed and dedicated themselves for three centuries to a great experiment and a way of life that was "flatly incompatible with the method and practice of war," one that has peace as its essence and the manifestation of a spirit of love and the expression of a type of life, which if they became general among men would make war unnecessary, and "even improbable."

Former President William Howard Taft touched on Quakers and peace when he said, "It requires more moral courage to carry out nonresistance than to fight, and I don't please to call the pacifists 'fools' or 'molly-coddles.' But we haven't yet reached the time in the development of civilization when the example of nonresistance has its full weight.

"I differ with the Friends reluctantly, however, for they have a way of reaching conclusions that are eventually accepted as general, about three hundred years before the rest of the world accepts them. They did it with the tolerance of religion and with the equality of women."<sup>3</sup>

According to Rufus Jones in the *Survey Graphic* article, the first Quakers held the "explosive faith that Christ was not only raised from the dead on Easter Day, but that He was now and henceforth a living presence, reliving His divine life in men, in sensitive and responsive souls, and writing His New Testament for the new age in men's lives. A new type of loyalty came to birth in these people's hearts. That way of Christ—the way of love and sacrifice—came to be the very breath of their lives. Persons were thought of literally as possible temples of the ever-present Spirit of God.

"The experiment, then, which these people, themselves persecuted and harried, started in the world was an experiment to see whether love and gentle forces would work in place of the harsh, cruel and brutal methods which had always held the field. They undertook to recognize a divine worth in persons who were down and under. They wiped out, or at least forgot, the differences of color, or the accidents of race and class. They struck at customs and systems that were built on sham and insincerity. They cried out against inhuman forces of punishment and outdated social habits that had endured because it had not occurred to anyone to challenge them and propose a better way.

"It was obviously quite natural for them to refuse to take part in

\* Address by Wm. Howard Taft at Haverford College Alumni Dinner, January 27, 1917.

wars and carry on that ancient way of the cave man of securing rights."

Twenty-five years earlier (i.e. in 1917) he wrote "modern Quakers had to repossess their spiritual possessions and to reshape the experiment with this inherited way of life in terms of our time. We were as sure as our forebears were that war was the wrong, the irrational, way to settle international issues, that this whole inherited system from barbaric ages was 'unnecessary and bad.'"

The one impossible course for Quakers to follow in 1917 was "to refuse all responsibility for the tragedy that was enveloping the world." Rufus Jones wanted the Quakers to show their faith in action by making what seemed to be a holy experiment *work*. Under his leadership American Quakers undertook to demonstrate the value of their faith as a way of life even in wartime.

His many close English Quaker friendships and his warm sympathetic interest in all British Quaker activities and problems moved him in 1914 to help them by securing American Quaker financial support amounting to about \$5,000 monthly to aid British Friends' relief activities. A little later in that same year this help took more concrete form under his leadership when American Friends contributed funds for financing and equipping an ambulance unit defraying its expenses for one year; it was manned by two Haverford College and two Earlham College graduates.

His ill health in 1914 prevented his attending a Quaker-called national Peace Conference at Winona Lake, Indiana. This conference appointed a continuation committee, which worked with the different Yearly Meetings and helped them to formulate plans for meeting the war crisis. The conference committee prepared and issued a message from the Society shortly before America entered the war. It said in part:

*The alternative to war is not inactivity and cowardice.  
It is the irresistible and constructive power of good will.*

The message also issued a call for "the invention and practice on a gigantic scale of new methods of conciliation and altruistic service" and declared that "the present intolerable situation among nations demands an unprecedented expression of organized national good will."

Gently, patiently, and persistently over the years Rufus Jones had been weaving the fragile, tiny strands of his spiritual altar cloth into

a definite pattern. As his pattern became clearer to others he was able to speed their acceptance of it. The conference committee established and maintained a national Friends bureau in Washington and later called a conference to bring it to the attention of Washington officials. The conference and the useful service its Washington office performed tended to make it the spokesman for all Yearly Meetings.

The committee's work also helped to prepare Quaker minds and machinery for the action the Society took shortly after America entered the war. Soon after America declared war Rufus Jones launched a movement to raise \$10,000 for the creation of an Emergency Unit necessary for the purchase of the Unit's members' clothing suitable for emergency service, equipment with necessary tents, tools, and materials, and to begin a strenuous training program in a variety of forms designed to discipline and harden them for almost any volunteer service abroad whenever the call might come.

These were the preliminary steps that led to the formation of the American Friends Service Committee, an organization that seeks to demonstrate that service of God best expresses itself in service to man.

His real contacts with God caused him to take up "the burden of the world's suffering" as his normal daily business of life. He found that because the pain and suffering he absorbed did not spoil his joy in life he successfully met what George Herbert Palmer called the "true test of life" and was able thereby to look upon self-giving not as sacrifice but as something that was "transmuted into loving service by the triumphant spirit of grace and joy."

## The Friends Service Committee: An Adventure in Faith

THE fruition of Rufus Jones's long labor occurred when representatives of the Philadelphia Yearly Meeting (Orthodox), Friends General Conference (Hicksite), and the Five Years Meeting, the central body of thirteen Yearly Meetings, met in Philadelphia, on April 30, 1917, less than one month after the United States entered the war, to consider: one, the establishment of a national headquarters for the Society of Friends, and two, the formulation of plans for future service.

Discussion at the meeting revealed that young Friends all over the nation were eager to find useful service which they could conscientiously perform and that older Friends held a concern to express their faith in humanitarian service. The group expressed its complete unity on these two points in the following minute:

"We are united in expressing our love for our country and our desire to serve her loyally. We offer our services to the government of the United States in any constructive work in which we can conscientiously engage."

The conference decided to establish a headquarters. Space for its work was provided by the Friends Institute at 20 South Twelfth Street, Philadelphia, which continues to be the Service Committee's headquarters. It took action to expand the membership of the committee so that all Friends groups might have representation on it.

The conference also elected Rufus M. Jones chairman; in this capacity, or as honorary chairman, he served for thirty-one years. His successor as chairman is his brother-in-law and lifelong co-worker, Dr. Henry J. Cadbury, Hollis professor of Divinity at Harvard University.

The new organization's first major question was to reach agreement on a course of action. The way seemed to open for its solution when Grayson Mallet-Prevost Murphy, a friend and former student of Rufus Jones, was appointed chief of the American Red Cross in France. Rufus immediately arranged for a conference with Mr. Murphy for himself and his colleagues. Mr. Murphy "heartily welcomed the suggestion of the formation of a Quaker unit to work with the civilian service of the American Red Cross in France."

Henry P. Davison, named as head of the American Red Cross by President Wilson, sat in on a part of the conference and gave the proposal his official approval by saying, "I know the Friends of old and I can guarantee to you that if they promise to do a piece of work *they will do it, and do it well.*"

Grayson Murphy suggested that the Friends send two representatives to France with him and there make definite plans for future service. This was arranged for and done.

The committee hurried its plans for enlisting and training the one hundred members of its first unit. "It was our settled policy and purpose in all sincerity to select men with clear reference to the service which they were to render abroad."<sup>1</sup>

Arrangements were made to assemble and train the unit at Haverford College, and July 17, 1917, was fixed as the date for its members to begin training. The committee next set out to raise an initial sum of \$100,000. During this same period the committee's representatives in France were, however, confronted with difficulties due to the inability of Red Cross officials there to propose concrete service for the first unit of workers. A few days before the workers were scheduled to arrive at Haverford the committee's representatives in France cabled: "Red Cross not ready for workers." The cable also implied that all Red Cross work—even civilian—might be militarized in the near future. After reading it Rufus slipped it into an inner coat pocket, and went to preside at a committee meeting without referring to it or its contents. He handled the situation this

<sup>1</sup> Rufus M. Jones, *Service of Love in Wartime* (New York: The Macmillan Company, 1920), p. 14.

way because he was determined to assemble the unit and carry out the agreed upon program.

On July 17, 1917, the unit's members reached Haverford on schedule—"a splendid band of men"—and at the end of their training went forth "to their tasks over the seas," and "I can say for one, that they had won my love, affection and confidence," he wrote in *Service of Love in Wartime*.

The spiritual nature, resourcefulness, and quality of that pioneer Service Committee unit helped to create a pattern of service that prompted a spiritual leader in one country where Quakers tried to serve men in distress to say, "Along side the Quakers the Christianity of my church is thin and pale." Non-Quaker Dr. Richard Cabot of Boston, who worked with the unit, added his testimony by stating that it worked "in the true religious spirit, asking no glory and no position . . . earning everywhere such gratitude from the French that the government has offered to turn over a whole department to them . . . Others working here in France have friends and enemies: the Friends have only friends and I hear only praise of their work."

During the thirty-three years that have intervened between 1917 and 1950 several thousand volunteer workers, of all religious faiths, have worked with the Service Committee in an effort to express through living testimony their conviction that love is the strongest power for good in the world. Many thousand men and women of good will of all faiths have contributed more than sixty million dollars in money and goods to support its varied, worldwide humanitarian program, to help feed and clothe the needy, especially children, provide medical care, rebuild homes, revive agriculture, reconstruct extensive areas in war zones, and with their work to carry spiritual fellowship and human friendship with impartiality.

Rufus Jones, the natural choice for chairman, when asked to accept the position in 1917, replied that it was not easy for him to undertake this great responsibility but after careful deliberation he had a feeling that it had been "laid upon" him to do so because there was "no way of knowing how wide the area of our service will be in the years to come but I feel that this is a momentous occasion, perhaps one of the most important steps in my life."

"There are only a few of us," he said, "but I hope we shall be able to keep ourselves free from prejudice while men are torn with



bitterness and hate. We must be great in spirit if we are in any way to rectify the results of war."

No account, however brief, of the work of the Service Committee would be either accurate or complete if it failed to make clear that a host of able, devoted, sacrificial Friends and many non-Friends had also taken an important part in directing and managing its operations. In its early days Vincent Nicholson served it effectively as Executive Secretary. He was succeeded in this position by Wilbur K. Thomas who directed its work in Russia and France and other European countries and the child feeding in Germany following World War I. Wilbur Thomas was succeeded by Clarence E. Pickett, who has just retired after having filled the position for twenty years. Soon after Rufus died in 1948 his part in the Committee's operations was evaluated by Clarence Pickett:

"Rufus Jones is more responsible than any other person for the founding of the American Friends Service Committee. Whatever life and spirit it may have brought into the world is a tribute to his labor, his humor, his wisdom, and his rare spirit. All of us who have shared the life of the Committee since that time have been the inheritors of this rich contribution. While it is true that his spirit, the memory of his words, and even the spell of his personality will long remain with us, it is also true that many of the things that he did in representing Friends on difficult missions, in catching just the right phrase in a written document, in speaking out in committee meetings with prophetic vision—all of these we shall miss. His passing leaves upon those of us who remain a call to release those deepest qualities of spirit and life which lie within us so that as far as may be possible the work he so well began may be continued and enriched. This is the real tribute we can all help to pay to this dear Friend who has passed."

One factor that helped Rufus in his new work was that the paths of a man with a mission and the need for his service crossed at exactly the right moment. This factor would not have been present five years earlier. Destructive war combined with his long years of effort to create Quaker unity helped to open Quaker hearts to work as a group. Rufus Jones was fifty-four years old when, through the Service Committee, he was able in a measure to bring American Friends to undertake a common service.

One early problem the committee faced was: how to meet the strong desire of many Friends that women as well as men should

be given an opportunity to serve in this work. This they decided to do as quickly as the way opened and appointed a subcommittee to consider the part women might have in the service program.

The Committee did not immediately decide upon the exact qualities a worker should possess. It made its early selections on the basis of physical endurance, excellent moral character, quick adaptability, and a readiness to serve in a wide variety of work. They operated on the principle that since war calls upon man for man's most extreme and supreme effort, therefore, they would seek a moral demand equivalent to war.

The Committee's workers reached the hearts of the people they sought to serve by performing their duties through the exacting discipline of physical work. They combined with the discipline the demands of a Christian faith that dares to enter every area of life, and the conditions of simple food and primitive living quarters they accepted in a spirit of sacrifice as the proper way to render human service.

It would be difficult to appraise the long range value to society as a whole of Rufus Jones's vision which crystallized into the American Friends Service Committee's work.

Its varied and widespread activities bulk small in the life of the world and at best directly touch the lives of only a comparatively few of the more than two billion people on earth. Moreover, the Committee works for and with human beings who are a composite of passions, prejudices, weaknesses, strengths, and spiritual aspiration.

The Committee's pattern of service could not have met wide approval and inspiration, however, without the radiant and unquenchable optimism of its chairman, whose practice was to brush superficialities aside and go direct to the eternal truth of things. Once in interpreting the philosophy of the service that the Committee sought to render and the impelling motives that drove it, he stated that the motives "have been and are so deeply intimate and inward, so much a part of the life itself, that they have quite fittingly remained submerged and unanalyzed. It might very properly be attributed to the usual Quaker simplicity and humility, but it is more truly due to the fact that the work of these years has flowed out quite normally and naturally from the spirit and way of life that had become the second nature of the persons who engaged in

it. One might as well ask the centipede the famous question about how it managed its legs in running:

"Which leg comes after which?  
This worked her mind to such a pitch,  
She lay distracted in a ditch,  
Considering how to run!"

He stated also that the Quaker movement is an interesting illustration of the way the roots and springs of life become hidden as one generation after another transmits its cumulative heritage, and silent loyalties are formed that lie too deep for words. This, he said, is more than custom or habit or sentiment because these traits of life lie below the level of analysis or explanation, and face the danger of becoming mechanical or of being turned into arrested forms of action. The transmissions from the past that he was concerned with "have to do with the silent formation of a living, growing spirit, rich with the past experience of saints and martyrs, but alive in the present day, alert, responsive to the new age, to the novel situation, and acting with the gathered wisdom of both past and present."

In his judgment the most important single factor in the formation of this Quaker spirit of which he was talking "is the fundamental faith in us that we are not isolated or in any sense insulated from the eternal Spirit of God that we like to think of as the invisible living, present Christ. We have inherited in large measure that burst of enthusiasm over the teaching of Jesus and over the Gospel story of His Way of Life that came in full flood with the fresh translations of the New Testament, in the period of the Spiritual Reformers and through the marvel of the King James version . . . If we are to love Him and be His followers in any vital sense, we must have an adequate revelation of Him in terms that touch us intimately and move us to responsive action . . ."

He expressed also the conviction that the majority of Quakers who had performed such service had done so because they felt themselves allied with something outside and beyond their own selves. It was his belief that they have felt bound into one bundle of life with the Eternal, and that "they were doing with their human hands what the eternal Spirit wanted to have done here and now in our time." It would be impossible for anyone to tell the whole story if he confined himself to horizontal moral action, or

if he talked in terms of a "social gospel," or if he merely described acts of "humanitarian philanthropy." Whatever the terms used, he said, "something of a perpendicular type must be introduced, a more than self or than community; something from the Beyond must be taken into account. . . ."

— The Quaker, according to him is "committed *now* to his own rather bold *experiment* with these deeper forces of life. He *goes right on*, in the midst of the other kind of world, pledged to a way of life which, if extended through the world, would eliminate the seeds of war and would bring new and higher forces into operation within the fabric of human society. He believes that it is possible to exhibit here and now a spirit and a method which by its very inward virtue tends to do away with the causes and the occasion for war." He expressed his belief that the Quakers' discovery of the creative influence of their service of love in time of war on those who are living in the agonies of it "convinces them that in silent ways, without any overt peace propaganda, a new spirit of faith and courage gets spread abroad"; that the quiet contagion of an unheralded way of life "goes like a hidden leaven from heart to heart and does what no purveying of words and theories would do."

The experiment obviously would be rendered futile, and made to appear ridiculous, he said "if it were to be given up and surrendered as soon as the countries of the world decide to resort to the animal methods of hate and madness, of fists and claws, of machine guns and bombs. More than ever when the carnage is on, the other way of life, the experiment to demonstrate the significance of understanding the reality of love and sympathy, and the preservation of the children who are always the first to suffer during the war, must be maintained and continued. In short, it is an all-time experiment, and not merely a way of talking and acting in the 'lulls' between wars. It is a feature of the experiment that it must be carried through in the face of peril and of danger. It is something worth facing peril and dying for, or if not, it is hardly worth living for. . . ."

According to him the Service Committee workers who go into areas of trouble "never merely *give relief* as a charity," but instead literally take up the burden of suffering and in most cases share the suffering with those who suffer. They live with them and they understand by intimate fellowship the stress and agony of the situa-

tion. They will discuss everything except controversial political issues. Should situations arise that must be considered they are discussed with those who are in the main responsible for what is being done and discussed quietly, without heat and without hate. The whole atmosphere of service is pervaded by a calm mind, a spirit of reconciliation, clear insight, undeviating fidelity, and "by respect for the views of life which are precious to those whom you are serving."

In the early 1920s the Service Committee responded to Herbert Hoover's call upon it to feed German children. It expended over \$12,000,000 for this work and at one time provided one supplemental meal daily to 1,200,000 German children.

The nature and method of the Committee's service as conceived by its chairman and his coworkers was ably interpreted by Rufus Jones in a talk he made to a large group of Quaker field and staff workers in Paris a few months after World War I closed.

"Ever since I was a child, the building of cathedrals has made me marvel—the way those men translated their faith into these glorious structures. Nobody ever built a cathedral; you cannot put your finger on the man who did it; the man that started it was often dead before the first story was up. He dreamed a splendid dream, and died; the cathedral went on. Every man in the whole city and every man about the city helped build; every woman and every child helped carry stones. Centuries went by; styles of architecture changed. The cathedral went on and every Christian went on building his faith into it like a martyr's flame turned to stone, ever arising, ever aspiring, expressing everywhere and always the highest aspirations they had for their faith.

"A great thing has come to us. Though I cannot be in a cathedral without having every fiber of me respond to the glory of the place, yet I would rather have a part in this work we are doing than to share in the building of a cathedral. This translation of Christianity is greater than any cathedral builders ever made. It has come to you to put your lives into this. Two hundred years from now they will not remember your names, they will not have a roll on which every name is listed. But this thing you are doing will never cease, for when you translate love into Life, when you become organs of God for a piece of service, nothing can obliterate it. Tonight I feel as I did this morning in Notre Dame, an emotion that throbs through my whole being. Thank God we can have our little share in this

age of translating the love of God into terms of human service and that we can fight, not with guns, not with bombs, but with the Sword of the Spirit which is the word of God."

Previous to the creation of the Service Committee, Quaker bodies had regularly borne testimony of their consciousness that "if love can and should be trusted to the uttermost and made the ruling discipline of action in international affairs it follows that it can and should be made supreme in social and industrial life."

European recovery had made sufficient progress by 1924 to make further Service Committee emergency work unnecessary. Rufus appraised the Committee's case at one of its meetings that year:

"For something over seven years this Committee has been laboring to relieve human suffering, to open avenues of service for our young Friends and to interpret Christ's way of life to the world today. God has enabled us to accomplish far more than our hearts dreamed of in those agonizing days when we began our work.

"It is extremely important that we should make no mistake about our future course. We should not go on unless we are sure we have a vital mission to perform nor unless we can speak and act for the corporate membership of the Society of Friends. I do not want to see us go out and hunt for tasks to keep our machinery going; but if there are tasks lying clearly at our door—God-given tasks which we can do better than anybody else can—let us then once more say 'Yes, send us the work and anoint us for it.'"<sup>2</sup>

It may be that the Quaker formula for a world which is ruled by love instead of by force will yet bring peace on earth and good will to men. If and when it does, great credit will be due Rufus Jones. The American Friends Service Committee's vision is his vision; its useful service is modeled after his own life's work; its compassion expresses his compassion; its compelling purpose, that of glorifying with service the God of all men, was his compelling purpose.

<sup>2</sup> Mary Hoxie Jones, *Swords Into Plowshares* (New York: The Macmillan Company, 1937), p. 129.

## American Friends Fellowship Council and The Wider Quaker Fellowship

ONE valuable and important by-product of the work of the American Friends Service Committee has been that it has helped to weld the Society of Friends into a closer working unit by the fact that it expresses the welfare concern of all Friends in the face of doctrinal differences. It thereby enables them to meet on a ground where they merge their thinking and efforts into a common program of useful service. They have come to understand and know each other better and to submerge differences that formerly kept them apart as they have worked together on these common problems. Rufus Jones expressed the belief that this could be achieved in the speech he delivered in Indianapolis, Indiana, in 1897.

He knew then as did many other Friends that men and women who worked together to help their fellow men would inevitably tend to widen their fields of co-operation and understanding. He carried through and spearheaded the movement to create both the program and the purpose that would bring about this greatly desired end.

Practical as always, he did not leave this newly created interest in closer Quaker co-operation uncultivated nor did he leave to

chance the possibility of its growing sturdy and strong. To that end the American Friends Service Committee created the Message Committee, a subcommittee charged with the responsibility of encouraging intervisitation among Friends with the purpose of taking spiritual help and fellowship to isolated groups which had slight contact with other Friends or the Service Committee.

In the postwar years many little groups of Friends and friends of the Friends who sought new spiritual life have formed meetings for worship in different parts of the country, especially in college and university centers. These new meetings are bringing some new members to the Society of Friends, but of greater importance, they are bringing fresh zeal and purpose to the Quaker groups.

The Message Committee in 1936, due to the particular concern of Rufus M. Jones and other Friends, was formed into the American Friends Fellowship Council. Although closely in touch with the Service Committee, it is a *separate* organization and it tries to perform specific services for the Society of Friends which have not as yet been met by other Friends organizations. These services include: intervisitation; care of meetings; co-ordination and publication of literature relating to Quaker principles; and the deep concern of Rufus Jones—"The Wider Quaker Fellowship."

One important and far-reaching by-product of the Service Committee's creation and operation, has been that of the growing and widening interest of non-Quakers in the principles and beliefs of Quakerism. The growing members of this group are numbered by the tens of thousands of men and women throughout the world who feel a great spiritual hunger for the deeper things of life. They like Quakerism but they do not wish to sever their church memberships.

A situation of this nature might have checked a small soul whose main interest centered on ways and means that would best strengthen his own denomination. Quaker though he was to the core, Rufus Jones was neither sectarian nor denominationalist. Quakerism to him was always a religious *movement* whose principles rested securely on God's word and whose sole purpose is to advance the Fatherhood of God and the brotherhood of man.

He kept his vision clear of any desire for self-service to Quakerism as such. He undertook in 1930 to widen the interest in and support for the beliefs he held by creating The Wider Quaker Fellowship, a religious organization the purpose of which is implied in its name. "The controlling aim in the selection of its membership,"





Norwegian Ambassador Dr. Wilhelm Munthe Morgenstierne and Rufus M. Jones at the dinner on December 10, 1947, celebrating the Nobel Peace award to the American Friends Service Committee and the Friends Service Council of Great Britain. *Photograph by Llewellyn Ransom.*



Mary Hoxie Jones, daughter of Rufus M. and Elizabeth B. Jones.

as stated by the Council, "shall be to express in thought and action the essential spirit and the vital aims and ideals of Friends."

Because the Quaker way of life gives vital expression to those things of the spirit which were all important to him, he held a special place in his heart for Quakerism but Quakers individually had no greater hold *per se* on his affection and interest than did individual members of any denomination or no denomination. More than this, in accordance with historic Quaker principles, he held that "the one true universal church of the living God" is not limited to members of religious denominations. Moreover, Quakers always have felt a oneness with members of various churches or no church who are led by the Inner Light.

Holding such views and living such beliefs, he conceived the plan of attempting to bring all men and women of whatever faith into closer relation with the underlying principles of the Quaker way of life while they continued to maintain their own religious affiliations.

When he presented the purpose and program of this vehicle he explained clearly that membership in The Wider Quaker Fellowship does not mean membership in the Society of Friends but that it does make possible a fellowship in a spiritual movement that is nonsectarian and universal in nature.

"There have been in recent years so many manifestations of interest in the way of life which Friends endeavor to exhibit," he wrote in the presentation of the plan, "and so many manifestations of a desire for closer connection with the Quaker spiritual movement that it has seemed right to send a few words of friendly greeting to persons who are known to feel such interest."

It seemed to him that the world was passing through a period of history "very much like a dark tunnel," which leaves an impression on the minds of men that periods called "Dark Ages" . . . are not all in the past." Ways and means have been suggested by which the recurrence of such disastrous times in the future could be prevented.

"Some of us" he wrote, "who have profoundly felt and shared the sufferings of humanity during these hard years are convinced that the causes of the disasters lie deeper. . . . The spiritual factors of life and the inward resources by which men really live and form the social atmosphere of any period are always essential elements to be considered. These spiritual factors and these inward resources have been at a low ebb in this critical time and there has been a

lack of inspiration, of dynamic faith, of moral courage, and of spiritual vision which has left numbers of persons unable to stand the pitiless drift of external forces when it swept over them and left them unfitted for creative leadership when the crisis emerged. The result has been an epoch of confusion." !

He believed that the most important business before serious-minded persons today "is the recovery of faith and courage and vision as the necessary preparation for the tasks of reconstruction and rebuilding to which we are now called" and that the first stage of service "is the preparation of the person who is to render the service."

He pointed out that "the Religious Society of Friends desires not only to call all who bear the name of Friends to a fresh consecration, but also to reach out to those who are kindred in spirit with Friends, who have similar ideals and aspirations and who in heart and life are 'friends of the Friends,' and to invite such persons to come into closer fellowship in order that through mutual co-operation we may all become more effective organs of the Divine Spirit in the world, and meet the needs of our time."

When he issued his invitation to friends of Friends to join in fellowship he stated that Quakerism had been an organized body with official meetings and enrolled members for 298 years and that at the same time it had been "a spiritual movement, touching many lives beyond its membership, standing for ideals of life which have no sectarian limitations, expressing a way of life that is not restricted to a few, and interpreting a faith which might well have a universal significance."

He was quick to emphasize that "we are far from wishing to draw anyone away from the established connection which he may have in a religious communion, but we are aware that there are persons who without leaving their own church and without coming into full membership, would like to share in this spiritual movement and through that sharing to be in closer fellowship with those who call themselves Friends. They could thus share more intimately in the world-wide work of relief."

It was for these reasons that a brotherhood of interested persons had been formed which was called The Wider Quaker Fellowship. He stated that "those who enroll in this Fellowship are merely expressing their desire to share in the life of a brotherhood—a kind of Franciscan Third Order—of persons who believe in a direct and

immediate relation between the human soul and God, who are eager for refreshment and inspiration through times of silent communion with God and who in the faith that there are divine possibilities in all persons, would like to help promote, by the gentle forces of love and truth and friendliness, a way of life based on co-operation rather than on rivalries and contentions. We are asking those who receive this letter to talk with their friends about this proposal of a Fellowship, to correspond with the secretary of the Fellowship, to request literature of interpretation and perhaps to form local groups for worship together and for the promotion of the aims and ideals of the Fellowship. This Fellowship is a way of life, a contagion of spirit, rather than a form of organization. There are no specific fees, but the members will no doubt want to have some share in bearing the expenses of the Fellowship. This endeavor is an attempt, through correspondence and the circulation of literature, and through friendly visitation and intercourse where possible, to draw into closer spiritual relations kindred spirits around the world."

What he sought was to help "to push back the sphere of darkness and to widen the area of light." He wanted to do this because he believed that "wherever men sacrifice the immediate interests of the one alone for the diviner aims of the many together, there God is present in that search for the better and more inclusive world that is to be." The kingdoms which we build for love's sake, he held, are "our dedications to the good of the whole, our passions and agonizing struggle for light and truth and life are ways of touching the hem of the garment of God."

"If we are to find God as our strength and inspiration, we shall not find Him as an object in space, no matter how perfect our telescopes or laboratory instruments become: the gateway to His Life will be through love and truth and beauty and the will to make the good prevail.

"It will be in our work together in these quiet ways of love and peace that we shall find ourselves in mutual and reciprocal fellowship with the Great Companion who is the deepest Life of our lives, and in this co-operation we shall find ourselves nearer to one another in heart and mind."

Spiritually minded and concerned men and women have found such a call issued by such a man most appealing. More than thirty-six hundred men and women in all of the states and in thirty foreign countries joined it during its first ten years of existence.

The great majority live in North America although there are scattered members in South America, Europe, Asia, Africa, and the Pacific area.

"Many members," a Fellowship circular says, "have been enrolled because they desire to have the spiritual foundation of their Peace Testimony strengthened. Others have done so because they have been impressed by the manner in which Friends express their religious faith in a program of social action and still others are enrolled because they know and understand the Quaker mystical approach to God. Any person who finds these fundamental Quaker testimonies and the Quaker way of life, with its emphasis upon sincerity and simplicity, compatible with his philosophy of life, and who feels a sensitiveness to oppression and injustice can find comradeship in The Wider Quaker Fellowship."

Additional understanding of his concern to strengthen and advance man's spiritual life through The Wider Quaker Fellowship is contained in an address "Are We Ready?" (which since has become the most widely printed and circulated of all modern Quaker tracts) that he delivered before the three central city Philadelphia Meetings prior to the Yearly Meetings of 1944.

He sought to keep the organization simple because he visualized The Wider Quaker Fellowship as a spiritual movement. Any individual wishing to join has only to write a letter stating his desire. The letter should tell what opportunity he has had to attend Friends' Meetings, what acquaintance he has with Friends, and his familiarity with Quaker principles acquired through the reading of Quaker literature. "Members of the Society of Friends or of The Wider Quaker Fellowship," according to its statement, "who desire to recommend an individual to be enrolled should send the name and address of the interested person to The Wider Quaker Fellowship, and the Chairman will send the original invitation with this leaflet and any other especially requested information.

"Members who desire to have some share in bearing the expenses of the Fellowship may make a voluntary contribution of one or two dollars annually to meet the costs of keeping in touch with the members."

The Fellowship office sends a letter and some literature to all members three or four times a year. The chairman, upon request, will send the names and addresses of members living in certain cities

or areas, and also the names and locations of Quaker meetings for worship to those members who wish such information.

"Where there are several members of the Fellowship living in one place, they sometimes meet in larger or smaller groups for worship and study in order to strengthen each other and to reach out to sympathetic friends and neighbors. Some are very much isolated and value the sense of spiritual association with a body of like-minded persons . . . enrich our Fellowship and share in promoting the faith, inner experience, and service to our fellowmen, for which it stands."

When an applicant sends in his request to join, he is sent a card which reads:

THE  
WIDER QUAKER FELLOWSHIP  
*has enrolled*

---

*as a member. May this fellowship grow and become a Beloved Community in many lands and of many languages and peoples, joined together in that Spirit and Life which was before the world was.*

—RUFUS M. JONES.

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*Chairman Fellowship Council*

One aspect of the movement is revealed in the type of membership. It is predominantly composed of ministers, college professors and undergraduates, teachers, writers, social workers, conscientious objectors to war, as well as men and women in other walks of life.

The conception and creation of The Wider Quaker Fellowship yet may prove to have been one of the most important of Rufus Jones's many important contributions to society.

## An Interpreter and Exponent of Mystical Religion

THE word "mysticism" carries a considerable amount of confusion in its trail.

Its first use was attached to the mystery religions of Greece. The schools of Neoplatonism gave it the meaning of "severe abstraction, ending in a state of ecstasy in which thought has ceased." Later it was "used as a term for psychic phenomena, for revelations, possessions, secret knowledge and the kinds of hidden lore that 'squeak and gibber' in dark corners."

"Even now," Rufus Jones wrote in 1939, "scientists are apt to use the word *mysticism* to connote spurious knowledge and occult borderland phenomena or to signify the deepest and richest stage of religious experience—direct correspondence with God."<sup>1</sup>

Dr. Alexis Carrel, in his book, *Man the Unknown*, advanced the belief that mysticism, which he defines as "an elevation of the mind toward a Being who is the source of all things, toward a power, a center of forces whom the mystics call God," is among the fundamental human activities. He testified further that in his belief "Christian mysticism constitutes the highest form of religious activity."<sup>2</sup>

<sup>1</sup> Rufus M. Jones, *The Flowering of Mysticism* (New York: The Macmillan Company, 1939), p. 250.

<sup>2</sup> Alexis Carrel, *Man the Unknown* (New York: Harper & Brothers, 1935), p. 134-35.



Mysticism, according to the *Encyclopaedia Britannica*, is related to the effort of the human mind to grasp "the divine essence of ultimate reality of things. . . ." It starts from "the divine nature rather than from man . . ." and "appears in various phases in all the higher relations known to history."

Neither the "clear and sunny naturalism" of the Greek mind nor "the rigid monotheism" of the Jewish mind and "its turn toward worldly realism and statutory observance" readily lent themselves to mysticism. It appeared contemporaneously with Christianity.

The *Encyclopaedia Britannica* states further that "the religiosity of the Quakers, with their doctrines of the 'inner light' and the influence of the spirit, has decided affinities with mysticism . . . the doctrine of the 'inner light' may be regarded as the familiar mystical protest against formalism, liberalism and scripture worship."

Rufus Jones's spirit turned to and accepted mystical religion as naturally as a newborn child nurses at its mother's breast. He had witnessed that which he later described mystical religion to be, "direct correspondence with God," when as a tiny child at his mother's knee during periods of worship some elder member of the group would "quietly talk with God" as though He were present in the room. He repeatedly saw his Aunt Peace manifest mystical qualities in her "other-world" knowledge without knowing that there was such a word as mysticism.

He had caught the feel of "this religion of the inward way" at Quaker meeting, where, as a boy, he and the worshipers had met in complete silence, a silence that was "infused with *expectation*," a "kind of spell of awe and wonder in it." It was a *plus*, not a *minus* silence. He imperceptibly sensed the Divine presence and it definitely helped him to gain close communion with the spirit. "One grew confident that there was a mutual and a reciprocal intercourse with the Beyond."

As the boy's understanding grew with his years he came under the influence of his favorite college professor, Pliny Chase, a rare and wonderful man, scholar and mystic, who suggested to Rufus that he read all of Emerson's essays. As he read them, "the over-soul" created an "epoch moment in my life." He hurried to read Cooke's *Life and Thought of Emerson* in which he discovered the sources of Emerson's thought.

He followed Dr. Chase's advice and wrote his graduating thesis on mysticism and, in doing so, he entered his groove. A study of

*American Philosophies of Religion*, described him in 1936 as "the most eminent American mystic, if, in fact, he is not the American mystic *par excellence* . . . [who] more than any of the modern mystics has undertaken to bend the mystical tradition to meet the demands of modern thought."<sup>3</sup> When he had completed his thesis he knew that "bond unknown to me was given" and that henceforth "I was to be an interpreter of this religion of the inward life," a realm of "law, order, faith, vision where truth is the trophy of obedience and purity."

After beginning his studies in mystical religion he discovered that he was working in a field about which he subconsciously knew a great deal because the entire Quaker movement had been deeply tinged "with a mystical quality," and its founder George Fox had been "profoundly mystical."

The "inward, immediate assurance of God which possessed its founder, George Fox, and his greatest followers in true 'apostolic succession'" was, in Dr. Jones's judgment, recorded in *The Trail of Life in the Middle Years*, the most obvious feature of primitive Quakerism and of "all vital Quakerism in its historical periods as well."

Dr. Jones has written that he was "not interested in mysticism as an *ism*." "Mystical experience," however, he stated, was "worthy of our study . . . without needlessly multiplying such testimonies for data, we can say with considerable assurance that mystical experience is consciousness of direct and immediate relationship with some transcendent reality which in the moment of experience is believed to be God. . . . The calmer experiences of God are no less convincing and possess greater constructive value for life and character than do ecstatic experiences. . . . The seasoned Quaker in the corporate hush and stillness of a silent meeting is far removed from ecstasy but he is no less convinced that he is meeting with God. . . . We do need to insist, however, upon a consciousness of commerce with God amounting to conviction of His presence."<sup>4</sup>

In this same chapter he states: "To some the truth of God never comes closer than a logical conclusion. He is held to be as a living item in a creed. To the mystic he becomes real in the same sense

<sup>3</sup> H. N. Wieman and B. E. Meland, *American Philosophies of Religion* (Chicago: Willet, Clark, and Company, 1936), pp. 121-129.

<sup>4</sup> Rufus M. Jones, *Spiritual Energies in Daily Life* (New York: The Macmillan Co., 1928), pp. 135-38.

that experienced beauty is real or the feel of spring is real, or that summer and sunlight is real—he has been found, he has been met, he is present.”

Again he writes: “I believe that mystical experiences do in the long run expand our knowledge of God and do succeed in verifying themselves. Mysticism is a sort of spiritual protoplasm that underlies, as a basic substance, much that is best in religion and in life itself.”

The most striking effect of mystical experience, he wrote further, “is not new fact-knowledge, but new moral energy, heightened conviction, increased caloric quality, enlarged spiritual vision, an unusual radiant power of life . . . and if the experience does not prove that the soul has found God, it at least does this: it makes the soul feel that proofs of God are wholly unnecessary.”

Elsewhere he has written that mystical experience “only means that the soul of man has dealings with realities of a different order from that with which senses deal . . . the mystic merely pushes his claim still farther and insists that his experience reveals the fact that the inner self has a spiritual environment in which it lives and moves and has its being.”<sup>5</sup>

His studies convinced him, as he recorded in *The Trail of Life in the Middle Years* that the founding Quakers were troubled “with strong emotion” because “the divine Spirit was a living presence in their meetings and was ready to break into manifestations through their lives, as organs of His divine purpose in the world.”

They had come to “know God experimentally.” This was “their most central faith.” They believed beyond any doubting that “God and man were not separated by space—the One far off in the sky and the other down here in mutability but rather that nothing except sin ever separates God and man, since they are *spiritually interrelated*.”

All of his Quaker living and training had taught him to believe that God’s nature “is essentially love, is grace, and therefore, is self-giving, outreaching.” Throughout his life, and with especial effectiveness in his middle and later years, he supported this belief with compelling testimony in his personal living, as a teacher, minister and humanitarian.

As his understanding of the subject grew from wide studies, dis-

<sup>5</sup>Rufus M. Jones, *New Studies in Mystical Religion* (New York: The Macmillan Company, 1928), p. 25.

cussions with scholars and his own deep soul searching, he reached the conviction that this "inward function of the soul," which George Fox and the Quakers after him had called "The Light Within," "The Seed of God," "Something of God in Man," if true, "was universally true." This conviction carried him above and far beyond the limited confines of *Quakerism*, *per se* and marked the beginnings of his spiritual and religious service, which knew neither religious nor sectarian boundary lines and was above color or nationality confines.

The point he fixed upon as essential in his studies was the "mystical aspect of the Quaker movement," the discovery of God within man, any man and every man, that had been and was actually revealed as a fact to "prophetic and responsive souls who have brought their lives into spiritual parallelism with Him."

The Quaker movement, he concluded, had had its birth in "a profound mystical awakening" and had continued with ups and downs, to be awake to the meaning of life, resting on the belief of "co-operating in love and service with God." This "direct inward experience of God," which was the central belief in the Quaker faith, constituted "the very heart and fiber of a universal Christianity for the future," a kind of Christianity that lived and moved and had its being above the "welter of controversies," that would not be disturbed "by scientific or historical discoveries," and that would be "adaptable to all ecclesiastical forms or absence of forms" because it was solidly based on the "fundamental nature of man's soul in contact with God."

When he read Whittier's edition of John Woolman's *Journal* he found "impressive accounts of the silent, ineffable processes by which his soul was brought to inward unity and then into living communion with 'the pure Spirit of Life and Truth,'" meaning God. As he studied Woolman, Dr. Jones wrote in *The Trail of Life in the Middle Years*, he learned that "his Spirit became consummately beautiful . . . he became extraordinarily tender to all human need and sensitive . . . to every breath of wrong done to man by man or by the society of men. *Here was a mysticism—and it was the type to which I dedicated my life—which sought no ecstasies, no miracles, no levitation, no startling phenomena, no private raptures, but whose over-mastering passion was to turn all he possessed, including his own life, 'into the channel of universal love.'*"

To Rufus Jones, Woolman expressed "both in spirit and in deed,

better than any other single individual does, the ideal of Quaker mysticism," and Rufus Jones selected Woolman as his ideal of how to make contact with God and correspondence with a spiritual environment, "when one is ready to cut all cables and go the whole way under divine leadership. . . ."

The threads of his religious life by now had been woven into a definite pattern. These threads reached back to his religious life in his home and to his later studies of the mystics abroad, and now of John Woolman; they convinced him beyond all doubt that "contact with God inwardly felt and the formation through guidance of a sensitive organ of social service had been the supreme mission of the Society of Friends in human history. . . ."

He recognized that such a faith might sound "crude and naïve" to today's sophisticates, but such doubting could not shake his unwavering belief in the need for man, each individual, to search for desire to "find God's way and will," because neither man's declaration of truth nor his stubborn determination to rally around error can make it truth. When he finds "God's purpose or will, man can, and only then, have *truth*."

Vaughan's *Hours with the Mystics* introduced him to the mystics, but Vaughan, he later wrote "was a misguided interpreter of the mystics whom he never understood, but whom he most diligently read."

Just as any experience in life may at the time of its occurrence seem fruitless but in retrospective evaluation proves to have been worthwhile, so was his reading and rereading of Vaughan's learned books. The plus he gained from Vaughan was that the author led him "by devious ways and wandering fires" to "the Friends of God" in the fourteenth century and gave the neophyte mystic a "clue to Professor Karl Schmidt of Strasbourg" who at that time was the great living authority on the "history and prevailing ideas of that mystical movement."

An earlier chapter has recorded Rufus Jones's year of study in Europe after his graduation from college, during which he attended some of Professor Schmidt's lectures. His later studies of the subject convinced him that Karl Schmidt was an unsafe guide because the professor had attempted to turn "the Friends of God" into a group of "pre-Reformation apostles and to read back into their writings the ideas which dominated Luther and his followers."

During his busy years as a teacher at Haverford College, as editor

of *The American Friend*, as itinerant minister and able interpreter of the living ideals of Quakerism at its best, he had found time to carry forward some studies in mystical religion and to write two books on the subject.<sup>6</sup> Although the subject of mystical religion had continued to compel his interest he had not been able to carry forward his studies in that field as he had wished until 1934.

The way opened for him to do this, when after forty-one years of teaching service he retired as a member of the Haverford College faculty in 1934. The Carl Schurz Foundation made him a grant for secretarial help and at the end of his teaching service he and Mrs. Jones went to England and Germany for several months of study and research. The British Museum "was rich in material," but "the most important work of research had to be done in Strasbourg and Berlin."

He brought back from Europe the following year "a vast collection of notes and a large addition of books to my library." He organized and studied this material and, in between answering a multitude of other demands on his time, wrote *The Flowering of Mysticism*, which was published in 1939.

He found, as he approached the preparation of his definitive book on mystical religion, that both his conception of the significance of the fourteenth-century movement and his fundamental conception of mysticism had been altered during the long stretch of years that had intervened between the time he wrote his graduation thesis on the subject in 1885 and 1934.

In the earlier period he had not, for example, seen "what a large pathological factor there has been in the lives of many mystics in the long historical line." He discovered that in some cases the lack of "tightness in the mental organization brought with it a touch of genius and allowed a unique quality of light to break through."<sup>7</sup>

He found that in some notable instances "the *consciousness of discovery* brought health and healing to the body" and at the same time "produced a rare clarity of mind and an intensified moral and

<sup>6</sup> *Studies in Mystical Religion*, 1909, and *Spiritual Reformers in the Sixteenth and Seventeenth Centuries*, 1914, published by Macmillan Co., Ltd., London.

<sup>7</sup> Rufus M. Jones, *The Flowering of Mysticism*, p. 6. Rufus carried out some of his research for the earlier book at Marburg University in 1911 where he received invaluable assistance from Dr. Theodore Sippell now of Marburg, Germany, who gave Rufus the benefit of his extensive knowledge of the subject. Dr. Sippell also helped Rufus to acquire many of the books he needed. Rufus also received much help from Dr. Rudolf Otto of Marburg.

spiritual power." He reached the conclusion, however, that persistence of these pathological traits often "was a liability and a handicap, not an asset," that the highway of health has carried the "largest freight of truth," to us and not "the bridge of disease."

Out of these later studies he gained the conviction that the emphasis upon ecstasy which the Neoplatonic strain of thought introduced into Christian mysticism "was an unfortunate and very costly contribution and quite foreign to the mysticism of the New Testament."

He discounted the value of ecstasy when he thought of it "as in a pathological state, a state of trance, of being 'out of oneself' an extreme form of mono-ideism when the candle of the mind is snuffed out and there is no one at home."

He came to believe, however, as he recorded in *The Flowering of Mysticism*, that there was a "type of ecstatic state, of inspiration and illumination," that to him seemed to be a "most glorious attainment and very near the goal of life—a state of concentration, of unification, of liberation, of discovery, of heightened and intensified powers, and withal, a burst of joy, of rapture, and of radiance."

Although he did not discount the value of ecstasy as an aid in experiencing mystical religion outside its pathological phases, he did place a far higher value on "the recovery of the *depth-life* of the soul—Plato's *nous*—and through this depth-life the discovery of the enviroing more which is the true source of spiritual life and power."

His studies and his experiences convinced him that those mystics who had made the largest "contribution to the stream of Christian life and truth have been persons who were extremely sensitive to the presence of this larger divine Life" and, accordingly, had felt themselves to be "in a mutual and reciprocal correspondence with that vivifying spiritual environment."

To him there seemed to be a distinct line of demarcation in men. One group has little or no interest in a Beyond. Man in this group belongs to and largely, if not wholly, confines his interest and responses to the world his senses envisage, lives biologically and gives considerable evidence of his lack of interest in "intrinsic values," and is for the most part either unconscious, or at the most dimly conscious, of "transcendent realities." Social pressures, he believed, and the influence of nurture, rather than an original bent of mind are

responsible for men of this group seemingly being devoid of spiritual capacity and of being entirely composed of "material stuff."

The man placed in the other group belongs "to the Fatherland of the spirit." Biological existence will never satisfy him. The walls of separation are, moreover, thinner for him and he is "more sensitive and more responsive to another realm of reality." All of the mystics he studied and wrote about in *The Flowering of Mysticism* had held that there is "something of God" in every person, even if only a "spark," which forms a junction "with that higher realm."

This gift of "correspondence," he believed, was as remarkable as is the genius "of the poet or the musician or the artist" and that it is present "in all normally endowed persons." He adds that it does rise "to a very high level in persons who possess a peculiar gift of sensitivity for this deeper environment of the soul."

He discovered one striking thing in his long and profound study of mystical religion, namely, that of "the unique flowering of the human spirit" during the fourteenth century, during which occurred the most remarkable "outburst of mystical religion" that has occurred in "the entire course of Christian history."

As he appraised this flowering of mystical religion it was not either a sudden or an unheralded event, but was rather "the culmination of a spiritual awakening," which had its origin in the two previous centuries.

He found it impossible to explain why "the breath of the Spirit blows across the world when it does, nor why it comes in the peculiar way in which it manifests itself." His lifetime studies of religious history convinced him that "there is a mystery about spiritual awakenings which will always remain unexplained." Even so he believed that there were "definite influences which can be indicated and there are high and low pressure areas of thought which can at least be pointed out after the event as signs that there was about to be 'a going in the mulberry trees'—a novel burst of spiritual life."

The "peak of the range" of the fourteenth century mystical movement in Rufus Jones's estimate was Meister Eckhart (1260-1327) who seemed to him to be "one of the greatest mystics of all Christian history."

Eckhart, he writes, was "a man of sanity, of moral health and vigor and he had a penetrating humor which is one of the very best signs of sanity and normality," and he exhibited "religious intuitions" of an exceptionally high order. He broke a "fresh way of



life through the jungle of his time" and by his depth of power he "brought conviction of the reality of God" to multitudes of people in his generation.

The most unique aspect of Eckhart's mystical teaching, in Dr. Jones's opinion, was his conception of the human soul, in which he was profoundly influenced by Aristotle's doctrine "of the active, creative reason in man." He expressed his noble estimate of the soul in Sermon VI: "So like Himself God made man's soul that nothing else in earth or heaven resembles God so closely as does the human soul"; it is an eternal reality, he held, which "stands above time and knows nothing of time." Again in Sermon XII, Eckhart expressed his belief: "Clearing a way through the senses we rise past our own mind to the wisdom of God. We feel an inkling of the perfection and stability of eternity, for there is neither time nor space, neither before or after, but everything present in one new, fresh-sprinkling *now* where millenniums last no longer than the twinkling of an eye."

To Rufus Jones this spark, this light, this ground of the soul "has no earthly, temporal origin. It is the same nature as God Himself. It is a point in common between the soul and God." Eckhart said in Sermon LXIX in what is perhaps the most widely known passage from his sermons: "I am as certain as I live that nothing is as close to me as God. God is nearer to me than I am to my own self."

Rufus Jones's studies and researches on the mystics during his 1934-35 year in Europe covered those of the continent, Asia, and Britain. He reached the conclusion in *The Flowering of Mysticism* that "mysticism, i.e., the attitude of mind, which comes with correspondence with a spiritual world order that is felt to be as real as the visible one, is not confined to any race or any specific latitudes and longitudes" nor is its course primarily determined by "geography, or climate or pedigree."

Instead it finds its "true element of being and lives joyously and thrillingly in the Life of God. *That* is mystical life." It occurs the moment the soul of man *comes to itself* "in any land or in any racial boundaries," centers down into its inward depths, "thins the insulating walls that made it seem a sundered self, and sensitively responds to the currents of deeper life that surround it."

Rufus Jones was a mystic because in the final analysis he could not be satisfied with "any system of thought which empties this world here below of present spiritual significance, or which robs the life of a human personality of its glorious mission as an organ

of the Life of God here and now and which postpones the Kingdom of God to a realm where the Perfect is One with no other."

In the concluding paragraphs of *The Flowering of Mysticism*, Rufus summed up his case for mystical religion with these words: "Finally these experiences of God, these mutual correspondences with the over-world are *felt* by the mystic to be as objectively real, as genuinely a subject-object relationship—a self experiencing an Other—as is ever true of any event in life. The conviction of Presence, which attends these experiences, the affirmation of reality, is no whit weaker than is the case when one has an object in his clenched hand. It carries a triumphant sense of certitude. It enables the beholder to stand the universe. It organizes life on the profoundest levels. It wins the assent of the mind and the will. It furnishes a dynamic of a unique sort and again and again, this contact with the unseen in man's life has been the determining factor in shaping the course of history. It has helped to build the world. In fact, the intuitions of the transcendent, insights of what ought to be and must be, convictions that the Eternal God shuts every door but *this one that opens*, have been a major factor in the course of human events, and must be taken into account as certainly as Alexander's conquests must be."

The secret of his life, he has written, is contained in William James's impressive words: "In opening ourselves to God's influence our deepest destiny is fulfilled."

He has testified in *The Trail of Life in the Middle Years* that the vital intercourse with God, the "quiet spiritual communion, the sense of guiding Presence, the reality of Eternal Love, the consciousness that in my best moments of life I am the organ of a divine purpose—those aspects of life have been as much a part of my essential being as breathing and the beating of my heart have been."

Those who knew and worked with Rufus Jones are able to affirm, as judged by his works and his words, that his testimony is true and accurate.

## Rufus Jones, Author

WHEN he dedicated the Treasure Room at the library of Haverford College, in 1942, to which he had given his entire collection of books on mysticism, one of the three or four great book collections on the subject, and his collection of Quaker books and publications, Rufus Jones said, "I doubt whether any other religious movement has ever produced such a large library output in proportion to its numerical size as has the Society of Friends. Between 1653 and 1723 four hundred and forty Quaker writers produced 2,678 separate publications."<sup>1</sup>

Neither the number of Quaker writers nor the books and articles they wrote and published between 1723 and 1950 has ever been compiled. The total of both undoubtedly would be most impressive. It is improbable, however, that any one Quaker writer since the beginning of the movement ever equaled Rufus Jones's output record either in volume or quality.

Between his first book, which was published in 1889, and his last one, which was published shortly after his death in 1948, he wrote fifty-four books covering a wide range of religious subjects which could be grouped under five general headings: Religious Philosophy,

<sup>1</sup>The Haverford College library Treasure Room contains among many other important volumes and articles a copy of each of the fifty-six books Rufus wrote as well as a complete collection of his articles, and of the phonograph records. This collection was made by one of Rufus' former students, Clarence E. Tobias, Jr., who gave it to the college.

Mystical Religion, Quaker History and Interpretation, Children and Trail (spiritual autobiography).

The Colby College library of Waterville, Maine, in 1944, compiled and published a bibliography of his published writings. Nixon Orwin Rush stated in a foreword that he "was well aware that there may be many omissions." These omissions included hundreds of unsigned editorials which Rufus, as editor, published in *The Haverfordian*, *Friends Review*, *The American Friend*, *Present Day Papers* and *The Friend* (London).

The Colby College library bibliography listed the titles, dates of publication, and name of publisher of 552 articles or editorials which Dr. Jones wrote between 1883 and 1944. It also listed thirty books for which he wrote one or more chapters and thirty-nine books for which he wrote introductions and twenty-nine book reviews which appeared in different publications. Between 1944 and 1948 he wrote five books and forty articles and introductions to books and chapters in books. In these and in everything else he wrote he sought to interpret the good life and spiritual imponderables.

His religious philosophy group contains: *A Dynamic Faith*, *Social Law in the Spiritual World*, *The Double Search*, *The Nature and Authority of Conscience*, *Pathways to the Reality of God*, *The Testimony of the Soul*, *Fundamental Ends of Life*, and *Spirit in Man*.

Previous chapters have listed and discussed his books on mystical religion, Quaker history, those he wrote for children, and his *Trail* books.

His children's books gained great popularity and his *Trail* books came next. In them he opened wide the windows of his soul. These candid, wholesome, fascinating volumes<sup>2</sup> reveal convincing evidence that he was a plain and simple man whose spiritual growth makes an absorbing, compelling epic and whose goodness was inspiring. They reveal also that he was a great teacher and moving preacher, tried and trusted friend, wise and tender counselor, and a lover of anecdote and humor.

"No man I know of," Dr. Max C. Otto said in an address he delivered November, 1948, "translated his faith in the supernatural into nobler personality or more magnificent social action. He, if any

<sup>2</sup> They include: *A Small Town Boy*, *Finding the Trail of Life*, *The Trail of Life in College*, *The Trail of Life in the Middle Years*.

one, earned the right to offer that faith to his fellow men as the way of hope and redemption."

It is clearly impossible to discuss all of Rufus Jones's books in one chapter, also since many of them have been quoted from or discussed in previous chapters only three of those among his more significant books will be treated in this chapter. These are: *The New Quest*, 1929, *Spiritual Energies in Daily Life*, 1928 and *A Call to What Is Vital*, 1948.

He stated in *The New Quest* that in his fundamental nature he was "like Abraham of Ur not knowing whither he is bound—looking eagerly for a city with God-built foundations." The mysterious inward push that set him on this quest was "as irresistible as that of the migrating bird."

He did not seek in this quest to bolster up any "sacred scheme or system . . . to defend any *status quo*, nor any pet theory." He wanted to live in the lofty mountain peak of Life and to feel "the wonder and the mystery of this divine-human Person who has shown us the way to the Father as well as the way of life on earth."<sup>8</sup>

He explains in it that one problem that troubled him was man's backwardness in learning "how to live by inward insight and spiritual experience" as a free son of God. The real tragedy in man's tendency to cling to old religious forms lay in "its emptiness and futility" because it neither liberates nor builds moral fiber, "opens no windows of vision in the soul," and "brings no interior depth."

He testified that he believed beyond doubt that "religion is something to be 'done' to be 'gone through' for its invisible effect on higher powers," and not just for "its transforming and energizing effect on life and character and conduct."

He advanced his conviction that man is essentially a "sense-transcending" being, therefore could not be satisfied "to be efficient, to perceive and to react." Because of this he wanted "something more than the kind of information which senses bring" such as "intimations of wider scope, hints of realities with which senses cannot deal. What we want most," he said, "are light and leading which will link us up with this deeper Life of our life . . . I am going to stand for the inalienable power and capacities of the soul, whatever happens. Given a soul with unmeted range and unplumbed depth we shall eventually find the deeper world we seek."

<sup>8</sup> Rufus M. Jones, *The New Quest* (New York: The Macmillan Co., 1929), pp. 9, 15, 23.

He could not, he wrote, be satisfied merely to work for reforms and to espouse causes. What he wanted was to see "the creation of a new atmosphere, the spread and permeation of a new spirit, the building of a new soul" which requires more careful preparation of the personal instrument for the service as well as "the formation of a group spirit and a fellowship habit of mind rather than for sheer battering-ram methods of attack upon an external system." He stated that what was wrong with too many reformers was that they became overly occupied with reforms "and not enough concerned to raise the inner quality of their own lives and to purify and exalt the spirit of those for whom they labor."

He had, he confessed, become disillusioned over the value "of propaganda as a method of achieving moral and spiritual ends," because "theories like good resolutions are very thin and abstract until they are put into operation and tried with patience." With St. Paul he believed that the forces of evil could be conquered only by greater *forces*, namely, "overcome evil with good"; conquer it with "something else, something better." He held that the evil that concerns people is "always embodied," incarnate in a person or in a social system, and "consequently our new way of life, our pacifism, to meet it and overcome it must be incarnate too and must have the dynamic of personal lives in it and behind it." To him pacifism meant "peacemaking." The pacifist, he said, was literally "a peacemaker." He was neither passive nor negative in the "face of injustice, unrighteousness and rampant evil" but instead stood for "the fiery positive" because pacifism is a way of life, "something you are and do."

War "is a fruit which grows and ripens like other fruit" and no "magic phrase . . . will stop the ripening of it if the tree which bears it is planted and watered and kept in the sunshine and warm air." The kind of life which overcomes evil "by the new force of peacemaking" he held, was illustrated by the Quaker relief work in war-harassed countries because basically and in all its essential purpose it "has been a sharing of life and love . . . the interpretation of a spirit, the visible expression of a definite way of life" rather than "just relief, charity, philanthropy. . . . It created hope, it revived faith, it awakened confidence, it caused light to emerge from darkness, and it gave birth to love and fellowship."

In Chapter IX entitled "I Believe in God," he briefly presented the grounds that made him feel sure of God and then described how he

thought of God. He did this by thinking of the universe "not as a dull, dead, mechanical thing, but rather when it is viewed in its deepest nature, as something *spiritual*." He was quick to point out "that matter cannot be reduced to spirit"; furthermore no one can speak with any assurance "about the nature of matter." However, whenever we view the upward sweep of the universe it turns out to be "an unfolding, a significant, a dramatic movement." It would be "excessively absurd" to think of this agelong, upward trend as an "accidental movement." Indubitably it has "come from somewhere, it means something and it acts as though it were going somewhere" . . . moving "in one general direction from lower stages to higher."

The second ground for his belief in God was that man "in his deepest fundamental nature" is a "spiritual being," even though at the same time "he is often enough, no doubt, mean and sinful, frivolous and foolish. But when you find the real citadel of man's being it is a holy place—very near to God."

He buttressed his argument by stating that those laws and principles of mathematics that control "the forms and movements of the universe are laws, too, of our own mind, unvarying principles by which we do our thinking. These values, too, which the universe reveals—beauty, truth, love and goodness—are the very things by which we live, the very stuff and fiber of our souls."

These evidences of God's presence in the universe coupled with man's never-ending search for something beyond himself, a sense of eternity, of infinity, "a more yet" that stretches out beyond his grasp makes him a self-transcendent being who is no more capable of bounding himself in than he is "of inclosing the sky. We are forever ourselves *plus* and the plus is the main fact."

Over and above all this he held that sometimes there come "through the soul's east window of divine surprise"—at least to some of us—"inrushes, incursions of larger life and power," mystical experiences that "are not rare and abnormal" but to those who have them are quite common and seem "to be as normal as the flooding of the lungs with air."

History, that is the historical process rather than the written story, revealed to him "moral and spiritual development," and demonstrated that "harsh and brutal systems slowly give way to gentler ones," that the way of the transgressor "has proved to be not only *difficult* but impossible." Moreover, he held, the supreme literature that has been produced, together with the noblest art and music, is

"an unending divine revelation. It comes from the Deep and it speaks to that which is deepest in man."

"Ideals are always being tried out at the judgment seat of history and in the long run the fittest ideals survive and prevail. The slow moral gains of the ages are saved and accumulated and a steady addition is made to the precious stock."

He stated that another point that helped make him secure in his religious faith and spiritual purpose was man's insistent desire and yearning for the assurance that "at the heart of things there is love and tenderness, that Someone cares, takes sides, is with us in our stress and strain and agony, yes suffers with us in our sin and waywardness, is a Friend, a Father, a Lover of our souls. . . . He . . . makes us feel condemned when we live for low and miserable aims that end in self."

He began *Spiritual Energies* with the statement that "Religion is an experience which no definition exhausts."<sup>4</sup> Neither the anthropologist, the psychologist, nor the theologian can give us the answer to our wondering "over the real meaning of religion." "Man is incurably religious," and he adds that in saying religion "is energy" he was treating only "one aspect of this great experience of the human heart." He, however, believed it to be "an essential aspect," because a religion that makes no difference in an individual's life, that "does nothing," that is devoid of power, really does not exist.

The great experts—those who know from the inside what religion is—he held "always make much of its dynamic power, its energizing and propulsive power. *Power* is a word often on the lips of Jesus. Used always in reference to an intrinsic and interior moral and spiritual energy of life . . . That dynamic energy, by which man responds to God's upward pull, and which makes all the difference, St. Paul calls *faith*," a "moral attitude and response of will to the character of God" rather than in *believing* something. And, he adds, "we might as well try to build a world without cohesion as to maintain society without the energy of faith" which in the sphere of religion "works the greatest miracles of life that are ever worked."

He sought the reason why we do not all experience the miracle of faith "and find *the rest of ourselves through faith*" as did Magdalene and Paul and Augustine and St. Francis of Assisi and Luther and George Fox.

<sup>4</sup>Rufus M. Jones, *Spiritual Energies in Daily Life* (New York: The Macmillan Company, 1928).



The main trouble which prevents our doing this, he developed in *Spiritual Energies in Daily Life*, "is that we live victims of limiting inhibitions," hold intellectual theories that "keep back or check the outflow of the energy of faith," a nice system of thought that "accounts for everything and explains everything and leaves no place for faith." In short "we know too much," and therefore say to ourselves that "only the ignorant and uncultured are led by faith." And yet, he adds "this same wise man, who is too proud to have faith, holds all of his inhibitory theories on a basis of faith!"

He pointed out that we of this generation have had "an impressive demonstration that a civilization built on external force and measured in terms of economic achievements cannot stand its ground and is unable to speak to the condition of persons endowed and equipped as we are." Man must either build a higher civilization, create a greater culture, and form a "truer kingdom of life, or we must write '*mene*' on all human undertakings." Visible refuges man uses to protect from the ills of life don't work because he "is fashioned for stupendous issues"; no one "ever amounts to anything who lives without conflict with obstacles—nothing really good can be got or held by soft, easy means."

The prophet, to him, was primarily a religious patriot, a statesman with a moral and spiritual policy for the nation who sees what is involved in the eternal nature of things. He "can never rest contented with the forms of religion which are accepted by others" or "enjoy the comforts of calm and settled faith which those around him inherit and adopt." He cannot do so because he sees that this "is a universe of moral and spiritual order."

The prophet, who has found God "as the center of all reality" reads and interprets all history in "the light of the indubitable fact of God . . . estimates life and deeds in terms of moral and spiritual laws, which are as inflexible as the laws of chemical atoms or electrical forces. He looks for no capricious results. He sees that this is a universe of moral and spiritual order."

One of the prophet's difficulties is that he is unable to "enter a fresh path, or bring a new vision of the meaning of life or reinterpret old truths . . . without arousing the suspicion, and sooner or later, the bitter hatred of those who are the keepers of the existing forms and traditions." Although the prophet's goal is seldom achieved in his lifetime, he continues the hard path he has chosen because "see-

ing him who is invisible," he prefers, "to all other paths, however easy and popular, the path of his vision and his call."

We are unable to reach a true conception of personal life on the economic and equality level because men in it are thought of as units who have desires, needs, and wants to be satisfied; therefore society tries to achieve a condition to meet these needs, wants, and desires. "A genuinely Christian democracy such as the religious soul is after cannot be conceived in economic terms. . . . We want a democracy that is vitally and spiritually conceived . . . a way of life which begins and ends, not with a material value concept at all but rather with a central faith in the intrinsic worth and infinite spiritual possibilities of every person in the social organism—a democracy of spiritual agents."

The rule of life he laid down was: To act everywhere and always . . . "as members of a spiritual community, each one possessed of infinite worth . . . and indispensable to the spiritual unity of the whole." He envisioned "the ideal democracy in which personality is treated as sacred and held safe from violation, infringement or exploitation . . . and in which we altogether respect the worth and the divine hopes inherent in our being as men."

The especial need for the adoption and operation of such a rule rests on the condition of the world today. "Never, perhaps since the fall of Rome has there been such a world-shaking process affecting every country and all peoples." We must beware, he says, of the grave danger inherent in "blind rage and sullen wrath," which becomes an almost irresistible force when "it once breaks through the dams of restraint." But with indomitable optimism flowing from the clear spring of his great faith, he states with conviction that "sooner or later the sound, serious sense of the intelligent human race comes into play and brings the world back to order and system."

The real gains, he says, in such crises are made "not by the smashing and blind iconoclastic blows, but by the wise, clear-sighted fulfillment of the slowly formed ideals which have been the inspiration of many lives before the crises came." To bring such order out of today's chaos "we must deepen down our lives into the life of God . . . and feel the sweep of God's purpose for the new age." "The problem of the real nature of the human soul is at the present moment the most important religious question before us."

He wrote most of his last book, *A Call to What Is Vital*, in the

summer of 1947 in his log cabin at South China. He referred to it as a "small book—certainly my last one,"<sup>5</sup> but he told no one what intimations had made him feel that it would be his last one.

He wrote it because he was troubled by evidence that due to the expansion of scientific knowledge, religion is today losing ground among young people. He had a concern to help persons with trained minds "to see the direction in which a vital religion for these times is going." He was concerned for the eager "truthseekers who want religious truths that fit conclusively into their entire structure of thought," because religious conceptions must be assimilated by the mind and also "fit its general processes of thought and take on the note of reality along with the formed stock of truths inwardly possessed." It followed, therefore, he pointed out, that they "must be constantly and freshly reinterpreted in the light of the best knowledge available at the time."

He believed that true religion and true science may be harmonized for the greater good of the race. Since science cannot deal with intrinsic values such as beauty, moral insight, and love the scientific approach is not the only one to reality. The vital religion he envisaged faced the facts of science and, at the same time, realized the power of revelation and faith.

He had, he said, "a profound faith that the times are ripe for a signal advance in religious belief and life and practice for a Christianity translated into terms of life and thought and action of the age in which we are actually living." There can be no great continuing civilization that is not undergirded with religious inspiration, he wrote, "for now, as of old 'without vision the people perish.'"

One problem that confronts the trained mind is the way science has of making new discoveries and organizing and explaining the facts of our world in fresh ways and thereby affecting the outlook and the structure of thought and "insight which ages of human experience have slowly fashioned." We must face these new facts "and adjust our lives and our holiest aspirations somehow to conform with what is settled as truth."

It will be impossible, he stated, to preserve and maintain religion, "man's noblest attitude" in some "watertight compartment of the mind, unaffected by the total outlook on facts and processes and interpretations of the world as a whole."

<sup>5</sup>Rufus M. Jones, *A Call to What Is Vital* (New York: The Macmillan Company, 1948).

As a result of the secularization<sup>6</sup> tendency of higher institutions of learning, which were "founded and nurtured by intensely religious men to be the nurseries of faith and training places for religious leaders," we are "gradually ceasing to be a religious nation."

The sweeping onrush of scientific discoveries has clothed the knowable and describable with a greater interest and importance than the realm that is entered by "faith and spiritual vision." This, he held, has been true because science deals "with what comes within the field of observation," things that can be "described and explained in terms of antecedent causes. . . . It speaks with very slight authority . . . when it undertakes to deal with . . . intrinsic values such as beauty, moral insight, *love* of the purest and highest order, consciousness of nonsensuous universals . . . and the amazing insight that the spirit within us frequently has direct intercourse with a pervasive spirit, that seems to us to be the ultimate and eternal reality of the universe, which is in fact the very heart of religion."

There exists, he stated further in *A Call to What Is Vital*, an "extraordinary body of literature of revelation, which has had a major transforming influence in fashioning the highest type of civilization that our world has so far known." This literature "belongs in the list of intrinsic values, the insights of which cannot be dealt with by the scientific method."

The existence of this "body of literature of revelation" has been ineffective in coping with the stress on science, with the result that there is a "shrinkage of religion" in the nation. This troubled him because he was "convinced that no nation can long maintain its moral leadership in a world or can preserve a solid and creative civilization without a faith that transcends material and economic interests."

To him, "there is nothing in our world today as important as the recovery of vital faith and spiritual leadership."

As a historian of distinction he considered that the most impressive feature of history's testimony was the "way a new burst of religious faith has lifted the civilizations of the past to a new dynamic level, with a unique marching power." He held that "we need above everything else in this crisis of history a fresh burst of faith, a new discovery of dynamic religion, and a vivid conscious-

<sup>6</sup> "Secularization" is used in the sense that the primary interest in life centers in the affairs and concerns of the world of space and time and matter.

ness of the eternal reality vitally present in our world of thought and events."

This seer saw and understood profound spiritual truths. He sought in his books to interpret the unknowable and the indescribable in terms of reality and understanding for the men, women, and children—especially the children, whom he loved so tenderly. He succeeded in his efforts because he lived on a plane where the periphery of the spiritual and the material worlds meet, and he saw both worlds whole and in their proper relationship.

His books will long serve to inspire and guide men and women who seek to discover the good life of the spiritual universe where "love is the principle" just as gravitation is the principle of our physical world. "In the gravitate system the earth rises to meet the ball of the child, without *breaking any law*, so God comes to meet and to heighten the life of anyone who stretches up toward Him in appreciation, and there is joy above as well as below."

## Retirement to Fruitful Work

THE undergraduate newspaper, the *Haverford News*, in its June 9, 1934, issue, reported that "Rufus M. Jones, the most distinguished member of Haverford's faculty, . . . closed fifty-one years of active service to Haverford College with his address to the graduating class this morning."

A strict application of Haverford's faculty retirement rule would have ended his service six years earlier when he was sixty-five years old, but both he and the college were loathe to part and by special dispensation he was kept on the faculty as long as he felt he could remain.

According to the *News*, during his forty-one years on the faculty, Rufus Jones had "taught every man who has graduated from the college. And it may be worth noting that during this entire period he has never lost a class on account of arriving later than the five minutes which is the period of grace allowed for both the students and professors." And it quoted him as having said:

"I was born at the right spot and time, married the right person, chose the ideal college and have had a perfectly happy career of forty-one years as a teacher of Haverford men whom I have admired and loved."

His Commencement address<sup>1</sup> sounded a high note about his beliefs that had "made life a triumphant affair. The visible universe is for me a time-space manifestation of a deeper eternal world of

<sup>1</sup> Given in full as Appendix E.

Spirit with whom our spirits are kindred and with whom we have direct correspondence. . . . Religion is the life of God slowly revealing its beauty and extending its reign in the lives of men. . . ."

Now free from routine teaching duties he began to devote more of his time to a variety of pursuits. These included the expanding activities of the Friends Service Committee, lectures at universities and colleges, speaking engagements, deeper and wider research and writing about mystical religion, and entering even more fully into the spiritual life of the college.

A previous chapter told that he and Elizabeth Jones left Haverford immediately after Commencement and his retirement from teaching in 1934 for a year of research work in England and Germany where he gathered material for his book *The Flowering of Mysticism*, published in 1939.

When the second World's Conference of Friends<sup>2</sup> was held at Swarthmore and Haverford Colleges in 1937, he, one of the most eminent and widely known Quaker ministers in the world, was the natural choice for Presiding Clerk. He was peculiarly fitted for this service by his cordiality, his almost limitless acquaintance in Quaker circles, his firsthand knowledge of thought and problems in many lands, and his firm grasp and clear understanding of organization procedures.

The Conference was divided into seven Commissions, all of which had done a good deal of preliminary work and all of which met during the week of the Conference, and all of which reported to and had their material discussed by plenary sessions of the Conference, in Swarthmore's Clotheir Memorial Hall.<sup>3</sup>

The Conference held three public meetings in the Swarthmore Field House in addition to its plenary sessions, the meetings of the Commissions, and daily worship in small groups.

Rufus Jones presided over the Conference and he introduced the topic "The Spiritual Message of the Society of Friends." He made an international radio broadcast carried in Great Britain by the

<sup>2</sup> This Conference met seventeen years after the first All Friends Conference which was held in London in 1920. After four years of specific preparation 985 delegates were officially registered as conferees. They came from South Africa, Austria, Australia, Canada, China, Cuba, Czechoslovakia, Denmark, Great Britain, France, Germany, The Netherlands, India, Ireland, Jamaica, Japan, Madagascar, Mexico, New Zealand, Norway, Palestine, Sweden, Switzerland, and the United States.

<sup>3</sup> Information furnished the author by Richard R. Wood, editor of *The Friend*.

British Broadcasting Company during the time of the Conference, describing for a non-Quaker public the basic principles of the Society of Friends, methods of procedure, and something of the world-wide extent of the Society in which he said in part:

"Quakerism as a way of life partakes of a universal spirit. . . . Quakers are bound to keep humble and recognize their littleness. The Quaker philosophy of life sees in a human spirit something that of all things in the universe is most like that ultimate reality we call God, who is spirit. Spirit like ours cannot come from anything else than Spirit."

He concluded the final session of the Conference with these words:

"Our business is now completed. For four years we have prepared for these days of conference. We have labored here together with high faith and with intensity of purpose. We have met and worked and worshiped in love and spirit. And in that Eternal Life we separate from one another and go forth on our several ways to various tasks, assured that neither life nor death nor anything in creation can separate us from the love of God which is in Christ Jesus."

Then, in prayer, he went on:

"Eternal Lover of Thy children, bring us into Thy Life, make us sharers in Thy love and transmitters of it. Help us to become serene and patient in the midst of our frustrations, but at the same time make us heroic adventurers, brave, gentle, tender, but without fear and with radiant faces."

Early in 1938 Rufus and Elizabeth Jones visited South Africa as ambassadors of good will during which he spoke one or more times at each of the colleges and universities in South Africa, attended all of the South African Friends meetings, and visited his friend, the late General Jan Smuts.

No incident in Rufus Jones's life was more dramatic than the one that followed the German Government's refusal in November, 1938, of the Service Committee's offer, made through Rufus Jones, to aid Nazi persecuted Jews following the terrible "Day of Broken Glass," which marked the high point of Nazi persecution of Jews.

When the Reich refused Rufus' offer, he and two of his Service Committee colleagues, George Walton and D. Robert Yarnall, went to Berlin and personally asked permission to provide aid for the destitute Jews.



He told the heads of the Gestapo: "We represent no governments, no international organizations, no sects, and we have no interest in propaganda in any form. . . . We do not ask who is to blame for the trouble which may exist; we do not come to judge or to criticize but to inquire whether there is anything we can do to promote human welfare and to relieve suffering."<sup>4</sup>

The statement of the philosophy and motivation of Quaker humanitarian service which he and his colleagues read to the Nazi officials was sufficiently convincing to prompt the Gestapo leader to say: "I shall telegraph tonight to every station in Germany that the Quakers are given full permission to investigate the suffering of Jews and to bring such relief as is necessary."

Beginning in 1941 when he was seventy-eight years old and continuing through the war years until 1945, Rufus was called back into active teaching service at Haverford to teach a few courses which, because of the war's draft, were without professors.

He was the Ayer lecturer in 1936 at Colgate-Rochester Divinity School and in 1941 delivered a series of three lectures at Stanford University which later were published in a book entitled *Spirit in Man*. In 1943 he delivered the Ingersoll lecture at Harvard University on "Immortality." During the 1940s he also was the Ayres lecturer at Michigan State College and he gave the Earl lectures at the Pacific School of Religion.

Throughout these years he filled more and more speaking engagements at colleges, universities, and other places, wrote articles and books (he wrote one book a year during these years), and when the war struck Europe, first in Spain and later over all Europe, he devoted an increasing amount of time to the Service Committee's efforts to relieve suffering and create a spirit of good will.

Although the calls on him were heavy they did not prevent his somehow finding time to respond to the opportunities and demands that poured in on him. Among other new duties he accepted membership on the "Pillars of Peace" committee of the Federal Council of Churches and attended many of its sessions.

When the Five Years Meeting, in whose creation he had had such a conspicuously important part and in whose activities he had continuously participated, appointed him to serve as its clerk, 1935-1940, he said to the committee that notified him, "I wonder why I let you

<sup>4</sup>Dr. Jones's own account of this mission as it was published in the *Friends Intelligencer*, issue of August 2, 1947, is presented as Appendix F.

do this to me? I guess it must be that I am like the little boy who upon being asked by another little boy, 'Why were you born in South China?' replied, 'I guess it was because I wanted to be near my mother.'"

He had served as a member of the meeting's Business Committee for several decades. In addition to being a founder he was one of the most able counselors and workers in this organization which has effectively helped to unify the Quaker movement in America, give it cohesion, direction, and dynamic strength.<sup>5</sup>

Few men ever have been able to live to see the dawn of the realization of their greatest purpose and highest hopes as did Rufus Jones who began in 1893 his service of attempting to unite all Friends in the support of and adherence to their highest common ideals by giving them historical insight into the deeper purpose of Quakerism.

His had been a voice "crying in the wilderness" when he began his efforts to bring unity to the Religious Society of Friends. One of the evidences of his success is that of the General Meeting which the Orthodox and Hicksite groups held together in 1946, their first such meeting since 1828, at which with deep feeling he told his fellow Quakers of his great joy in having been able to live to take part in such a gathering.<sup>6</sup>

The significant part Rufus had in the new body was that he had led in the effort of spiritual preparation for it. His position was unique in that he "a Five Years Friend, lived 'between,' or better 'above' the two Philadelphia groups."

The actual effort toward unity in Philadelphia Quakerism can be traced back for twenty years. Steps that marked its progress were the creation of the Friends Social Union, the founding of the first united meeting in Chestnut Hill, a Philadelphia suburb, and the founding of Pendle Hill.

The Friends Service Committee activities served also to bring the two groups together by the appointment of members of the two

\*Rufus Jones's influence on the thinking of members of the Five Years Meeting has continued strong and pervasive more than two years after his death. Evidence of this is contained in the report of a Friend who attended the sessions of the Five Years Meeting which convened October 19, 1950, with representatives of fourteen Yearly Meetings. This Friend stated that Rufus Jones was either referred to or quoted by one or more speakers at each of the sessions.

\*The information concerning Rufus Jones's part in the General Meeting was furnished the author by William Hubben, editor and manager of *Friends Intelligencer*.

Yearly Meetings on the Service Committee itself and on many of the working committees such as those that dealt with Peace, Race, Education, Young Friends, and the like. These now report to the General Meeting rather than to the Yearly Meetings.

He "never pressed the matter" or took part "in concrete matters or organization. But with and in all that was going on one could feel his influence."

At the second meeting of the two groups, in 1947, Rufus told Friends that this joining together should herald a new epoch in our Society but he said "it will not do so unless we rediscover the Christ spirit for which our founders suffered. . . . The vision that the Society of Friends brought to the world is still operating and still being recognized by mankind. This is the hour in the history of the world when somebody once more must reveal Christ's way of life. Nothing else will save it. Christ's spirit must again break through into our world. We must rediscover Christ's Spirit in the Pentecostal way and translate it into the life of mankind."

"Who is sufficient for these things?" Are *we* sufficient? We can be sufficient only if within us certain things are crucified, such as wordly-wiseness, self-seeking, and other things that hold us back. We cannot be sufficient within ourselves. In seeking that guidance that is beyond we must also face the fact that we must strive to find the answers to our prayers. With God working in us, we *can* be sufficient for these things.

One of the undergraduates at the University of Chicago, Gilbert F. White, in the 1930s was so greatly attracted to Rufus Jones as a man and a spiritual leader that he later became a member of the Society of Friends, and still later, 1946, was named President of Haverford College. The selection of his young friend and protégé as president of Haverford brought Rufus deep comfort and great content and at the same time brought him back even more closely into the life of the college.

One of the last services that Rufus Jones performed was connected with the effort to bring about a cessation of the fighting over the city of Jerusalem between the Israeli armies approaching from the west and the Arab Legion of Trans-Jordan who sought to retain the Old City, in which most of the sacred shrines are located.

As the fighting grew more bitter, thereby endangering the shrines, high authorities of our Government approached Rufus Jones and sought to enlist him as the leader of a group of distinguished re-

ligious leaders to issue a call for a cessation of hostilities in Jerusalem.

It seemed wise to make the appeal directly to the key people of both fighting groups rather than to make the appeal public in its initial stages. In accordance with this decision Rufus Jones, on March 13, 1948, wrote Amin Bey Abdulhadi, head of the Supreme Moslem Council, at Jerusalem as follows:

I am sending you a very important message over the names of the most important religious leaders in the world. I myself represent the Quakers all over the world. We Quakers are lovers of peace, and we go with love and relief where there is human suffering and where we can help to bring peace. I greatly hope this message to you from those who love your land and your Holy City may lead to a Truce in Jerusalem.

It may be that you will want to consult with other prominent Arab leaders in Palestine and perhaps with Mansur Pasha Fahmy in Egypt and possibly with Hafez Afidi Pasha also in Egypt. I should be very glad to have an air-mail answer as soon as you can reach a decision.

I am, very sincerely, your friend.

He wrote Rabbi Isaac Hertzog, chief rabbi of Palestine, a similar letter.

On the same date these letters were mailed there also was mailed the following:

*Message of Religious Leaders to Leaders of Religion in Jerusalem*

Those of us whose names are listed below, representing some of the most important Christian groups over the world, have a profound love for the land of Palestine and for the Holy City of Jerusalem. We devoutly wish that we could make peace and concord prevail over the entire land, but we are representatives of Religion, not of Politics or of Government Policies, and we can use only persuasion, in no sense the exhibition of force.

In the spirit of Religion and in a united love for the city which is the mother of our religious faith and of the other religious faiths of the Western World, we are united in asking you to establish a "Truce of God," which means a holy area of peace and freedom from violence, in the City of Jerusalem, until once more this whole land which we love and cherish with devotion shall be blessed with peace.

We are, with sincere regards, your friends,  
Most Reverend Geoffrey Francis Fisher, Archbishop of  
Canterbury, England.  
Bishop Eivind Bergaav, Primate of the Church of  
Norway.  
Right Reverend Henry Knox Sherrill, Presiding Bishop  
of the Episcopal Church.  
Archbishop Athenagoras of the Greek Orthodox Church,  
Representing the Eastern Orthodox Church.  
John R. Mott, Outstanding leader of the Methodist  
Church.  
Harry Emerson Fosdick, Prominent Minister of the Baptist Church.  
Rufus M. Jones, Representing the Quakers of the World.

The last time Rufus Jones attended the Haverford Fifth day (Thursday) meeting in early 1948, which Haverford College undergraduates also attend, he felt moved to speak shortly after the service began. Between periods of silence one or more worshipers spoke after which Gilbert White, President of Haverford College, who sat at the head of the meeting, had an uncertain feeling that the fruitful period of worship had ended and was preparing to end the service when he noticed a certain restlessness in Rufus Jones, alongside of whom he was sitting; so he waited. Within a short time Rufus Jones arose to speak. He began by stating that the students might be interested to learn of his current efforts to bring about a truce in the bombing of Jerusalem and then recited what he had done.

An undergraduate arose soon after Rufus sat down and expressed the hope that Dr. Jones's efforts were directed toward bringing about a real peace between the warring parties and not just a cessation of the bombing, so that the preservation of "sticks and stones" would not be without true significance. Silence had hardly settled over the meeting before another undergraduate arose to say that he felt it to be wholly out of place for anyone "to criticize Rufus Jones in this meeting for anything that he does."

The meeting again settled down. Dr. White has told that during it he felt Rufus Jones's body shake gently with merriment over the remarks of the defensive speaker and following the conclusion of

the service Rufus asked him for the name and the dormitory residence of the critical speaker.

That afternoon the critical undergraduate was startled when called to the telephone and told that Rufus Jones wished to speak to him. He thought at first that it was a hoax but Rufus quickly convinced him that it was not by stating that he, Rufus, wanted the undergraduate to know that his remarks were not out of order and that he hoped Haverford undergraduates always would feel free to express in meeting the things that weighed on their hearts.

It is of a spirit such as this that the Kingdom of Heaven surely is made.

## Sunset at South China

**I**N August, 1947, I spent two weeks with Rufus Jones at South China and had many visits and drives with him around the countryside while gathering material for this book.

By great good fortune I was present at the village church in South China the Sunday morning he delivered what was to be the last of many sermons he had given there.

As we got in the car to drive together to the services I stepped on the starter and, when the engine did not start, remarked, "Perhaps I'd better turn on the ignition." He smiled and said that this might be well.

His mind was easy as we drove to the village. He had neither written nor made notes for his sermon. Although he had broken in a measure from the earlier held Quaker adherence to supernatural ministry, he did wait for the spirit to inspire his message. Under the earlier concept the speaker was the passive "instrument" who transmitted a pure, divine communication. But he had never believed that great ministry could "come by a miracle out of an empty mind," and he held "a kind of horror of artificially constructed sermons that gasp and wheeze with dullness of life."

"I decided from the first never to *write* a sermon," he wrote in *The Trail of Life in the Middle Years*, "and I have always been resolved throughout my life not to preach in any case unless I felt profoundly impressed at the time that I had in my soul a living message for the particular occasion in hand. My method, formed in

this period, was to get, sometime during the week, the earlier the better, a flash of insight into some significant issue of life. Sometimes 'the flash' came while I was reading an important book, for I always had one or more such books in hand. Sometimes it came while I was out walking alone, for I was much given to walking in those days. Sometimes it came in my periods of silent meditation during the day, or just before I fell asleep at night. When once it seemed I had a real 'lead' I let it slowly develop, as it was pretty sure to do. Fitting ideas would accumulate around the live center; it would grow and expand. My reading almost always would feed more material into it. Illustrations would suggest themselves, but they were never used unless they actually *illustrated* the point at issue. My memory was stocked with poetry, and appropriate passages would spontaneously present themselves, but unless they clearly *fitted* I refused to use them. So gradually, day by day, the tissue of the living structure formed. I did not usually have it put into literary form, that is, into specific words. I had the ordered ideas, the continuity of development, the line of thought with suggestive illustrative material in mind, but the expression, the creative work, was done at the moment when I spoke it.

"But after all this preparation, thus inwardly performed, I did not preach that sermon until the time manifestly came for it. I had to feel a sort of inward 'click' or better a kindling spark that lighted the wood on the altar before I could stand and deliver. The important point to note is that I began in early life to prepare in inward quiet to speak with spontaneity, though the spontaneity *was*, in some sense, prepared in advance."

Friends and neighbors, permanent and summer residents of the community, had been attending the services each Sunday all summer, just as they had been doing for thirty summers, to hear this internationally famous religious leader give his interpretation of the significant truths of life. One member of the congregation, himself a grandfather, recalled that as a tiny boy he heard his father say, in speaking of the sermon the young Rufus Jones had just preached, "Now wasn't that a fine sermon for a home boy to preach!"

The white-painted community church of South China was filled to overflowing on this last Sunday morning in August, 1947, when Rufus Jones arose to offer a prayer. Neither his physical appearance, his voice, nor the content of his prayer indicated that his years were many. An inward peace had gentled evidence of great age on his





Pendle Hill, the Jones Summer home at South China.



Rufus Jones, with his summer home in the background, hoeing potatoes in 1933.



Rufus and Elizabeth Jones outside their summer home at South China in 1947. *Photograph by Theodore Hetzel.*

face and given it a radiance that clearly reflected the heart and soul of the man—made it a distinguished and a fleetingly beautiful face. His head was well formed, his forehead excellent. His blue-gray eyes, clear, gentle, and twinkle-brimming, were slightly shadowed by white gold-rimmed spectacles which rested on a prominent nose. Large ears framed a face with smile-hovering lips.

He stood for a moment upon reaching the pulpit with head bowed in silent reverence before he began to address an earnest plea to his God in behalf of all men. It met fully the specifications of early Quaker *advice*s that prayers “be performed in spirit and in truth, with a right understanding seasoned with grace.” It also avoided “many words and repetitions.” It did not “run from supplication into declaration as though the Lord wanted information.”

Because I wanted to present his words on these pages so that the reader might get a direct glimpse into his soul, I enlisted Elizabeth Jones’s help in securing a competent stenographer. She advised that “since her note-taking might distract Rufus I think thee had better wait until after meeting to tell him about it.”

There is a very remarkable passage at the end of the Twentieth Chapter of St. John’s Gospel [he began, speaking easily, in a conversational manner]. It describes a scene in the upper room of a house in Jerusalem. It is almost certainly the same room in which the great experience of Pentecost took place. All the disciples including Thomas the doubter were gathered in this room. All of a sudden Christ stood in the midst of them. They saw Him with their eyes; they heard Him speak, and at least one of them, Thomas, the doubter, was given the chance to put his fingers into the nail prints of the crucified hands and they all believed. Then Christ said: “Because you have *seen* you believe; blessed are they who have not seen and yet have believed.”

There can be no doubt that “seeing is believing.” Our senses play an enormous role in settling what for us is *real*. No matter how forcefully Berkeley tells us that the whole “choir of heaven (by which he means sun, moon, and stars) and the furniture of earth” are only ideas and not real things, we remain unconvinced.

The youthful Wordsworth, going home from school, used to grasp a wall or a tree to recall himself from this theory that things were only ideas in his mind and that the solid seeming

world might dissolve like an insubstantial pageant fade and leave not a track behind. But most of us are bred in common sense and we take our world to be real the way it looks. I do not need to take any time convincing you that this place is real the way it looks. These disciples who had seen Christ crucified, dead and buried, saw Him alive again, there before their eyes, and they believed. We do not see Him, touch Him, or hear Him speak. Can we believe in Him without the testimony of our senses? Yes, we can. We do not have the testimony of our senses for any of the historical events we believe in but we are as certain of the lives of Alexander, of Caesar, and of Abraham Lincoln, as we are of the house or the tree which we see with our eyes and touch with our hands.

I am convinced that we have far greater and sounder grounds for believing in the continued life of Christ than these disciples had with their eyes and their ears and their hands. They saw and believed. We have the overwhelming evidence of 1900 years of Christian victories over the world, the flesh, and the evil in man. We do not see all things put under His triumphant feet; His kingdom is far from completed, but the story of Christ's victories across the centuries is the most amazing single fact of history. We have the luminous trail of saints which Christ has made. It seems as though the Life of God was plainly operating in the lives of these saintly persons. The earliest major one who never saw Christ in the flesh said, "It is no longer I that live but Christ lives in me." Something like that they all say. They all, in one way or another, practice His presence in their lives and in their triumphs over sin and the world. When Francis ran away to God it was because he saw Christ beckoning to him and calling him to rebuild His broken church. Meister Eckhart said, when the soul brings forth the Son (i.e. Christ comes to birth within) the soul is happier than Mary was. And Jacob Boehme—my dear Jacob—said: "He became what I am and now He has made me what He is." What saved George Fox in his three years of agonized wandering was the sudden discovery that there was One, even Christ Jesus who could speak to his condition, who gave him the key that opened all the doors of life. This procession of saints, and the millions who nameless and homeless the same great pathway trod, give us an evidence which a disciple in the upper room in Jerusalem could not possibly have.

But even more impressive than that, I think, is the way in which Christianity has met the crises, the crucial moments in history, and has led captivity captive—has conquered and more than conquered. I see at certain epochs of history what seems like an emergence, an incursion of the divine. It seems as though in a marked way and to a peculiar degree the Life of God—again humanly revealed—has broken into the lives of men and into the stream of history—a new installment of life and power has burst into the world. The vast missionary movement in the fourth to the sixth centuries which carried Christianity into almost every part of Europe is one of those epochs. The even greater missionary movement of the nineteenth century is another one. This movement began in Williams College. A little band of students in this college, a hundred and forty years ago, went out behind the college and held a Prayer Meeting around a haystack and dedicated themselves to foreign service. The movement has touched almost every land on the globe. Wherever the American army went they found the Church already there. The coming of St. Francis, the new burst of life in the Renaissance, the new epoch of life and freedom which Luther's awakening brought the world, the mission of vision of the Society of Friends, the greater mission of American democracy rooted in spiritual freedom with Abraham Lincoln at its greatest crisis are some of these instances of emergent life when the Christ spirit stood freshly revealed.

Yes, we who have not seen with our eyes or touched with our hands have seen Christ's living power in operation and it is easier to believe in Christ now than when men saw Him with their eyes, and the blessing is on us now if we believe.

We have come today to the end of our summer, to the last of our meetings together. I do not like to make farewell speeches. I always hope to come back, but when the years pile up to eighty-four, one can never prophesy about what will happen. This has been one of our most beautiful summers together. There is no doubt of the spiritual life in our group here. We have grown closer together in love and fellowship. I always hope when I go away that I shall come back again, but I know there will be a time when I won't come back because I can't.

As he stood for a brief period at the conclusion of his sermon, his hands resting on the reading stand, eyes closed and face uplifted with "an awful sense of divine assistance attending the mind" he gave every appearance of being what he was, a good man who was reluctant to leave the presence of his God.

## Setting Out on the Great Trail

**F**RIENDS of Rufus Matthew Jones gathered at the Haverford Friends Meeting House on Sunday, June 16, 1948, to bid him Godspeed as he set out on life's great, mysterious trail.

When all of the seats in the meetinghouse, where he had worshiped as boy and man for sixty-five years, were occupied and late-comers were cared for in adjoining rooms, a hush spread over the congregation. The services followed the long established Quaker custom. There was no ritual, no music, no human planned program, only the group silence which he knew and loved, that has a significance all its own and in which the speaking is spontaneous and free of conscious eloquence and oratory.

The spirits of Rufus' friends and of one another reached out searching for the Infinite in a brief period of group silence. The silence was broken by one of Rufus' old students who rose to say:

"Rejoice! Again I say unto you, rejoice!" This was the message of the apostle to the church at one time, and it seems to me these are the clarion words that fill our hearts today. None of us can be sorrowful that Rufus Jones at last, after a long life, has passed from earth to heaven. Certainly, no servant of God deserves more than he to receive the commendation, "Well done, thou good and faithful servant, and unto thee be the joy of thy lord," and now our responsibility is to divide up his labors and carry them on. Rejoice!

Reflective silence again spread over the meeting but it soon was broken by another friend of Rufus' who said:

Our departed friend who is with our Lord certainly would not wish eulogy. He has said and He knows those that are His, but as has been said, it is for us to follow on, taking up our each and every portion of the Lord's work, distributing it amongst ourselves according as he calls us. . . .

After a brief interval a distinguished Friends minister began his tribute to Rufus by saying:

On this solemn occasion, when it is the privilege of each one of us to offer his tribute to that fullness for the great life that has been lived among us, my mind goes back to the time when I first came under the influence of Rufus Jones. I was a student at Haverford, specializing in mathematics and physics, verging toward a materialistic philosophy of life, when I entered his class. There we got a great vision of a God-centered universe, which was one which was reasonable, in which we could be scientists, thinkers, and also accept.

This was no armchair philosophy, no schoolroom academic philosophy, it was a practical philosophy, and how far our ideas may have changed since then, that philosophy has been at the core of our philosophy of life, the guiding principle from which we can never depart, because it was given to us with that power and that enthusiasm which made it permanent.

I was talking not long ago to a student of Rufus Jones, and he said with great reverence, "He lighted my candle." Many of us in this room can say that. He lighted my candle. . . .

Out of the quiet which followed a friend offered a brief prayer:

Father, we thank Thee for the light of our friend, for all Thou hast taught us through him of Thyself and of Thy love. We pray Thee that Thou will give us open and tender hearts, that we may continue to learn, and that we may be obedient to Thy call through Jesus Christ, our Lord.

The hush which followed the prayer was broken by a speaker who mentioned:

. . . a phrase in the Apocrypha—"Let us now praise famous men and our fathers who beget us"—and I suppose there is no one



of our generation who could count so many spiritual children as Rufus Jones could, in all countries, climes, and lands, and when encountered either in books or in the flesh, and if one had encountered him in the books how wonderful it was to meet him later in real life and find him even more wonderful than he had seemed on the printed page. If we could hold on to him as to one of the revelations of God in the flesh . . . Those of us who are left, perhaps one of the first lessons we learned from him is the lesson of vitalizing friendship, the friendship which we seek from God Himself, and which we learn to pass on to our fellow men.

Almost immediately another speaker began his tribute with:

"The joy of the Lord shall be your strength. . . ." It was that deep sense of God which gave to our dear friend Rufus such radiance, and if we are to follow in that vein we must find that deep satisfaction in which no work that is good is menial, in which no action that is necessary is second rate, in which we sense that what we do and the lives that we live are issuing forth from God. It is God's work, and the joy of the Lord shall be our strength in radiant living.

The next speaker said:

We must be bewildered by the flood of reactions which occurs on such momentous occasions as this. There is, of course, the very deep painful sense of personal loss, the loss which will outlast most of us now living. But that is too easy to plead here. Of course we shall suffer that loss.

There is again a sense of the danger of the sag which always follows the loss of a very great leader, the stilling of a great voice, the passing of a great prophet. . . .

I counted it a rare privilege to have known him and worked with him through the years. However small I am, I would have been infinitely smaller except for him, and there are thousands everywhere who can make that statement. I pray that the spirit of God may be very consciously with us in the days of reorientation which lie ahead.

One of Rufus' Haverford College faculty colleagues spoke next and pointed out:

Those of us who have known Rufus Jones throughout the

years have witnessed in him a very remarkable phenomenon. At a time of life when most men begin to slacken their energies, he seemed to awaken. He is quoted as having said that the last third of his life was the best. Certainly we saw that. . . .

One old and dear friend of Rufus' began his tribute by saying:

. . . the passing of Rufus Jones shall bring us to bear hope that those of us who are left may under the providence of God see this little religious body which among all of his associations, I think, was perhaps most precious to him, take a new and more significant place, not only among ourselves, but at a time when the mind and heart of the world calls out for guidance, calls out for a sense of something deeper. At such a time as this may we pray and aspire to carry forward to greater significance the light and ministry of this little body of which he was the most distinguished member.

One speaker recalled a statement which Rufus had once made to him:

. . . that has been a great guiding word to me in my life. "The greatest tragedy that can come to any person is not to know himself and find himself, the self he ought to be." I think the greatest tragedy that could come to us as a group would be that we would not come to know ourselves and find ourselves, what we potentially might mean for the world.

An Episcopal minister neighbor and friend paid his tribute to Rufus:

It is true that he held a light to God. Perhaps we might say a candle in a brighter candlestick, but the light was a universal one, and it shone over to us with the illumination and power so that his influence and friendship was something which came to us direct from God. Moreover, we have felt since Thursday morning that he has been nearer than he has ever been before. I think this might be helpful to his immediate friends. . . .

Silence again settled over the gathering after still other of Rufus' friends had spoken what was in their hearts to say at this impressive service.

The silence was broken in due course by the head of the meeting who rose to say, "It seems as though this might be an appropriate

time to bring this meeting to a close, even though I realize that there are many who like to bear witness to his influence and the inspired life of Rufus Jones.

"The immediate family will first withdraw and then the congregation is asked to withdraw as promptly as possible in order that the interment may take place in the privacy of the family."

The family and a few close friends who had been asked to remain for the interment then walked to the little cemetery which adjoins the meetinghouse. We stood with heads bowed in silence for a moment at the side of the grave and then listened to Clarence Pickett read Whittier's "The Eternal Goodness" and Richard Sutton, grandson of Pliny Chase, offer a brief prayer, and watched Rufus lowered gently to his long rest in a spot between the graves of his two dear friends, John Wilhelm Rowntree and Isaac Sharpless.

The spontaneous tributes that were paid to Rufus at the Haverford meeting were impressive and numerous but they give the quality rather than the extent of the esteem in which he was held by large numbers of men and women throughout the world.

Immediately after his friends learned that Rufus would never again meet with them, messages began pouring in to the family. Altogether, Elizabeth and Mary Hoxie Jones heard from 719 of them from all over the world.

Four different Rufus Jones memorial services were held, the one at Haverford, one at South China, Maine, one at Northeast Harbor, Maine, and one in Philadelphia in addition to a large number that were held in Friends meetinghouses over the country. A still larger number of Friends Monthly and Quarterly Meetings adopted minutes which expressed tender love for him and grateful appreciation for his inspiring leadership and services.

Former President Herbert Hoover<sup>1</sup> wrote that he wished "to be enumerated among those who are paying tribute to Rufus Jones. . . . During almost thirty years I have had frequent contacts with him. When we consider the numerically small body of Friends in the United States and the tremendous work of the Friends Service Committee to the world, we know it was the work and leadership of Rufus Jones that brought it about. . . ." Dr. John R. Mott<sup>2</sup> wrote: "It would be difficult to overstate the range, depth, and dynamic quality of the life of Rufus Jones. . . . Were I asked the

<sup>1</sup> In a letter to Errol T. Elliott, editor of *The American Friend*.

<sup>2</sup> *Ibid.*

chief secret of his wide, highly multiplying, and enduring influence, I should say his concentration on youth. From his own fascinating school days down through the many long and most fruitful years as a college professor and likewise across the decades, his dynamic messages in countless student conferences and creative consultation with leaders of youth, his influence has been truly most highly multiplying and abiding." Charles P. Taft,<sup>3</sup> former president of the Federal Council of Churches of Christ in America, stated that the officials of that organization "deeply mourn the passing of Dr. Rufus M. Jones. He embodied in his life and work the spirit of ecumenical Christianity. For him there was no 'iron curtain,' nor 'walls of partition.' He lived in God's world and all men were his brothers. . . . His mind was responsive both to the inner voice of conscience and to the requirements of the circumstantial and contingent movements of history. The world of today can ill afford to lose men of the stature of Dr. Jones. Yet, in a deeper sense, the spirit of Dr. Jones will remain in the world as a light set upon a hill."

The London *Times* obituary notice concerning Rufus "received first place on the day his death was announced and extended for half a column," and *The Manchester Guardian* editorially interpreted Rufus' many services. *The Friend* (London) which devoted a major part of its issue of June 25, 1948, to information about and an interpretation of him and his work stated in an opening paragraph: "Our beloved Friend and leader belonged to the Society of Friends as a whole without distinction of country or race. We thank God for every remembrance of him."

Extracts from each of the three American Friends periodicals that devoted space in early issues to reviews of his services to the Society of Friends and to the spiritual forces of the world, with other tributes may be found in Appendix G.

Many of the nation's newspapers paid tribute to him. One of them, the *New York Herald Tribune*, said in its editorial:

It has been critically declared—and with some of the truth which often accompanies cynicism—that the people who feel they must do good to others are sometimes unpopular. This discouraging dictum has never found confirmation in the good works of Quakers, whose strain of persistent philanthropy has

<sup>3</sup> *Ibid.*

always had accomplishment in ways which have been as direct and kindly as their own peaceful lives.

Certainly no one ever disliked Rufus M. Jones who, in a long lifetime, did much good to many men. . . .

The Society of Friends has never been an ephemeral fellowship, either in belief or action. Quaker ideals, as the history of the sect proves, have always been firmly backed by thrift, industry and business skills. In all of these Quaker traits, Dr. Jones was a true follower of George Fox, whose life he wrote. . . .

Dr. Jones taught philosophy and ethics at Haverford College for thirty years. But he taught the ethics of Quakerism around the world. . . .

A feature article in the *Philadelphia Bulletin* spoke of Rufus as:

A sage, a seer, a saint of the Society of Friends, he belonged to all communions. A friend and helper of those who would live in the spirit, two generations sat at his feet. Since Baron von Hügel left us, there has been no one of equal influence and wisdom among us. . . .

As founder and leader of the American Friends Service Committee, he was divinely busy all over the world, fighting war while seeking to save its pitiful broken victims; fighting ignorance, hatred, disease, intolerance, and all the evils that defame and defile our human life.

So, Rufus Jones is not dead; he has gone to join his lovely boy, Lowell, who left him years gone by. His life is a legacy inexpressibly precious to the whole church; his character is a consecration to his country. Life is larger, deeper, dearer because his radiant soul passed through it. My little tribute is not a memorial, it is a celebration, a song of praise.

At the Rufus M. Jones Memorial Service held in the Union Church, Northeast Harbor, Maine, his old friend, Dr. Samuel A. Eliot, who died October 15, 1950, asked the congregation to permit him simply to recall Rufus "as we knew him here—as he came to us annually for more than thirty summers to lead our worship in this house. Rufus Jones was the most natural and informal of preachers. He spoke to us in a perfectly simple and direct way, taking us, so to speak, into his confidence. He never tried to say too much in one sermon. He knew that it was better to drive one nail

well home than to give random taps to a good many nails. . . . 'I learned,' he wrote, 'that a preaching tone and a clerical manner defeated the ends I had in mind, so I made it my aim to speak as if I were just talking to a single individual.' Even in prayer he spoke to the infinite as a man to his friend—reverent but familiar, grateful but self-respecting. . . . Like the great Teacher he revered, he saw in pictures and spoke in parables. He did not hesitate to be humorous, but never was flippant. He could mix mirth with wisdom if that would help his hearers to understand. For him the Gospel was good tidings, not just good advice. He had none of the technical graces of oratory and never tried to cultivate them, but it was preaching that calmed our restlessness, that made duty attractive, that showed us that the things that are foolishness to the natural man can yet be spiritually discerned. You felt yourself in the presence of a real man, not large in stature or impressive in bearing but great in spirit, and when he finished you knew that something beautiful had passed this way. . . ."

## Epilogue

**I**N the beginning man lived in caves in forests. He hunted for and killed animals for his food and clothed himself with their skins. Fang and claw and club fashioned his way of life.

When he moved from forests to fields he changed his way of life from that of killing to growing. Nature's bounty, his planning and co-operative effort now clothed and fed him. His new way of life brought him face to face with the invisible forces of life and growth and death which his eyes could not see nor his hands touch.

His upward progress may seem slow when measured by generations but its historical total has been most impressive since that distant time when he first realized that bread alone could not satisfy his yearning for kinship with the Infinite.

Over the centuries the instinctive longings of his mysterious heart, his groping search for the answer to the riddle of life and growth and death slowly but surely convinced him that a Power outside the earth had created and did rule it. He called that Power, God, and in time he grew to believe that he should love Him with all his mind and heart and strength.

Eras passed before he reached the infallible conclusion that the things that are unseen are eternal; that man's dreams are God's reality. When he grasped and believed this truth, on which all truth rests, he began his next quest.

It was: How best can man's dreams be made God's reality?

He found the answer to be: Live the good life. It alone eludes all human interference and all cataclysms. It is durable. It is universal. Men of every faith, Buddhists, Christians, Jews, Mohammedans, or Taoists believe that it contains the strained essence of man's wisdom and faith.

All men are in substantial agreement that the achievement of the good life requires possession and exercise of the qualities of sim-

plicity, integrity, humility, tolerance, kindness, helpfulness, and idealism. The good life also requires joy in living, love of beauty in nature and character and God.

Many men over the centuries have possessed and exercised one or more of these qualities, some men several of them, a few men a majority of them but only rarely has there been a man who possessed and exercised all of them, and by doing so reassured all men that God is in His Heaven and all will yet be right with the world.

Surely Rufus Jones was one of these rare men.



## Appendix

### A

#### A CALL TO A NEW INSTALLMENT OF HEROIC SPIRIT

THE morning he died, Rufus Jones completed writing the message that he had planned to deliver at the New England Yearly Meeting. The *Friends Intelligencer* printed the message in its issue of July 17, 1948, with the editorial comment: "It reveals the same remarkable fortitude and vision which have made Rufus Jones the greatest Quaker minister of our generation."

I have a feeling that nothing is more important in our Quaker world today than a recovery of that heroic spirit which was a striking feature of early Quakerism. The most frequent phrase in George Fox's Epistles to his followers in all parts of the world is: "*Be valiant for the truth.*" And he himself was valiant for the truth before he called upon his followers to be valiant.

I must confess that valiance, bravery, courage were not the traits which stood out most strikingly in the Quakerism of my youth. I should never have dreamed that these men and women were the successors and inheritors of one of the most heroic groups of religious leaders that ever lived. It took no courage, no heroism to go through the religious forms and practices we went through each week. No, it was perhaps the least heroic feature of our town. I never dreamed that I belonged to a religious group that at its birth had been one of the most heroic in the entire history of Christianity.

We had in the weekly group a man of immense build but of limited range of thought who used to speak with considerable regularity, and this was his usual testimony: "The question ain't whether or no or not, we darsent, no, not by no means." I never knew what it was he dared, for his message led to nothing and was sure to be repeated weekly with no further results! Another Friend usually broke forth with the words: "We must know of a digging deep—yes, *deep*. Down to that foundation that lies beyond the reach of human scrutiny—yes, scrutiny." But no

spade work followed, and we heard the same message the following Sunday.

We had in our Quarterly Meeting group a Friend who used to quote on all possible occasions the mysterious passage from Deuteronomy: "Jeshurun waxed fat and kicked." I had no idea what he meant by it, and probably nobody else knew what he meant by his repeated phrase. But he almost certainly meant to imply that the Society of Friends ("Jeshurun") had grown fat and comfortable and was at its ease instead of being lean and heroic. A young Friend of mine used to call Yearly Meeting week "merely eating week," because at their house they entertained lavishly, and Yearly Meeting meant for him big meals and extra food. One Friend at Newport announced at a big dinner party during Yearly Meeting week that the Spanish mackerel they were eating cost one dollar a pound. A country Friend passed up his plate for a second helping, saying: "Might I have about fifteen cents' worth more of that mackerel?" Yes, the Society was at its ease and there was little call for heroism. But I was early to learn how unmistakably heroic it had been at its birth, and I was eventually to feel the call to recover that early heroic spirit.

### *The Christ Within*

Quakerism in its early period made a break with all existing forms of established Christianity, especially, of course, with the prevailing form of Christianity known as Puritan Calvinism, for Archbishop Laud had been executed and Anglicanism was at the time pretty much at an end. George Fox was at the early period especially confronted with a Calvinized Church. The essential emphasis was that the human race, as a result of Adam's fall, was in a state of entire moral ruin. In this evil plight there was absolutely nothing man could do to help himself. Man is totally depraved—utterly devoid of good—a shapeless ruin. There is a seed of sin in the newborn child which will soon become positive sin. The Church is founded on the truths of the infallible Bible. This is God's one communication to the human race. It contains all revealed truth for all ages. And revelation is at a complete end.

It was into this world of thought and into this atmosphere of theology that Fox came with his fresh and creative discovery that Christ was still alive, still an inward creative Presence, leading men, as He had promised to do, into larger and fuller truth, so that man was not limited to a Book but had within himself inward guidance, and that key that opened new doors of life and truth was within his reach. The source of inward revelation was not at an end, and the God Who once spoke was still speaking. The Ocean of Light and Love was *over* all oceans of death and darkness—the white squares on the strange chessboard of the world are more real and are there behind the black squares.

The spiritual reformers of the sixteenth century had known this and had proclaimed it, but George Fox rediscovered it in the middle of the seventeenth century as the climax of the Reformation and started proclaiming it as the center of his heroic message to the world. He could not think of the man whom Christ had redeemed as a total moral ruin. There was a divine light given to every person born into the world. Every man was man plus. Every man or woman could be raised by divine power to stand in that same power the Apostles were in who gave forth the Scriptures. The spirit of the living Christ was within reach of every human soul so that the possibility of continued revelation was never at an end. George Fox very early coined a remarkable phrase: "There is something of God in every man." I have in my hours in bed been counting the number of times he used this phrase in his Epistles and I have found it, or its equivalent, used fifty-one times.

It is a nice question whether George Fox thought of this "more" as an inherent part of man's being as a man, as the mystics of the fourteenth century under the influence of Plotinus almost certainly thought of the Divine spark in the soul, or whether George Fox thought of this "more," as Barclay certainly did, as a super-added bestowal of the Divine spirit; it is a question not easy to answer because he never clarified his position. But it is more probable that he agreed with the position of Barclay. In any case, however we interpret this view of man's divine possibilities and the belief in continued revelation, that there is a divine Light in man was an attitude of unique heroism in the Quaker movement, and it was the major basis of opposition which the Massachusetts Puritans felt and maintained toward the Quakers.

But in the light of his return to and revival of primitive Christianity, George Fox insisted that no Quaker could take an oath. They were constantly called upon to take an oath and they always refused. This was one of their greatest causes of suffering, and it was one of their most heroic attitudes.

The refusal to kill, to take human life under any circumstances, was another of their heroic attitudes. It meant, as George Fox saw and declared, that a Quaker must plan to live in virtue of that life and power that does away with the occasion for all war. There can be no plan of life more heroic than that. That is the very essence of the heroic. It involves the experiment of a way of life which, if extended, would make war impossible. Friends have not always been faithful to this heroic experiment, but it has always introduced a heroic element into our Society, and there have always been some of us who have taken this great principle very seriously.

*A Heroic Way of Life*

Two other heroic principles which do not now seem strikingly important became a vital feature of Quaker life, and they were costly principles. They were the resolve to use the singular pronouns in addressing a singular person, and the refusal to remove the hat as a mark of fashionable honor, or as a recognizable mark of appreciation of the sacredness of a building which was being entered. It had become a recent fashion to say "you" to important persons, but to keep "thou" for common and humble persons, so the Quaker resolve to use "thou" to everybody, even the king and the judge, had a sound principle behind it. It seems evident that at least 15,000 Friends suffered imprisonment during the Restoration Period, and probably over 400 died in prison during that period. William Dewsbury, who was one of the greatest of all the early Friends and who suffered one of the longest imprisonments, called his prison his palace and thought of the bolts and bars as precious jewels. In some instances, especially in Reading, the children kept the Meeting going while the older Friends were in prison!

The going forth of a large band of Publishers of Truth in 1652, spreading the Quaker way of life over England and the world, was one of the most heroic of all the undertakings in Quaker history. The story is told in the volume, *Publishers of Truth*, and in a recent book by Ernest Taylor, entitled *The Valiant Sixty*. Two Minutes adopted by General Meetings held in 1658 and in 1660 make the heroic efforts of these Publishers very vivid. They are as follows:

"Having heard of great things done by the mighty power of God, in many nations beyond the seas, whither He had called forth many of our dear brethren and sisters, to preach the everlasting Gospel; by whom He hath revealed the mystery of His truth, which hath been hid from ages and generations, who are now in strange lands, in great straits and hardships, and in the daily hazard of their lives:—our bowels yearn for them, and our hearts are filled with tender love to those precious ones of God, who so freely have given up for the Seed's sake, their friends, their near relations, their country and worldly estates, yea, and their own lives also; and in the feeling we have of their trials, necessities and sufferings, we do therefore in the unity of the Spirit and bond of truth, cheerfully agree, in the Lord's name and power, to move and stir up the hearts of Friends in these countries (whom God hath called and gathered out of the world), with one consent, freely and liberally, to offer up unto God of their early substance, according as God hath blessed every one,—to be speedily sent up to London, as a free-will offering for the Seed's sake; that the hands of those that are beyond the seas in the Lord's work may

be strengthened, and their bowels refreshed, from the love of their brethren."

At the General Meeting held at Skipton, the 25th day of the Second Month, 1660, an Epistle was issued containing a recommendation of a similar collection. It commences thus:

"Dear Friends and Brethren,

"We having certain information from some Friends of London, of the great work and service of the Lord beyond the seas, in several parts and regions, as Germany, America, and many other islands and places, as Florence, Mantua, Palatine, Tuscany, Italy, Rome, Turkey, Jerusalem, France, Geneva, Norway, Barbadoes, Bermuda, Antigua, Jamaica, Surinam, Newfoundland; through all which Friends have passed in the service of the Lord, and divers other countries, places, islands, and nations; and among many nations of the Indians, in which they have had service for the Lord, and through great travels have published His name, and declared the everlasting Gospel of peace unto them that have been afar off, that they might be brought nigh unto God."

One of the most heroic episodes in the entire story is the attempt at the Quaker invasion of Puritan New England. The invasion was begun in 1656 by that supremely heroic woman, Mary Fisher, and her companion, Ann Austin. Their entire period in Boston was spent in prison, but they made one notable convert, Nicholas Upsall, who though an old man, was made of heroic stuff, well suited to the times. The creative invasion came with the voyage of the Quaker ship, *Woodhouse*, "steered by the Lord, like as He did Noah's Ark." It brought eleven heroic Quaker publishers, all of them young except one. They planted Quakerism on Long Island and in many parts of New England. Two of them returned home deprived of an ear. William Brend was terribly flogged, and one of them, William Robinson, never returned home, being hanged on Boston Common. And others who went up to Boston "to look her bloody laws in the face" suffered likewise. The entire story of planting Quakerism in the American Colonies is an heroic one. Yes, we are the inheritors of a very heroic faith. We have not always kept this faith and maintained this heroic tradition.

### *Personal Experiences*

I resolved as a boy to be a heroic Quaker. The first intimation of what might happen came when I was ten years old. I was a very ill little boy and was reading the Bible through to my grandmother. We had one of those amazing Quaker itinerant visits. It was Rufus King of North Caro-

lina with James E. Rhoads as his companion. Dr. Rhoads was one of the most dignified men in the world. He was editor of the *Friends Review* in Philadelphia and was later to be the first president of Bryn Mawr College. They, of course, had a religious "opportunity" with our family. In the midst of this solemn "opportunity" James E. Rhoads rose, walked across the room, put his hand on my head and said: "In the midst of a perverse and crooked generation he will shine as a light in the world." Nothing seemed more unlikely. And yet I could never get over the feeling of that prophetic hand on my head.

Years later, in 1886, when I was in Europe learning the languages necessary for my studies in mystical religion, I suddenly felt myself divinely invaded. I was alone on a solitary walk, near Dieu-le-fit in France, in the foothills of the Alps. I felt the walls grow thin between the visible and the Invisible and there came a sudden flash of Eternity, breaking in on me. I kneeled down then and there in that forest glade, in sight of the mountains, and dedicated myself in the hush and silence, but in the presence of an invading Life, to the work of interpreting the deeper nature of the soul, and direct mystical relation with God, which had already become my major interest.

The first chance which came to me to enter a heroic career came when I became editor of *The American Friend*, which I created by a near miracle in 1894 by uniting the *Christian Worker* of Chicago and the *Friends Review* of Philadelphia. I began at once to interpret to my large list of readers a thoroughly definite type of Quakerism, expressed through two editorials each week. I soon discovered that this was a heroic mission. There were a great many Friends who were thoroughly opposed to any change of outlook. Nearly every issue of the paper reveals lines of opposition and my correspondence, carefully preserved, reveals the issues involved. But for almost twenty years I went straight on interpreting the type of Quakerism which I was convinced ought to prevail in America, and in retrospect it seems to me to have been heroic business.

I had only just finished with *The American Friend* in 1914 when the chance came to help Henry T. Hodgkin start the Fellowship of Reconciliation. In 1917 The American Friends Service Committee was created, which has been from the very first the incarnation of heroism. This service of love and reconciliation in war time and in areas of loss and suffering, and in regions of collision and conflict has given hosts of Friends and kindred spirits the opportunity to exhibit a heroic type of Christianity more like the heroism of primitive Quakerism than anything else that has appeared since those first years. It has given a great many young Friends a chance to invade areas of danger in difficult service and to live on the perilous edge and to practice a heroic type of Quakerism. It is an interesting fact that three of the leaders of this heroic experiment, Wil-

bur K. Thomas, Henry J. Cadbury, and myself are members of New England Yearly Meeting.

### *A Vital Cell*

About a dozen years ago the American Friends Service Committee started the Work Camps projects. It means taking about 30 young people into an area of economic conflict and doing a creative and constructive piece of work there, and getting right into the heart of the social and economic situation. There have been about 7,000 youth at these jobs and a great many of them have *found themselves* and have built their lives on a new pattern while they have been in these work camps. Out of this experience has come a vision of what our trained youth might do for America. We must, of course, help with rebuilding abroad, and our first concern must be to save the underfed children, but we have a great many urgent tasks here at home. There is one especially that lies close to my heart.

I believe that our next heroic effort will be a concerted movement to recover our rural communities and bring back to full production the abandoned farms. I am thinking not only of restoring the abandoned farms but also of bringing back the spice of life, the variety of interests and the spiritual power that made New England communities such centers of life and enthusiasm as was the case in my boyhood.

### *The Common Man*

The world rests on the shoulders of common people. Six Presidents of the United States were born in log cabins, five others were sons of farmers, three were sons of artisans, and three were children of country parsons. "Why aren't you at the front?" a militaristic woman shouted to a farmer who was milking his cow. "There ain't no milk at that end of the cow." We must get at the vital end where the sources of life are. That means these local communities of ours. We must make them vital cells in the life of the nation. Most of our statesmen have been born and trained in the country. The moral fiber of the nation has come from the farm. What I want to see is a stream of our youth who have endured hardship and danger and who have the physical fiber for it, turn away from the cities to put their lives into this business of rebuilding our villages and rural areas and making rural America blossom like a rose.

There is an excellent living and something more on any one of these farms, and it is the greatest place God has ever made for raising a family of children.

Few things in the religious world are more important than the complete recovery and return to their spiritual life and power of our rural

meetings that have made a striking contribution to the progress of Quakerism in America in its earlier days.

One of the most significant features of our American history has been the constant expansion of the frontier. This has been throughout *heroic business*. This has put manly fiber into our youth. But there are no more land frontiers. We must discover a new skyline, new frontiers of life, and creative faith. I believe this can best be found in a concerted effort to recover our rural communities. There is only one thing supremely important now—and that is to help build a new kind of world. The only way to be good in this crisis is to be *heroically good*.

## B

When I asked Rufus where I could find a list of the colleges and universities at which he had spoken, he replied that no such record existed but, he said, "I will make a list of all I can remember and send it to thee."

A few days later he sent me four pages which contained, in his large, clear, flowing handwriting, the following list of higher educational institutions at which he had given addresses:

### UNITED STATES

Harvard University—for about twenty-five years  
Cornell University—for twenty years  
Princeton University—many times  
Chicago University—many times  
Columbia University  
University of Missouri  
Washington University, St. Louis  
Yale University  
University of Virginia  
University of Washington, Seattle  
Brown University  
University of California  
Leland Stanford University  
Toronto University  
University of Southern California  
University of Pennsylvania  
Bucknell University  
Lehigh University  
Northwestern University  
University of Iowa  
Syracuse University



Drake University, Iowa  
University of Illinois  
Southern Methodist University, Dallas, Texas  
Howard University, D.C.  
University of Delaware  
University of Pittsburgh  
University of Buffalo  
University of Richmond, Virginia  
Butler University, Indianapolis  
Vanderbilt University, Nashville  
Fisk University, Nashville  
Duke University  
Bryn Mawr College—more than fifty times  
Holyoke College—thirty times  
Wellesley College—about thirty times  
Smith College—many times  
Vassar College—many times  
Williams College  
Hamilton College  
Amherst College  
Colgate College  
Wooster College  
Ohio Women's College  
Bowdoin College  
Colby College  
Bates College  
University of Maine  
Middlebury College, Vermont  
Dartmouth College  
Grinnell College  
Stephens College, Missouri  
Swarthmore College  
Earlham College  
Whittier College  
Guilford College  
Pacific College  
William Penn College  
Friends University  
Nebraska Central College  
Haverford College  
Juniatta College  
Penn State College  
Massachusetts State College  
Rutgers University

New Jersey College for Women  
Tacoma College, Washington  
Union College  
Wells College  
Ursinus College  
Occidental College, California  
Russell Sage College  
Connecticut College  
Susquehannah College  
Muhlenberg College  
Lafayette College  
Womens College of North Carolina  
Moravian College, Bethlehem  
Wesleyan University  
University of Michigan  
Pacific School of Religion

## ABROAD

Oxford University  
Cambridge University  
University of Vienna  
Ruskin College  
American University of Cairo  
Women's College in Athens  
Mansfield College  
Manchester College  
Anatolia College, Greece  
Kobe College for Women, Japan  
Madras University, India  
Madras Women's College  
Alahabad College  
College at Nagpur  
Tsuda College, Japan  
St. Johns University, China  
Yenching University, China  
University of Shanghai, China  
Cheeloo University, China  
University of Nanking, China  
University of Soochow, China  
Fukien University, China  
University of Hong Kong, China  
Ling Nan University, China  
Hua Nan College, China

Gin Ling College, China  
All the universities and colleges in South Africa

## C

Every regular attendant of Quaker meetings has heard the Queries read countless times and searched his own heart for the answers while other members of the meeting are pondering and answering these probing questions.

The reading of the Queries and the careful, honest answers—informally by the members and formally by the recording clerk of the meeting—exert a powerful, direct influence on the members of the movement by conditioning them for their responsibilities as members of the meeting, of their own families, and of the world in which they live.

Excerpts from the revised Queries which were adopted by the two Philadelphia Yearly Meetings at their 1946 sessions indicate how the Society of Friends seeks to help individuals and meetings to examine themselves in reference to the Quaker goal of conduct.

The first section of these Queries which deals with religious meetings is as follows:

Are your meetings for worship and business held in expectant waiting for divine guidance?

Is there a living silence in which you feel drawn together by the power of God in your midst?

Do your meetings give evidence that Friends come to them with hearts and minds prepared for worship?

Are your meetings a source of strength and guidance for daily Christian living?

Other sections deal in similar manner with such topics as the ministry, participation in meetings, unity within the meeting, education, oversight of the membership, social and economic relationships, civic responsibilities, extending our message, the home, self-discipline, and human brotherhood.

Queries under these section heads seek to learn if the local ministry in meetings for worship is exercised "in the simplicity and sincerity of Truth"; regular and punctual attendance at meetings and the maintenance of "love and unity among you." One asks, "When differences arise, are endeavors made to settle them speedily and in a spirit of meekness and love?"

Education Queries seek to encourage Friends to read their Bibles and to study the history of Christianity as well as to provide for the proper education of youth.

The Queries concerned with meeting oversight seek to draw members

together with "a spirit of fellowship" by keeping in contact with all members of the meeting, of aiding those in material need and by "counseling" with those "whose conduct or manner of living gives ground for concern."

That Friends are concerned about the community or nation as a whole is indicated by the Query which seeks to learn what individual Friends and the meeting are doing "to insure equal opportunities in social and economic life for those who suffer discrimination because of race, creed or social class." Their desire is to create a social and economic system "which will so function as to sustain and enrich life for all."

The Queries also seek to encourage the understanding of the causes of war and to "develop the conditions and institutions of peace," to carry a full share of responsibilities in the government, local, state, and national and "to assure freedom of speech, and of religion, and equal educational opportunities for all."

Under the Self-Discipline section Queries seek to learn if Friends "keep to simplicity and moderation" of speech, living and pursuit of business; about the punctuality in "keeping promises," justness "in the payment of debts" and finally "honorable in all your dealings."

The Human Brotherhood Queries seek to learn if Friends live in the life and power which takes away the occasion of all wars. Do you seek to take your part in the ministry of reconciliation between individuals, groups, and nations? Do you faithfully maintain our testimony against military training and other preparation for war and against participation in war as inconsistent with the spirit and teaching of Christ?

In all your relations with others do you treat them as brothers and equals?

## D

### THE RIVERSIDE CHURCH

Riverside Drive at 122nd Street  
New York 27, New York

December 14, 1946

Dear Mr. Hinshaw:

I have received your letter and am greatly interested in the fact that you are preparing a biography of my friend Dr. Rufus M. Jones. Dr. Jones has meant a very great deal to me, to my spiritual life and to my ministry, as he has to thousands of others. As I try to answer your letter I am surprised to see how intimately close I feel to Dr. Jones, and yet how very little personal contact I have had with him. I suppose that that will be the experience of many others. He seems to me like a close personal friend, and yet, as I look back, I see how all too seldom I have had an

opportunity personally to meet him. He is one of those personalities that has had a strangely intimate and penetrating effect upon the lives of many people, who either have not known him at all or have had only occasional opportunities for direct personal contact. I fear, therefore, that I shall not be able to be of much assistance to you in the preparation of his biography.

The first time I recall having any contact with Dr. Jones was when I was a student for the ministry. His book came out then, or had recently come out, entitled *Social Law in the Spiritual World*. That had a very great influence on my life. I should put it among the dozen books that I most clearly remember as having had a formative effect upon my thought and I hope upon my character. I still think it the greatest book he ever wrote, but that, of course, is a personal judgment due to its individual effect on me. Dr. Jones in that book became my friend, and in comparison with it my first personal meeting with Dr. Jones has so slipped into the background that I do not recall just when it occurred. As the years have gone on, however, it has been my privilege from time to time to meet with Dr. Jones in common enterprises, and to see a friendship growing up. We both spend our summers in Maine, and I can recall most pleasantly one visit that Dr. Jones made to me on my little island off the coast. Every such meeting with him in my mature years stands out. There are two men in my recollections who have had that strange power to make personal contacts memorable: Charles Cuthbert Hall, once President of Union Theological Seminary was such a man, and Dr. Jones another.

I was drawn to Dr. Jones doubtless because my own spiritual need was so deeply met by the kind of thing that he has stood for. In turning away from old creedal statements and outworn theologies, with reference to which I had the most difficult struggle of my young manhood, I moved inward to find religion in what the Quakers call the "inner light." I have always felt very close to the Quaker movement, and, as perhaps you know, have from the beginning been a member of the Wider Quaker Fellowship to which Dr. Jones invited me when he formed that fellowship.

In my judgment he has been the most healthy, the most influential, the wisest, and most persuasive interpreter of Quaker principles in our generation. He has gone to the root of the matter in religion, and emphasizing, as he has, the profundities, he has therefore emphasized the universals, and so, to an amazing degree, has been not sectarian at all, but the interpreter of Christianity to the deepest need of multitudes of people of all the denominations.

You may be sure that I shall eagerly look forward to reading the biography that you are writing.

Most cordially yours,  
(signed) HARRY EMERSON FOSDICK

## E

### COMMENCEMENT ADDRESS

*Delivered by Dr. Rufus Matthew Jones at Haverford College  
June 9, 1934*

What is it that makes Life Good?

I have sometimes spoken at Commencements in the past about Life at the Great Divide, the watershed occasion for the graduate. Another favorite device of mine at these critical events has been to talk about turning a terminus into a thoroughfare.

Well, here this morning I am hoist with my own petard. I find myself at a more decisive Divide than confronts any of you, and the terminus looks much more unconvertible into a thoroughfare than does this ending of yours which we happily call a "Commencement." This will be for you hardly more than a "filling station" from which you will ride abroad, equipped and high-powered. Like the little foreign boy's account of Columbus, you will go "two thousand miles on a galleon." But when I finish my speech today I am done; tires deflated, gas exhausted, spark plugs corroded, and the old bus out of commission.

"What are you crying for, sonny?" asked Dad of his little boy.

"I heard you say you were going to get a new baby, and I suppose that means that you will trade me in on it."

It may not actually turn out to be quite as serious as that.

There is a well-known story of a traveler who found a weary-looking frontiersman in a frontier clearing—a thin hog and a defeated mule his only companions. The native was leaning against a tree, chewing tobacco and letting time roll by. The traveler greeted him and said: "Have you lived here all your life?"

The native spat pensively on the ground and answered, "Not yit."

It may be that even this terminus will not be quite a full stop, but an archway through which, as Ulysses hoped, people may glean "the untraveled world" of new experiences. In any case this is not going to be an occasion of gloom. "Nothing is here for tears, nothing to wail or knock the breast." I thought it might be an auspicious time to consider together "what it is that makes life good." I take it as settled that life is good. I can quote Kipling's "Tramp Royal" with approval:

Speaking in general, I've tried  
  'em all,  
The 'appy roads that take you o'er  
  the world,  
Speakin' in general, I've found them  
  good.  
Gawd bless this world! Whatever  
  she 'ath done—  
Except when awful long—I've found  
  it good.  
So write, before I die, 'E liked it all.

President Eliot, of Harvard, used to enjoy telling the story of a local minister who was at the bedside of a woman that was dying at the age of ninety-five. "Now that you are at the end of your long life," the minister said, "I wish you would tell me what through all these years you have most to be thankful for." Without a moment's hesitation the dear woman said, "My victuals!"

We should all put good health and our capacity to conjugate the verb to eat very high up in the list of our primary blessings. With fine insight Christ put daily food in the middle of his model prayer, and I enthusiastically join Eliot's old woman in giving thanks for "my victuals" and for the health and virility with which they have supplied me. But I should hate to think of myself merely as a mechanism for turning food calories into flesh and bones. I suppose I have lime enough in my bones to white-wash a room, phosphorus enough in my body to make a bunch of matches, iron enough to make a small crowbar, fat enough together with the lye in me to make a few bars of soap, but as Shakespeare would say: "It were to consider too curiously, to consider so." We fail somehow to touch the pith of the matter when we deal only with our bag of bones and their uses.

Hamlet may be right in thinking that there are more things in Heaven and earth than are dreamt of in philosophy, but there are few things that come nearer touching the perennial springs of life than does one's central philosophy. Nothing is more crucial for a man's destiny than is his *weltanschauung*, his world view, his philosophy of life. There are life-views which lock you up in a kind of cosmic vise, and compel you to carry a millstone, or, like my country blacksmith, an anvil, on your back through life, and there are other views of life which enable you to live under a hole in the sky with a constant liberation of energy and joy. Take, for example, the belief which dominated the Western world for centuries that human life is controlled by the rulers of the spheres in the upper realms, and that these world rulers are malicious toward us, or the view that the matter which composes the visible world is essentially evil,

that the body is the enemy of the soul, and that the only way of salvation is by escape from this "death-doomed shore." Or, take for example, the apocalyptic view that there can be no hope of advance through the slow processes of history or the moral forces of the world; consequently the best that we can expect is the sudden intervention of God, who will bring the old sorry schemes to an end, sweep the human mass off the map, and set up the kingdom of the faithful few on the ruins of the sad experiment.

Early in life it was my fortune to find clues to a philosophy of life, which I have been slowly building up and verifying, that has made my life a joyous and triumphant affair. The visible universe is for me a time-space manifestation of a deeper eternal world of Spirit with whom our spirits are kindred and with whom we have direct correspondence. Evolution reveals stage after stage the slow emergence of ever higher forms of being and of life, the concatenation of matter in mathematical order, or the manifestation of energy, the dawning appearance of life, the emergence of consciousness, the birth of beings with self-consciousness, the coming through them of beauty, truth, moral goodness, freedom of choice through insight, unselfish love and sacrifice, and finally the dawning of a sense of fellowship with the God who is working in and through it all.

This world in space and time, according to my philosophy, is never at any cross section wholly good. There is a tragic element in it which no sound optimism can ignore. There is grit in the machinery. There are awful blotches of spilled ink on the carpet. It won't do to prate about blue sky and rainbows. The call for "existential thinking" is in right order. A spade is a spade and a horrible wrong is a hideous thing. The world carries along an outgrown past and it has not yet wholly achieved the gleam of vision of the possible future, but it is always capable of being made good. The victory is in our hands. The "evil" is not purely diabolic. It is a relic of an outgrown past. What is evil now was once a good. It is condemned now because we have gone beyond it and now must put it down and triumph over it in the name of a greater good which is slowly breaking in upon our souls. Life is not a picnic; it is a strenuous battle, but a battle in which the Eternal Nature of Things backs us in our highest adventures, and the trend of human history is a slow spiral, winding up toward a significant goal. The black squares of our checkerboard world are, I feel convinced, on a white background, and not the white squares on a black background.

My religion is closely linked with that philosophical faith. I am convinced that there are two environments, both of which are essential for complete life. One is visible and tangible and our senses find it, the other is invisible and impalpable but close to us as breathing, and an immense inward resource of joy and power for those who find it. There is a



double search. We seek this higher World as a source of life and it forever seeks us. As energies of nature break through matter and reveal themselves; as beauty, mathematical order, unselfish goodness, and passion for what ought to be, have broken through at different stages of the long process of life, so for me the heart and character of God—of this deeper environment—have broken in and have been revealed in Christ and in His noblest followers, so that we know, even if only dimly, what God is like, what counts for most in His world, and we have glimpses of the purpose working at the heart of things.

It is a central faith of mine that God needs us as a man needs his own hand to execute his thought. Truth is not fulminated from the sky; wrong and evil are not crushed by thunderbolts; justice is not established by divine proclamation; peace and good will do not reign by act of angels. If these ends are ever achieved *we* must do it. If the war-drum is to throb no longer, it will be because men like us have toiled and struggled for a better way of life.

Religion is the life of God slowly revealing its beauty and extending its reign in the lives of men. "What was the trouble with Esau?" the Sunday-school teacher asked Robert Faulconer in George Macdonald's fine story. "Please, sir," Robert answered, "mebby God hadn't got done making at him yet." That is the answer to many of our deepest questions. Perhaps some day we shall wake up to see that religion is not dogma to be fought about, or cramping forms and systems to be clapped down on growing minds, but part of God's long process of making man:

All about him shadow still,  
But while the races flower and fade,  
Prophet-eyes may catch a glory  
Slowly gaining on the shade,  
Till the peoples all are one,  
And all their voices blend in choric,  
Hallelujah to the Maker,  
It is finished, man is made.

One of the things I have most to thank God for is the beauty I have found here in the world as I have been passing through it. I owe more to the great poets than to any other source for my discovery of the power of beauty. I lived in the midst of it as a boy, but I was dull to its appeal. I took it as a matter of course as a part of "the all things" which made my world, but I built no special altars and burned no incense to beauty. Lowell's *The Biglow Papers* first woke me up to see and feel the gleam of beauty in the common fields and flowers, the woods and sky of New England.

Then Tennyson, Browning, and Wordsworth opened magic case-ments for me where before there had been only curtains or closed doors.

Poetry did for me what music does for its lovers. It helped me to find and to feel eternity in the midst of time. Strangely enough I found myself at home in Goethe and Dante before I did in Shakespeare, but gradually with slow development these three supremely great revealers of life became my guides in the realm of beauty.

Then, quite early, I came under the spell of Plato and found through him countless windows into this realm of beauty where the eye sees what is as it ought to be. My only grudge against my Quaker faith is that my ancestors sealed their eyes to beauty and for generations missed the key to one of God's greatest realms of life and joy and power.

The Mohammedans say that God gave two thirds of all beauty to our Mother Eve. Well, if she got it, she got interested in apples and failed to pass it on to all of her offspring. It got lost somewhere in the transmission. The best thing we can do now is to learn the secret, and discover how to make life a fine art and bring back a consummate beauty into this everyday life of ours.

Carlyle was speaking in the role of a prophet when he declared that one of the deepest issues of life is discovering what you are here to do. "Find what thou canst work at," was always his thunderous call to a man. A tattered fragment of papyrus found in Egypt records a saying of Jesus: "Wherever any man raises a stone or splits wood, there am I with him." Wherever a man finds an honest task to work at, there also he finds his communion with the highest. No one can call life thoroughly good until he has found his peculiar task to do in the world. It will usually be discovered that the pessimist has taken his dark view of life largely because he hasn't found the piece of work for which he was made. "What are you taking for your dyspepsia?" said a man as he greeted his friend. "Well," answered the other, "make me an offer." The best offer you can make for the dyspeptic is an absorbing task in which he can forget his poor, old, miserable self.

I had the unspeakable good luck early in life to find the right piece of work to do. There have been many varieties and aspects to my life work, but the most interesting feature of it has been teaching Haverford men. Izaak Walton said, or quoted the saying, "Doubtless God could have made a better berry than the strawberry, but doubtless He never did." Doubtless in the riper ages there may be a finer type of student as there will be a nobler brand of teacher, but for my time these men I have had to teach here at Haverford seem to me to be the best there were to teach. I have always given my best to them, and they have given me through these years their love and loyalty. Whatever may come to me in these remaining years, there can be nothing comparable to the joy I have had in my Haverford classroom, in close and intimate contact with the men I have both admired and loved.

A lecturer in a small town began his lecture with the words: "Of

course you all know what the inside of a corpuscle is like." The chairman of the meeting, speaking for the audience, said: "Most of us do, but you'd better explain for the benefit of them as have never been inside one."

I suppose nearly everybody here knows what makes life good. If one knows at all, he knows because he has had the experience, because he has been inside that corpuscle. It is a question which cannot be settled in terms of abstract theory, or by popular vote. It is not determined by the volume of fame that has rolled up or by the measure of prosperity that has come. It is not a summation of items of pleasure. It is not the result of having a generation call you happy. You have somehow to get inside the corpuscle and feel an inward satisfaction yourself as you contemplate in retrospect what God meant you to be, what your fellows expected of you and what you dimly felt was your real business here on earth. Nobody but a fool or a perfect archangel would ever have complete satisfaction in such a retrospect. But there can be moments when one feels in a kind of flash able to say: "I am satisfied, Life has been what I wanted it to be."

The tests are never sharp, never mathematical, never infallible. One of them must always be the inward assurance that you have kept faith with your ideal visions, that you have been honest, sincere, and genuine. Another test that life is good is to be found in the quality of the love and friendship that have attended it. Love and friendship are bound to be by-products—they cannot be got by command or direct aim and purpose. They come unsought. They are spontaneous gifts of grace.

But nothing on earth brings such a mead of joy and satisfaction to a man as does this palpable environment of affection. When I graduated here forty-nine years ago, I remember thinking that Pliny Chase must be the happiest person living because so many of us loved him with unselfish devotion. Well, that joy has come to me in very full measure. I have not consciously sought it. I have never deserved it in terms of merit. But it has come upon me as a largess of grace, and it has made my life an unspeakably happy one. Banks fall. Thieves break through and steal. Moth and rust corrupt our best treasures. But nothing either in this world, or in any other world, that can be called good, can spoil the harvest of the life the wealth of which is intrinsic, in terms of love and friendship.

## F

The account Rufus Jones wrote of "Our Day in the German Gestapo" for the *Friends Intelligencer*, as published in its issue of August 2, 1947, is as follows:

The story has often been told of the visit of three Quaker men, D. Robert Yarnall, George A. Walton, and myself, to the German Gestapo at the end of December, 1938. But new light has now been thrown on the events which led to that visit by discoveries, since the war, of official documents in the German archives which prove that the pogrom of November 9 and 10, 1938, called "the Day of Broken Glass," was planned and carried out by top officials of the Nazi Party. Many Jews were killed the night of the 9th. All Jewish shops had their windows broken and much of their possessions ruined. Synagogues, which could be burned without endangering German property, were set on fire. Thirty-five thousand Jews were taken to concentration camps that day. The free food centers, which had been set up by the Jews for feeding their people who had been reduced to poverty, were destroyed and ceased to function.

We assumed at the time, probably naïvely, that this outbreak of violence was due to a burst of hate occasioned by the shooting of Embassy Secretary Ernst von Rath in Paris at the hands of a Polish Jew. Impressed as we were by the sufferings of the Jews in this crisis, Clarence Pickett and I visited the German Ambassador in Washington and asked him to get permission of his Government for the Service Committee to take relief to the Jews who were suffering in Germany. He promised to use his best efforts to secure the permission. Quite naturally, as we can now understand, no results came from these efforts, if they were actually undertaken which, in the light of what we now know, does not seem very probable. I suspect the Ambassador did nothing.

### *Pogroms Were Organized*

Reporting to Reich Marshal Herman Goering after the Court had investigated the deaths of one hundred and six Jews who were slain that November night, Judge Ludwig Schneider, who presided over the pogrom hearings, wrote: "Public opinion to the last man knows that political actions like that of November 9 are organized and carried out by the Party, whether this is admitted or not." At the time of our visit to Berlin an official told us that the events of that night and the following day were the result of a spontaneous uprising of the people. We remarked that it was strange that it occurred in every city in Germany and followed the same lines of action everywhere. Our official replied, "Of course, spontaneous uprisings must of necessity have some sort of guidance!" Obviously the guidance did occur. Joseph Goebbels, as the documents now show, told a Party Leader who telephoned to him at 2 a.m., November 10, about the killing of a Polish Jew, that there was "no cause for excitement over the death of one Jew, since in the next few days there would be thousands."

This same Judge Schneider, who presided over most of the pogrom trials, decided that the cases be quashed without public trial, reporting that persons who committed these deeds were carrying out the recognized will of the Leaders of the Party. He added: "The responsibility for command lies with those who command, not with those who carry out the commands." It appears, therefore, very plainly that the events of "the Day of Broken Glass" were planned by the Heads of the Party and executed by their subordinates who consequently could not at the time be expected to be punished for the crimes committed.

This situation explains why Finance Minister Schacht, who was very friendly with us at the time of our visit, refused to take us to see Hitler, whom everybody in America knowing of our visit expected us to see. Schacht, who no doubt had inside information of the plans for this pogrom, gave what seemed to us at the time a very humorous account of what would happen if we got an interview with Herr Hitler. The visit itself would obviously have been anything but "humorous," and Schacht was determined to spare us the experience. We came nearer going into the lion's den than we realized and yet we tried every known expedient to get into it!

Our minds were so occupied with the desire to get help and relief to those who were suffering that we gave almost no thought to the dangers which confronted us on this visit. We waited two weeks, before starting, in the vain hope that the German Ambassador would succeed in opening the door for the proposed relief. Of course no door was opened.

### *Obsessed Minds*

At the November meeting of the Service Committee a deep concern spread over the group that a delegation should be sent at once to Germany. At the Board meeting the first Wednesday in December a positive decision was reached to go forward with the delegation. The three Friends above mentioned were selected, and I was asked to be chairman of the delegation. We all wanted President Frank Aydelotte of Swarthmore College to go with us and he was very keen to do so, but a minor operation which he had just undergone made it impossible for him to travel.

At the farewell meeting before we sailed, I spoke briefly as follows: "There must be no illusions in our mind about this venture of ours. The difficulties of space, of distance, of stubborn ocean stretches we can probably overcome. Mountains can be tunneled; they can even be removed. Matter is no doubt stubborn, but nothing in the universe is so stubborn, so utterly unconquerable, as a mind possessed by a set of ideas that have become entrenched and sacred. Our struggle is not with flesh and blood but with an intangible set of entrenched ideas, what we now call 'ideolo-

gies.' We can almost certainly accomplish some practical things which need personal attention. Whether we can influence minds or soften hearts or make spiritual forces seem real—that remains to be seen. We shall do our best and wisest and we shall go in the strength of God."

We sailed on the S. S. *Queen Mary* which made a record trip on that crossing. E. Stanley Jones was on the boat with us and sat at our table. It was from him that we got the lines which became memorable as we faced our difficult tasks:

"DeValera with his green shirts and his back against the wall;  
Mussolini with his brown shirts riding for a fall;  
Hitler with his black shirts lording over all;  
Hurrah for Gandhi with no shirt at all."

When we got to Plymouth early in the morning, the storm that was on was too bad for the ship to land passengers, but in spite of the storm Joan Fry made our ship and crossed with us to Cherbourg, entering with much insight into all our problems. We shall never forget that day with Joan Fry. When we were in the middle of the ocean I was called up by radio-telephone and asked by the *Philadelphia Record* for information as to the aims of our trip. I refused to give any information, whereupon a sensational article appeared next morning, built on imagination, telling of a proposed Quaker visit to Herr Hitler! This was taken up by the London papers with corresponding headlines. The information was being hawked about the streets of London that morning. And so the "information" reached Goebbels in Germany, in advance of our arrival, and he wrote the famous article on "The Three Wise Men" who were coming to "save" Germany—a scurrilous article.

We landed at Cherbourg, spent the evening in Paris with Allen Hole and his wife, exchanged our money, engaged sleepers for Berlin and were there next morning, five days from the time we left home. In the rush of dressing in the train compartment I put my clothes on over my pajamas and then spent much time that day hunting them. When they were found that night there was considerable merriment at my expense!

We at once formed a small conference group which included Howard Elkinton, head of the German Center; Paul Sturge, who had joined us from London; Jim Lieftinck of Holland; and prominent German Friends who were from time to time invited. We spent all our evenings counseling on ways of procedure and on aims to be accomplished. Our first visit was to the State Department and the first person we saw was the German Ambassador who had been called home from Washington. He saw us first and ran to cover. We never actually found him for he was always "out" when we called as we often did. It very soon became evident that little could be accomplished through the State Department.

*Attending Berlin Meeting*

The first Sunday morning after our arrival there appeared a scathing article in Goebbels' official newspaper against a "Gesellschaft der Freunde," which we naturally supposed meant the Society of Friends. We went to Quaker Meeting that morning in a discouraged state of mind, convinced by this terrible article that our visit was in vain and that we might as well turn around and come home. We had a wonderful meeting, however, with great depth of life and power. After meeting was over we learned through a very intelligent person that the "Gesellschaft" that was being attacked was a society of the Masonic Order and had nothing whatever to do with *Die Gesellschaft der Freunde*. What a relief it was! Meantime through consultation with Jewish agencies and leading Jews we worked out a plan for the extensive migration of as many Jews as could be got out the country and for bringing relief to the more desperate cases in Germany.

When we had our plans matured, I made a call by telephone to Myron Taylor in London, chairman of the Intergovernmental Commission on Refugees, and interpreted our plans to him. He felt that we were encroaching on the work of their Commission. Whereupon I went by the Hook of Holland to London for a two days' consultation with the Intergovernmental Commission. It was decided that we should hold in abeyance all plans for assisting the migration of Jews until the Commission had its plans completed. This reduced our immediate task to securing permission to bring relief to those who were acutely suffering. By the time of my return from England it had become clear to everybody that we must visit the chiefs of the Gestapo, in the hope of securing the necessary permission to undertake the purveying of relief. Every avenue of approach had been tried. Every department of the Government that offered any hope had been visited. We had knocked at all doors that gave a chance of forwarding our main purpose. Everybody said, or intimated, that only the chiefs of the Gestapo could issue the permission we were seeking. And everybody in official circles knew, though we didn't know, that the Gestapo had done the deed.

*At the Gestapo*

The Monday after my return from England we went in the morning to the office of the American Consul-General, Raymond Geist. If ever there was a good man, he was one. We told him that we had to visit the chiefs of the Gestapo and that we knew of nobody but himself who could make the visit possible. He said, "I will do what a man can." After trying to telephone, which we already knew always failed to get any response, he put on his hat and went into the storm that was raging that

day in Berlin—said to have been the worst storm and lowest temperature for eighty years! In about half an hour we were summoned. We leaped into a taxi and drove to the huge building. Six black-shirted soldiers with helmets and muskets escorted us to the great iron doors which opened and let us in to the ominous building. It is gone now. Nobody will ever see it again. We were given tickets and were told that we did not need them to get in but we should need them to get out!

We went through seven corridors, each one opening into an uncovered square, and then climbed five flights of stairs to a top room where Raymond Geist met us and said: "I have done it. Two chief officers of the Gestapo have been delegated to hear your plans and to get a decision on your project." The Chief of the Gestapo at this time was Heydrich, nicknamed the "Hangman," who was later assassinated in Czechoslovakia. He was in the next room, and we could see him through a window. But our first task was to convince the two hard-faced, iron-natured men assigned to us. The night before I had prepared an opening message: had had it carefully translated into German and typed. I asked the two men to read it before we began our discussions. It was as follows:

"We have come to Germany at this present time to see whether there might be any service which American Quakers could render, and to use every opportunity open to us to understand the present situation. Those whom we are to meet and with whom we are to consult should clearly understand that we have had close and friendly relations with the German people throughout the entire postwar period. We represent no governments, no international organizations, no parties, no sects, and we have no interest in propaganda in any form. We have always been unhappy over the conditions of the Peace Treaty and in spirit opposed to those conditions.

"We came to Germany in the time of the blockade, organized and directed the feeding of German children, reaching at the peak no less than a million two hundred thousand children per day. We were the first to arrive in Vienna after the war where we brought in eight hundred cows and supplied the children in the hospitals with milk, and brought in coal for the fires in the hospitals. After the different revolutions in Austria we gave relief to the families of those who suffered most in these collisions, always having permission from the existing government to do so. And at the time of the *Anschluss* we were distributing food to a large number of Nazi families.

"In all this work we have kept entirely free of party lines or party spirit. We have not used any propaganda, or aimed to make converts to our own views. We have simply, quietly, and in a friendly spirit endeavored to make life possible for those who were suffering. We do not ask who is to blame for the trouble which may exist or what has pro-



duced the sad situation. Our task is to support and save life and to suffer with those who are suffering.

"We have come now in the same spirit as in the past and we believe that all Germans who remember the past and who are familiar with our ways and methods and spirit will know that we do not come to judge or to criticize or to push ourselves in, but to inquire in the most friendly manner whether there is anything we can do to promote life and human welfare and to relieve suffering."

They read the document slowly, carefully and thoughtfully. It plainly *reached* them, and we noted a softening effect on their faces, which needed to be softened. Then followed a prolonged conference in which we presented our plans and pleaded our cause, answering many questions. Finally the leader said: "We are now withdrawing to consult with the Chief Heydrich and in about twenty-five minutes we shall report the decision."

During this awesome period we bowed our heads and entered upon a time of deep, quiet meditation and prayer—the only Quaker Meeting ever held in the Gestapo! It proved to have been rightly ordered. The two men returned at the announced time and the leader said: "Everything you have asked for is granted." I said, "That is splendid. We should like to have the report in writing." "No," the leader said, "the Gestapo does not give its decisions in writing." "What will be the evidence, then," I asked, "that this decision has been made?" "Every word," he said, "that has been spoken in this room has been recorded by a mechanism and this decision will be in the record." We were glad then that we had kept the period of hush quiet and had uttered no words for the record! The leader then said, "I shall telegraph tonight to every police station in Germany that 'the Quakers are given full permission to investigate the sufferings of Jews and to bring such relief as they see necessary.'"

It is unlikely that that message was ever actually sent. But in all other respects the promise made to us was kept, and the door was opened for the extensive relief which followed our visit, including the emigration of many Jews. It will always be something of a mystery why the Gestapo, which was itself deeply involved in producing the tragic situation we went to relieve, should have received us, respectfully listened to our plea, and finally granted our unusual request to try to repair some of the damage they had done. No doubt the fact that American Quakers had come to feed German children after the first World War, and that some of them themselves had shared in the feeding, counted for something and made its due impression.

But, I think there was something more subtle than this memory of past favors. I believe for the moment these hard and brutal-minded men, accustomed only to ways of force and violence, found themselves con-

fronted with an unexpected new way of life, which had at its heart another kind of force to which they, in a moment of softness, yielded and paid their respect. If that view is correct the outcome was a miracle wrought by the way of love. The gentleness of the men at the end of our meeting with them, the fact that they went and got our coats and helped us put them on, and shook our hands with good-by wishes and with a touch of gentleness, made me feel then, and now in retrospect, that something unique had happened in their inside selves.

## G

### FRIENDS JOURNALS' COMMENTS ON RUFUS JONES

Each of the four leading Friends magazines, *The American Friend*, Richmond, Indiana; *Friends Intelligencer* (Hicksite), Philadelphia; *The Friend* (Orthodox), Philadelphia; and *The Friend*, London, England, published articles about Rufus Jones following his death.

It is exceedingly doubtful if any four Quaker publications which might have existed one hundred years ago could have had such complete unity of feeling toward any contemporary Quaker. The fact that they could not have done so furnishes a striking illustration of the beneficent effect Rufus Jones's teachings and life had upon his fellow Quakers.

An editorial successor of Rufus, Errol T. Elliott, of *The American Friend*, which Rufus founded in 1894, wrote for its issue of July 8, 1948:

### RUFUS MATTHEW JONES

#### *Christian Mystic and Plain Quaker*

When a personality of the magnitude of Rufus M. Jones steps from the small circle of Quakers, words are very inadequate to state our sense of loss. Like Markham's Lincoln he leaves a vast "lonesome place against the sky." In the minds of people around the earth he stood as the visible symbol of the Society of Friends. No one now fills that place which he left. It is for all of us to "close ranks" and distribute among ourselves as best we can, the work which he was doing. His mantle falls on the Society of Friends.

It is not enough to define his life and work, or the qualities of personality that were his. We must think rather of the source of life from which he drew such power. An all-pervading God-consciousness filled the depths of his life. He was radiant and that was the source of his radiance. The joy of the Lord was his strength. When that happens to anyone, as it happened in the life of Rufus Jones, then all work is touched with glory, and life takes on an inner radiance.

Atlantic tides rose in his soul as surely as the external tide pressed the rock-bound coast of his native Maine. Not only did they rise, but they broke through and washed the inland areas of our life. It is only in the silence that we find the meaning of this tremendous inner power which he felt and which he shared with us. It is there that our souls find the immortal sea from which he came to us and on which he left again, but that same buoyant power is available to us. That is the real importance in our reflections on the life of this dear friend.

He was a world Christian. Quaker though he was and completely devoted to the traditional practices of Friends, he overbrimmed denominational confines. He was a Christian, universal in spirit, before he was a member of the Society of Friends. Quakerism was for him, not a diluted form of Protestantism, but a unique expression of Christianity. It was that which polarized the minds of people far and wide toward him. They called him to their universities and varied assemblies to preach the gospel, as interpreted by Friends.

His sense of the creative presence of God placed him on the frontiers of present-day life. He lived in tents—always, with Kipling's *Explorer* just beyond the "edge of cultivation." If the Society of Friends loses that heritage which he helped to gather up from our history and pass on to us, our right to existence has ceased. We must find new "gaps" through which in body and spirit we can migrate to new enterprises of good will.

At the end of three centuries of Quaker history he has received the best from our traditions, sifted and interpreted them, and left them greatly fulfilled for our present generation.

Yet it was the simplicity of his life that made him the "accessible" friend to every one. Among Quakers he was commonly known as Rufus—there was no other title needed. Small children have been known to say simply when he was around, "I want to see Rufus." There is no greatness that is not first of all naturalness, and it was this nearness to our common life itself which gave him natural stature among us. His Olympic personality rested firmly in the earth of our experiences and made him a contagious friend.

We who have known him intimately and loved him for what he meant to us can perhaps be tolerantly understood if we indulge in expressions of our deeper feelings, but we must not tarry too long. It would ill-become us to spend too much time in praise of a life that has spoken so well for itself. Our question now is, what we shall do with our legacy.

We, too, must live near the coasts from which the flood tides of God's love may be released into the barren inlands of our day. This means a life of worship before it can be a life of action. The following lines which he loved may gather all of us into that divine enfolding where we may find the eternal life in which, at high moments, we have known him.

Leave me not, God, until—nay, until when?  
Not till I am with Thee, one heart, one mind;  
Not till Thy Life is light in me, and then  
Leaving is left behind.

In the June 26, 1948 issue, the editor of the *Friends Intelligencer*, William Hubben, wrote the following article:

### RUFUS MATTHEW JONES

#### *In Memoriam*

It is hard for us to believe that Rufus Jones is no longer with us. He was so much a living part of the best in our thoughts, aspirations, and practical efforts to mitigate the suffering of our age that it will take a long time for Friends all over the United States, in fact all over the world, to realize that he has left us. It may mitigate our sorrow to know that our loss is also the loss of millions of Christians in other churches. But he was so beloved and so close a member of our own family that we shall always sense his absence more painfully than others will. We can no more listen to his unique ministry, appreciated equally by the very young and the very old, a ministry full of wisdom, lofty vision, and humor. We cannot ask him any more to undertake one of his courageous missions to see the President, a foreign political leader, a church dignitary, or influential diplomat, significant missions in which he combined a rare tact with the skill and experience of a representative statesman. We cannot shake hands any more with him who had always time to make new friends and to renew the old ties of affection.

Yet our partnership with him in the noble spirit which he so untiringly proclaimed to be man's only salvation cannot be broken. His message of the stream of light breaking again and again through the darkness of our time will radiate forth as before. His memory, as well as the profound thoughts of his many books and articles, will remain a powerful inspiration to the living, for in him our belief in the continuity of the spirit of God in and through man is exemplified.

The last thirty-five years of Rufus Jones's life were his most productive period. Then the clarity of his thinking and teaching achieved that luminous quality which alone was able to penetrate the darkness of the tragedies of our time. It must have been difficult even for a mind so endowed and disciplined to lead men back to eternal spiritual values when there seemed so much technical progress and such satisfying prosperity in the Western world. But the strength to lead his bewildered contemporaries toward the Eternal when one catastrophe after another darkened the sky—such power was proof of inward resources which only

God can bestow upon His loyal servant. In this, Rufus Jones has been favored as few religious leaders were in his generation.

Rufus M. Jones was born on January 25, 1863, in South China, Maine, the son of Edwin Jones, a farmer, and Mary Hoxie, the daughter of a cabinet maker. Aunt Peace, who was looked upon as a sort of visionary prophet, is reported to have said, "This child will one day bear the message of the gospel to distant lands and to people across the sea," as true a foreboding as any. At sixteen, "a green and awkward boy," as he said of himself, Rufus entered the Friends' School at Providence, Rhode Island, now known as Moses Brown School. This step was indeed the gate to a new world. Until that moment he had never seen a city, had never been in a railroad train, and had no real conception of a steamboat. When he studied at Haverford College, he was awarded his B.A. degree after only three years and his M.A. after the fourth year. The field of mystical religion attracted him, and this early interest became the blueprint for all the later work and success which extended throughout a lifetime of labor. Studies abroad followed. He went to Paris and Heidelberg, returned to the United States, and taught at Oakwood School, Union Springs, New York, and in Providence. While taking graduate work at Harvard he served as principal of Oak Grove Seminary, Vassalboro, Maine. In 1903 he became instructor of philosophy at Haverford. His enormous energy allowed him to combine many other exacting duties with his first college position: he took graduate work at the University of Pennsylvania, and became the most successful editor whom *The American Friend*—at that time called *Friends Review*—has ever had. During his editorship, which lasted until 1912, the paper achieved a circulation of 7,000 copies, as he used to tell us with justified satisfaction and pride.

These were the years in which Rufus Jones established his reputation as a scholar and minister. According to the custom in certain Yearly Meetings, he had already been "recorded" as a minister as early as 1890, and his ministry led him to many Meetings all over the United States as well as abroad, and to many churches and colleges. In 1905-1906 he began to work on his most lasting contribution to the history of the Quaker movement, the Rowntree series. This most thorough and original study of the rise and progress of the Society of Friends, of its forerunners in Christian thought, and especially its mysticism, was undertaken at the suggestion of John Wilhelm Rowntree, who had a remarkable influence on Friends in England and America. It is regrettable that the present generation is not so well acquainted with this monumental series as its forebears were, and the time may have come to condense it in a manner similar to that by which Toynbee's historical study has been made accessible to a wider reading public. Absorbing as the writing of five of these volumes was (the two others were written by William C. Braithwaite),

yet Rufus Jones found time in 1913 to accept the editorship of an international monthly, *Present Day Papers*. This was discontinued when the first World War broke out.

Friends now had an opportunity to prove to themselves and the Christian world that their testimony against war and the hatred engendered by nationalism was more than a negative attitude, that it had its root in a belief in the fatherhood of God and the brotherhood of man, that a constructive faith led to constructive ends.

In 1917 Rufus M. Jones rallied around himself a small group of young Friends in the Haverford campus, where their training for relief service abroad began. Our generation has become accustomed to think of the American Friends Service Committee as a well established and most respectable organization of international standing. But this beginning at Haverford was small, and its future seemed quite insecure. Rufus Jones had to struggle with the military authorities to have it recognized as a service alternative to military duties. Slowly, and through the unselfish devotion of the participants, it established itself abroad and at home. The story of its courage and success is well known and hardly warrants repetition here. By the grace of historic justice Rufus Jones was able to experience its crowning recognition in 1947, when the Nobel Prize for Peace was awarded to the London Yearly Meeting's Service Council and the American Friends Service Committee in the United States.

Rufus Jones took an active interest in this work as long as his strength permitted. When disaster was overhanging the sky of Europe before the second World War in 1938, he undertook, together with Robert E. Yarnall and George A. Walton, to intervene with the Nazi authorities in Berlin on behalf of the persecuted Jews. There are no statistics available regarding any success of this step, but the moral protest made a deep impact upon those cold-blooded criminals, who were then preparing for even greater cruelties. Rufus Jones's share in this mission may have received less publicity than some of his earlier and more spectacular projects, such as his partnership in the "Re-thinking Missions" journey abroad. But this trip to Berlin was of a truly ambassadorial character. As John Woolman made it a rule to appeal to those who were wrongdoers rather than to those who were suffering from the effect of wrongdoing, so Friends once more spoke without criticism and reproach to those whose sense of justice had become tragically perverted.

Rufus Jones has had his share of happiness and sorrow in his private life. He married Sarah Hawkshurst Coutant when he was a teacher at Providence. She died and left Rufus Jones with their son Lowell Coutant, who followed his mother into the great beyond at the age of eleven years. Rufus' book *The Boy Jesus and His Companions* is as much a tender memorial to his first child as it is a permanent classic for children.

His second wife, Elizabeth Bartram Cadbury, has always been a close companion in all his work. They have one daughter, Mary Hoxie.

Rufus Jones can safely be called the most prolific writer which Quakerism in its 300 years of history has produced. In this regard he was an "early Friend" who can well match the zeal of the first Quakers in spreading the good news. As in his person he was a rare blending of scholar and popular speaker and preacher, so he was equally at home in the fields of journalism, editorship, and scholarly research. Much of what he said and wrote had a poetical flavor and was always rich in imagery and anecdote. He spoke as much in parables as is granted to any great teacher. His illustrations of great truths were remarkable and left a lasting trace in the memory of his hearers. The vernal equinox; the subterranean stream of God's power in man's soul; the heavenly river coming from a mysterious source and giving life to all the land it visited; the straw through which the Gulf Stream could be made to flow—these were a few of his hundreds of similes which gave his teaching an almost biblical flavor.

He was the author of over fifty books and over six hundred articles in scholarly magazines, literary periodicals, and in Friends' publications. Many of his papers appeared first in the FRIENDS INTELLIGENCER, in whose progress he always showed a most sympathetic interest. We are losing in him a writer of "first-pagers," for whom we could express our regard no better than by omitting our customary biographical note—a distinction bestowed only upon him. Many of his books and papers have been published abroad and translated into Chinese, Danish, Dutch, French, German, Norwegian, Polish, Spanish, and Swedish. Some time ago the *London Times* called him "the greatest spiritual philosopher living in America since William James" and the *New York Times* referred to him as "a great humanitarian as well as a great scholar." Many public honors came to him. He received the Philadelphia Bok Award in 1939, jointly with Clarence E. Pickett, and in 1942 he was also awarded the Theodore Roosevelt Medal for Distinguished Service. More than a dozen American and foreign universities have given him honorary degrees. As late as June 1 of this year a Chair of Philosophy and Religion was named for him at Bryn Mawr College.

In the hour of sorrow we shall remain aware of his spiritual presence for all years to come. He would not wish for any elaborate memorials of the visible kind. His courage and vision demand of us who loved him that we maintain our own faith more loyally; that we spread it in the surrounding darkness with more determination; and that we return in moments of diffidence to a prayerful openness to God's eternal Will for His children. He wanted the Good News of the Gospel to be something more than Good. It must also again become News in that spirit of joyful labor which was characteristic of everything he said and did.

*The Friend*, in its July 1, 1948 issue, published the following tender and sympathetic article, which was written by Dr. William Wistar Comfort, a former student of Rufus', for several years one of Rufus' faculty colleagues, and for twenty-five years president of Haverford College while Rufus was a member of the faculty.

In it Dr. Comfort stated:

### RUFUS M. JONES

1863-1948

The personality of our dear friend was so pervasive that we his neighbors cannot yet realize that he has been taken from us. Though attaining a great age, he did not survive himself, but carried on his many interests to the end. It will require time to collect the materials for a proper biography of this remarkable man. But even now *THE FRIEND* wishes to record the passing of this Maine country boy who became and remained the best known Friend in Quakerdom and one of the recognized spiritual forces in America.

Rufus never forgot and never allowed his friends to forget that he was from New England, and more specifically from the State of Maine with its rural wit, its big potatoes, and its sunset views from the porch of his South China cottage. He always retained his membership in New England Yearly Meeting and shared annually in its deliberations. His place in the gallery at the annual meetings of Philadelphia Friends was the natural tribute bestowed upon an elder statesman experienced in all affairs affecting Quakerism. It was as a member of New England Yearly Meeting that he shared in the formation and development of the Five Years Meeting, but it was as a resident of Philadelphia and as a Haverfordian that he figured in setting up and guiding the American Friends Service Committee from 1917 until his death.

Everyone who has listened to him through the years will recall his frequent use of the word "extraordinary." In his speech it was a proper word to use, for he was so "extraordinary" himself. That is, he was far beyond the ordinary reach of human attainment. The influences to which he often referred were those of a nearly fatal illness in childhood, the example of his uncle and aunt, Eli and Sybil Jones, his later friendship for John Wilhelm Rowntree, the loss of his little son Lowell, and his own narrow escape from death in a street accident. But of course there was a great personality and intelligence at work independent of any outside influence. His memory was stored with the verse of Whittier, Lowell, Wordsworth, Browning, Tennyson, and with the prose of Emerson. His quotations were effective, but his own words were further supported by his inexhaustible store of anecdotes to make his meaning unmistakably clear. For simplicity and clearness of presentation in his



written as well as his spoken word explain much of his appeal to readers and auditors. He was not a Biblical scholar in the technical sense, but he knew his Bible as few Quakers have known it in modern times, and he applied the teaching of the Old Testament prophets most effectively to the problems of the world today. He was not a metaphysician either; but if philosophy means a guide of life, he was a religious philosopher, for he had found a Guide for himself and for thousands of others. In fifty books and a great number of introductions, editorials, reviews and letters which he provided at the behest of his friends and which have been collected in the Haverford College Library, his philosophy was always optimistic and his encouragement unstinted. When awarded at Haverford one of his dozen honorary degrees, he was termed "an impenitent optimist," and I saw no cause to alter the phrase to the very end. His outlook was consistently cheerful, helpful, enthusiastic, and that, with clearness of presentation explains much of his great popularity with a large reading public.

His particular field of study was religious mysticism and he was the greatest popular interpreter of this movement to which his Quakerism naturally brought him. The *Studies in Mystical Religion* and his volumes of Quaker history undertaken with the late William C. Braithwaite and Amelia M. Gummere are his monument as a scholar and are probably definitive treatments. There is one other, *The Church's Debt to Heretics*, which was one of his own favorites and which would interest many readers if better known. His published lectures delivered before academic audiences and his autobiographical testimonies in which he retraced the trail of his life made his name widely known. Through his ministry in Fifth Day meetings and his lectures to Haverford College upperclassmen on the History of Christian Thought, he was personally known to all Haverfordians of the last half-century. Belonging in the Spiritual and intellectual succession of the Chases, President Sharpless and Francis B. Gummere, Rufus Jones has been the greatest personal influence in Haverford life during the last thirty years.

An indefatigable traveler, speaker, writer, and sometime editor, the question arises "How could he do so much?" One cannot know all the secrets of his efficiency, but some factors in the case are evident. He had a rugged constitution of which he took the best of care, always retiring early and getting a catnap after lunch. By rigidly eschewing every kind of excess, he was able to keep up a formidable succession of engagements involving the most severe mental, spiritual, and physical effort. Night travel followed by two or more major appointments, another night's travel back to Haverford followed by college lectures and Service Committee meetings were a regular part of his programme for years. When an engagement was over, he thought no more about it, but was ready for the next. Ever facing forward, he was always ready for the next adven-

ture. An inveterate reader and marker of books, his mind was so stored with ideas that he was able to develop them in a finished discourse after a few moments of profound meditation. This fertility of spiritual production and ease of presentation will remain in the mind of his fellow worshipers as a most amazing phenomenon. And this constant preaching, often several times a week, was not his profession, but was in addition to all his other assignments as a professor and as a member of many Boards for which he assumed a major responsibility.

But his neighbors and friends will value most dearly his sympathy with them and his unstudied approach to their interests. His own welfare was a matter of concern to many whom he scarcely knew. The first question with many people when meeting someone from Haverford was "How is Rufus?" During his last illness it seemed that the whole community was solicitous about him. He worked in private and he never seemed to be under pressure. To give this impression is a precious gift. He always had time to stop and chat. His advice was constantly sought by visitors to whom he made time to listen and by correspondents whose letters he found time to answer. Many of us have cause to remember his loving service at weddings, funerals, and other occasions of family significance.

Seldom do we see a man enjoy life so richly and infectiously as Rufus Jones. He loved people and he loved life, but he feared not death. To meet him was to feel set up for the day, because he always made one confident that the best was yet to come. I think he would willingly confess that he had two hobbies—Haverford College and its ancient game of cricket. We shall continue to think of him watching a game of cricket on Cope Field, shedding upon those about him the radiance of his unaffected personality.

*The Friend* (London, England) devoted a large amount of space in its June 25, 1948, issue to Rufus' life and works. One of its several articles about him, entitled "The Man Himself" stated:

### THE MAN HIMSELF

But more than all these outward activities was the man himself, so thoroughly human, so full of humour, so approachable, so at home with all sorts of people, yet dwelling so deep in the realm of the spirit. The Society of Friends cannot over-estimate its debt to him for interpreting to them the fundamental principles of their faith. It was sometimes said of him that he was more Humanist than Christian, but this was a shallow judgment. His theology was Christocentric, as his article "God in Christ" published in last week's *Friend* demonstrated. The Inner Light to him was not a vague principle or even man's highest self: it was "Christ in me," the light of Christ in the human heart.

This was at the core of his ministry, by word or pen, whether in a wider world or, faithfully and with humility, exercised as it regularly was in his own Meeting at Haverford.

Few speakers have Rufus Jones' gift in the use of illustration. The story might be humorous even on the most solemn occasions—for humour would keep breaking into every part of his life—but the illustration was always apposite. It was illumination as well, and therefore always in place.

Rufus Jones was no cloistered saint: he was a lover of his fellow men, a man among men. In later life stories about him clustered about his head—a sure test of greatness—and Friends enjoyed the lighter verses circulated about him.

His hobbies were farming, wood-chopping, and playing golf (when he wasn't traveling); also walking and mountaineering. He had boundless energy; an American paper once had an article on him entitled, "The Jones they can't keep up with." He was there described as one who lives with gusto and as "founder and chronic chairman of the A.F.S. Committee." Rufus Jones became Quakerism's international spokesman.

### *An Integrated Life*

His was an integrated life. Inner conflicts there had been but they had been resolved, and he was able to bring to his fellows help and inspiration as preacher, historian and preeminently as interpreter. George Eliot wrote that in olden days there were angels who came and took men by the hand to lead them. "We see no white-winged angels now. But yet men are led . . . a hand is put into theirs, which leads them forth gently towards a calm and bright land."

Having found the Trail of Life he was able to inspire others to walk therein, for he, by faith, had clasped the guiding hand of God.

A few of the many formal tributes to Rufus Jones which were paid him by organizations that he had long worked with include that of the Board of Managers of Haverford College.

It said in part:

"To us whose happy fortune it has been to know him personally, nothing in our thought of him can equal what we found in him. We have been in touch with a gifted personality, who, in spite of high attainments and many honors, has been our simple, natural, approachable, human friend. Meeting him we found cheer in the clasp of his big, strong hand. His hearty greeting warmed your heart with the feeling that he was glad to see you. Looking into his face you felt bathed in the sunny light of his friendship. Through his buoyancy you caught his

sense that life is good and to be enjoyed. 'To meet him,' one of our members has written, 'was to feel set up for the day because he always made one confident that the best was yet to come.' His humor, perhaps a 'down-east' anecdote, perhaps an experience of his own, soon had you laughing, but without lowering your tone. He and you could go back quickly and readily to a high and serious level. This was true of him, not only in conversation, but in his addresses, even his sermons.

"Many turned to him for help in their inner lives. Here he was not only the interpreter of spiritual realities, but the friend giving himself to someone he cared for and who needed help. He always seemed to have time to give that help. He had 'eyes for the invisibles' in men and women, eyes for their higher, finer qualities, in spite of weaknesses, faith in the good he saw in them, encouragement for their achievement of their best. What he has written about his optimism may be applied to his whole mature personality—that it was 'the slowly fructifying product of a deep-lying faith in a loving and victorious God,' a confidence 'that Love works, and works triumphantly, at the Heart of Things.'"

The Board of Directors of Bryn Mawr College recited in the minute it adopted about Rufus that he had been:

"... elected a Trustee of Bryn Mawr College in 1898 when a young man only thirty-five years of age. After fifty years of service as a member of this Board, he recalled the joy he felt when he became connected with this great institution of learning. He entered into the work with enthusiasm, and his services were outstanding. He was for many years Chairman of the Religious Life Committee, often spoke at Sunday Evening Chapel Services, delivered the baccalaureate sermon on two occasions, and once the commencement address. For twenty years he was President of the Board of Trustees.

"But Rufus M. Jones's contribution to Bryn Mawr cannot be measured by a recital of the positions he held, notable as they were. His influence permeated the life of the College during the half century of his connection with it. It was as he said of its Quaker heritage 'too illusive to be listed or catalogued in concrete terms' but contributed to 'the complete consecration and commitment of the College to the pursuit of truth and loyalty to it, which has always been a leading aspect of the Quaker faith.'

"Our loss seems irretrievable, but although he is no longer with us, his influence on the life of the College is not ended but will live on for many years to come."

The Executive Committee of the American Friends Service Committee on July 7, 1948, formally expressed its:

"... deep sense of gratitude for the long, intelligent, and dedicated service that has been rendered by Rufus M. Jones to the American Friends Committee. He was its first Chairman from 1917 to 1928. He was Honorary Chairman from 1929 to 1934. He became the Chairman again from 1935 to 1944, and then resumed the status of Honorary Chairman for the rest of his life. Throughout that entire period he was devoted and faithful in attending not only the meetings of the Board of Directors but the general Service Committee sessions and many of its section meetings. . . .

"Although at the beginning Rufus Jones accepted the Chairmanship of the Committee with reluctance and stated that he felt he would not be able to spend a great deal of time attending committee meetings, subsequent events proved otherwise. Not only was he most faithful in attendance at meetings, but his buoyant spirit of expectation constantly lifted his fellow workers to efforts and achievements beyond what they could have attempted without the stimulus of his encouragement; these stand as a great benediction of his life to the Committee. . . .

"We . . . wish especially to express our deep gratitude for the privilege of working with our dear friend over these many years. It is our ardent prayer that we shall be able to carry forward with something of the same vision, dedication, and buoyance."

The Friends Service Council in London on July 1, 1948, (the British sister organization of the American Friends Service Committee) recorded the following minute:

"At our meeting today heartfelt tributes have been paid to Rufus Jones as the pattern of a 'Great Friend.' He was the inspirer of the best that Quakerism has produced in our time. While we are sad at his passing, we rejoice in the memory of what his example and his words have meant to Friends everywhere. We have been reminded that no American Friend since John Woolman has had so widespread an influence in the world.

"We offer to the A.F.S.C. our sympathy in the loss of its father and leader."

T. Edmund Harvey, a member of British Friends Service Council, in forwarding the minute to Elizabeth B. Jones and Mary Hoxie Jones expressed the wish:

"... that it were possible to convey to you something of the witness borne to his life and service by different spontaneous utterances and by the whole sense of the meeting.

"We were enabled to realize how unique his service has been, world-

wide in its scope and giving help and bringing inspiration to so many different lives, in so many lands. We are grateful for the aid which his teaching has given through the written word, the help and strength which has come from his ministry and his wise guidance and creative initiative in work for peace and reconciliation and in uniting Friends in the service of the Kingdom of God throughout the world. The light of Christ shone through him and enabled him to unite the tasks and the gifts of the statesman and the prophet."

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# Index

- Adams, John, 29  
 Allen, A. V. G., 118  
 All Friends Conference, 233 *n.*  
*American Friend, The*, 6, 124, 131, 132, 133, 144, 166, 170, 216, 222, 251 *n.*, 262, 282, 285 (*see also Friends Review*)  
 American Friends Fellowship Council, the, 204  
 American Friends Service Committee, the, 5, 6, 142, 162, 163, 193  
   in World War I, 194 ff., 196, 197, 198, 201, 202, 203-204  
   Message Committee of, 204 (*see American Friends Fellowship Council*), 233, 234, 235, 236, 253, 262, 263, 276, 277, 286, 288, 291, 292-93  
 American Missionary Movement, 73  
*American Philosophies of Religion*, 212  
 American Red Cross, 195  
 American Revolution, 29, 33  
*American Spiritual Biographies*, 62 *n.*  
 Amin Bey Abdulhadi, 238  
 Andrew, Governor John A., 74  
 Angell, Dr. James Rowland, 5, 163  
 Anglicanism, 258  
 Apocrypha, the, 248  
*Apology* of Robert Barclay, 9  
 Apostles, the, 259  
 Arabs, the, 75  
 Archdal, Governor, 22  
 "Are We Ready?" an address and a tract, 208  
 Aristotle, 219  
 Arnold, Dean Samuel T., 176  
 "Aroostook War," 72  
 Athenagoras, Archbishop, 239  
 Augustine, St., 226  
 Austin, Ann, 261  
 Austin, Jane, 23  
 Aydelotte, Frank, 277  
 Ayres lectures, the, 235  
 Bailey, Hannah, 116  
 Baily, Joshua L., 128  
 Banks, General, 74  
 Barclay, Robert, 9, 259  
 Barnes, Clifford, 183  
 Barnett, Eugene E., 172 *n.*  
 Barrie, Sir James M., 131  
 Barton, Dr. George A., 145, 146  
 Battey, Thomas J., 96 ff.  
 Bean, Joel, 31  
*Beginnings of Quakerism, the*, 170 *n.*  
 Bellers, John, 21  
 Benezet, Anthony, 105  
 Bennet, Justice, 9  
 Bergraav, Bishop Eivind, 239  
 Berkeley, 243  
 Bible, the, 43, 69, 84, 85, 117, 155, 184, 258, 289  
*Biglow Papers, The*, 273  
 Bishop, George, 23 *n.*  
 Blaine, James G., 82, 91  
 Board of Managers of Pendle Hill, the, 172  
 Bodleian Library, the, 170  
 Boehme, Jacob, 10, 244  
 Bowdoin College, 79  
*Boy Jesus and His Companions, the*, 178 *n.*, 286  
*Boy's Religion, A*, 178 *n.*  
 Braithwaite, Bevan, 117  
 Braithwaite, William C., 117, 170, 285, 289  
 Brend, William, 261  
 Bright, John, 76 *n.*, 117  
 British Friends, 190, 192 (*see also Friends*)  
 British Friends Service Council, the, 293  
 British Museum, the, 216  
 Brooks, Phillips, 119  
 Brown, T. Wistar, 128  
 Brown University, 162, 176  
 Brown, William Adams, 177  
 Browning, Robert, 104, 115, 273, 288  
 Brummana, 75, 76  
 Bryn Mawr College, 68, 125, 127, 128, 145, 159 ff., 177, 262  
   Chair of Philosophy and Religion at, 287  
   Board of Directors of, 292  
 Buddhism, 171  
*Bulletin, the Philadelphia*, 253  
 Bull Street Quaker Meeting, 117

- Bushnell, Horace, 108  
 Byron, Lord, 104  
 Cabot, Dr. Richard, 196  
 Cadbury, Elizabeth Bartram, 146, 165  
     (see also Jones, Elizabeth Cadbury)  
 Cadbury, Dr. Henry J., 195, 263  
 Cadbury, Joel, 128  
 Caesar, Julius, 119  
*Call to What Is Vital, A*, 223, 228-30  
 Calvary Church of NYC, 167  
 Calvinism, Puritan, 258  
*Capital*, 21 n.  
 Carl Schurz Foundation, the, 216  
 Carlyle, Thomas, 104, 108, 115, 274  
 Carrel, Dr. Alexis, 210  
 Carver, George Washington, 188  
 Chase, Prof. Pliny E., 103-04, 109, 112, 116, 118, 135, 211, 251, 275, 289  
 Chase, Thomas, 203  
 Chester Monthly Meeting, 25  
 Children of Light, 9, 12  
 China Library Society, the, 70  
 Chinese Christian Movement, the, 172  
 Christianity, 142, 165, 167, 171, 214, 245, 258, 283  
*Christian Worker, the*, 127, 131, 132, 262 (see also *American Friend, The*)  
*Church's Debt to Heretics, the*, 289  
 Civil War, the, 55  
 Civil War in England, 11  
 Clare College, 123  
 Clark, Dr. Glenn, 188  
 Clarke, Prof. William Newton, 145  
 Classical School in Athens, 184  
 Clement of Alexandria, 146  
 Clerkenwell, 21  
 Cocks, William, 51 n.  
 Colby College, 122, 162 n.  
 Colby College Library, 222  
 Coleridge, Samuel Taylor, 35  
 Colgate-Rochester Divinity School, 235  
 Colgate University, 145, 162 n.  
 Columbia University, 162 n.  
 Comfort, Dr. William Wistar, 162, 288  
*Commentaries of Caesar*, 119  
 Communist Youth International Congress, 171  
 Conference of Friends in Indianapolis, 140 ff.  
 Confucianism, 170  
 Congregationalists, 36  
 Continental Army, 33  
*Continuity of Christian Thought, The*, 118-19  
 Cooke, G. W., 211  
 Coutant, Sarah Hawkshurst, 119, 286  
     (see also Jones, Sarah Coutant)  
 Cromwell, Oliver, 9, 11, 124  
 Dante, 122, 274  
 Davison, Henry P., 195  
 Day of Broken Glass, the, 234, 276, 277  
 Dearer, Percy, 15, 15 n.  
 "A declaration from the harmless and innocent people of God, called Quakers," 20  
 De Valera, Eamon, 278  
 Dewsbury, William, 260  
 Dirigo Meeting House, 46, 64, 66, 67, 76, 187  
*Divine Comedy*, 122  
*Double Search, The*, 222  
 Drew, Joseph, 26  
*Dynamic Faith, A*, lectures, 146  
 Earlham College, 37, 139, 139 n., 162, 192  
 Earl lectures, the, 235  
*Early Church History*, 117  
 East Pond Meeting, 43  
 Eckhart, Meister, 218, 244  
 Elders, 17  
*Eli and Sybil Jones, 4 n*, 82 n.  
 Eliot, Dr. Charles W., 115, 183, 271, 291  
 Eliot, Dr. Samuel A., 183, 253  
 Elkinton, Howard, 278  
 Elliott, Errol, 251 n., 282  
 Emerson, Ralph Waldo, 108, 109, 211, 288  
 Emporia, Kansas, 39 n.  
*English Social History*, 12 n.  
 Epistles, the, 155  
 Epistles of George Fox, 257  
*Essays to Elia*, 14  
 "Eternal Goodness, The," a poem, 251  
*Faust*, 122  
 Fay, Dr. Percival, 151  
 Federal Council of Churches of Christ in America, 252

- Federal Council of Churches, 235  
 "Pillars of Peace" Committee of, 235  
 Fellowship of Reconciliation, 262  
*Fellowship of Silence, The*, 15 n.  
 Finkelstein, Louis, 62 n.  
 First Publishers, 105  
 Fischer, Prof. Kuno, 118  
 Fisher, Mary, 23, 261  
 Fisher, Most Reverend Geoffrey Francis, 239  
 Five Years Meeting in 1902, 145  
 Five Years Meeting, 194, 235  
*Flowering of Mysticism, The*, 210 n., 216, 217, 218, 219, 220, 221  
 Fosdick, Dr. Harry Emerson, 166, 239, 269-70  
 Foster, William, 37  
 Fowler, Albert, 153  
 Fox, George, 9, 11, 12, 13, 16, 17, 109, 124, 128, 138, 185, 212, 214, 226, 244, 253, 257  
     Epistles of, 259  
*Finding the Trail of Life*, 53, 56, 57 n., 77, 85, 92, 93, 100, 222 n.  
 Francis of Assisi, St., 146, 147, 226, 245  
 French and Indian War, 27  
 Friends, American, 164  
     English, 164, 165, 166  
     Irish, 164  
 Friends Boarding School, 113  
 Friends Central College, Nebraska, 139 n.  
 Friends Central School, 52  
 Friends Conference, 145  
 Friends General Conference (Hick-site), 194  
 Friends Institute, 194  
*Friends Intelligencer*, 127, 235 n., 236 n., 257, 275, 282, 284, 287  
 Friends of South China, 67 (*see also* South China Friends)  
*Friends Review*, 6, 126, 127, 128, 129, 130 ff., 164, 222, 262, 285 (*see also* *American Friend, The*)  
 Friends School, Providence, R. I., 54, 69, 94, 119, 285 (*see also* Moses Brown School)  
 Friends Social Union, 236  
*Friend, The* [London], 117, 164, 165 n., 166, 222, 233 n., 252, 282, 288, 290  
 Friends University, Kansas, 52, 139 n.  
 Fry, Elizabeth, 37  
 Fry, Joan, 278  
*Fundamental Ends of Life*, 222  
 Gandhi, Mohandas K., 172, 278  
 Garrett, John B., 127  
 Geist, Raymond, 279-80  
*George Fox*, 13 n.  
 George Fox College, Oregon, 139 n.  
 German Friends, 278  
 Germantown Monthly Meeting, 25  
 Gestapo, 235, 280, 281  
 Gifford, Dr. Seth K., 96, 102  
 Gifford, Mrs. Seth K., 95  
 Gilkey, Dr. Charles W., 176  
 Gladden, Washington, 145  
 "God in Christ," 290  
 Goebbels, Joseph, 276, 278  
 Goering, Herman, 276  
 Goethe, 115, 122, 274  
 Grant, Ulysses S., 90  
 Great Divide, The, 34  
 "Great Experiment, A," 190  
 Green, Thomas Hill, 153  
 Grubb, Edward, 11, 11 n., 13  
 Guilford College, 37, 139 n.  
 Gummere, Amelia M., 289  
 Gummere, Dr. Francis B., 176, 289  
 Gurney, Joseph John, 37 ff., 107-8  
 Gurney-Wilbur controversy, 38 ff.  
 Hafez Afidi Pasha, 238  
 Hall, Charles Cuthbert, 269  
 Hamilton, Andrew, 25  
 Harlem village, 41, 42  
 Harris, J. Rendel, 123, 145, 164  
 Harvard University, 36, 43, 107, 113, 119, 124, 145, 162 n., 183, 195, 235, 285  
 Harvey, T. Edmund, 293  
 Haverford College, 6, 28, 36, 68, 96, 101-4, 110, 111, 113, 114, 123, 124, 125 ff., 136, 137, 139 n., 145, 149 n., 150, 151, 152, 153, 154, 155, 159 ff., 170, 183, 184, 192, 195, 196, 212, 232, 233, 235, 237, 239, 253, 274, 285, 288, 289, 290  
     Board of Managers of, 291  
     Haverford College Library, Treasure Room of, 221; 289  
 Haverford Friends Meeting House, 247

- Haverfordian, The*, 110, 158, 222  
*Haverford News*, the, 232  
 Hayes-Tilden election, 91  
*Hebrew Heroes*, 178 n.  
 Hefher, Cyril, 15 n.  
 Hertzog, Rabbi Isaac, 238  
 Heydrich the "Hangman," 280, 281  
 Hicks, Elias, 35  
 Hicksite Friends, the, 89, 127  
*History of Quaker Government in Pennsylvania, A*, 28 n.  
 Hitler, Adolph, 277, 278  
 Hodgkin, Henry T., 262  
 Hodgkin, Violet, 138  
 Hole, Allen, 278  
 Holland, J. G., 115  
 Holy Land, the, 73, 75  
 Homer's *Odyssey*, 56  
 Hoover, Herbert, 68, 201, 251  
 Hoover, John Y., 68  
*Hours with the Mystics*, 215  
 Hoxie, Mary Gifford, 50, 51, 285 (see Jones, Mary Hoxie [Mrs. Edwin])  
 Hoxie, Matthew, 50, 51  
 Hoxie, Salome, 50, 51  
 Hubben, William, 236 n., 284  
 Humanists, 20  
 Hussey, Abigail, 105  
 "Immortality," 235  
 "Imperfect Sympathies," 14  
 Indians, Quakers and, 22, 30, 90, 127, 261  
 Inge, Dean of St. Paul's, 7  
 Ingersoll lecture, the, 235  
 Inner Light, doctrine of the, 11, 13, 20, 35, 108, 205, 211, 290  
 Institute of Social and Religious Research, 172  
 Intergovernmental Commission on Refugees, 279  
 Jacob, Charles A., 52, 64, 100, 116  
 James, William, 122, 168, 220, 287  
 Jepson, Eli, 45  
 Jepson, Jedediah, 44  
 Jepson, John, 44  
 Jepson, Susannah, 44 (see Jones, Susannah)  
 Jerusalem, 75  
 Jewish Institute of Religion, 162 n.  
 Jews in Germany, 234, 276 ff., 286  
 Johns Hopkins University, 123, 128  
 Jones, Abel, 41, 42, 43, 44, 45, 46, 48, 51, 52, 66, 70 n.  
 Jones, Alice, 60  
 Jones, Arthur W., 52  
 Jones, Augustine, 52, 54, 94, 95, 119  
 Jones, Barclay, 52  
 Jones, Caleb, 70 n.  
 Jones, Edwin, 48, 50, 51, 52, 54, 58, 59, 70 n., 185, 285  
 Jones, Eli, 55, 63, 66, 67, 69, 70 ff., 70 n., 73, 74, 75, 76, 80, 100, 116, 119, 135, 184, 288  
 Jones, Elizabeth Cadbury, 146, 154, 172, 184 ff., 216, 233, 234, 243, 251, 287, 293 (see Cadbury, Elizabeth Bartram)  
 Jones, Ephraim, 70 n.  
 Jones, E. Stanley, 278  
 Jones, Herbert, 60, 184-85  
 Jones, James Parnell, 55  
 Jones, Lemuel, 70 n.  
 Jones, Lowell Coutant, 146, 147, 168, 286, 288  
 Jones, Mary, 48  
 Jones, Mary Hoxie, 147, 170, 172, 185, 202 n., 251, 287, 293  
 Jones, Mary Hoxie (Mrs. Edwin), 52, 54, 58, 59, 285 (see Hoxie, Mary Gifford)  
 Jones, Noah, 70 n.  
 Jones, Peace, 48, 50, 57, 58, 64, 67, 100, 113, 114, 116, 185, 211, 285  
 Jones, Richard M., 52, 116  
 Jones, Rufus Matthew, birth of, 54; formative years of, 54 ff.; *Trail* books, 55, 56, 61; in South China, 60 ff.; in school, 78 ff.; at Friends School, Providence, 94 ff., 118 ff.; at Haverford College, 99 ff., 125 ff.; at Friends Boarding School, Union Springs, 114 ff.; in Europe, 116 ff.; at Oak Grove Seminary, 119 ff.; conception of Quakerism, 128 ff.; as itinerant minister, 138-39, 145; degrees conferred upon, 162 n.; in Asia, 171, 172; his visit with Gandhi, 172; in Palestine, 172; at Pendle Hill, 184 ff.; as Chairman of Service Committee, 195 ff.; mysticism of, 214; as author, 221 ff.; and hostilities in Jerusalem, 1948, 237 ff.; colleges and univer-

- sities at which he spoke, 264;  
commencement address at Haverford College, 1934, 270; tributes to, 282-94
- Jones, Sarah Coutant, 119 (*see* Coutant, Sarah Hawkshurst)
- Jones, Stephen A., 52
- Jones, Susannah, 48, 51, 52, 58, 66 (*see* Jepson, Susannah)
- Jones, Sybil, 66, 67, 70, 70 n., 73, 75, 119, 135, 288
- "Jones they can't keep up with, the," 291
- Jones, Thomas, 70 n.
- Jones, Walter, 59
- Jones, Wilmot R., 52
- Jones, Wilmot R., Sr., 52
- Journal* of George Fox, 9, 14 n., 20 n.
- Journals* of John Woolman, 47, 214
- Journals* of Joseph Gurney, 37
- Journals*, Quaker, 47, 105
- Kagawa, Toyohiko, 188
- Kennebec County, 41, 49
- King, Rufus, 68, 261
- Kipling, Rudyard, 270, 283
- Lamb, Charles, 14, 47
- Later Periods of Quakerism, The*, 31 n., 35, 37, 47, 170 n.
- Laud, Archbishop, 258
- Laymen's Foreign Mission Inquiry, 172
- Leland Stanford University, 112
- Lewis, Dr. Wm. Draper, 183
- Lieftinck, Jim, 278
- Life and Thought of Emerson*, 211
- Life of Abraham Lincoln*, 115
- Lincoln, President A., 55, 245
- London Yearly Meeting, 16, 21, 27, 28, 164
- Service Council of, 286
- Lowell, James Russell, 104, 123, 273, 288
- Luminous Trail, The*, 83
- Luther, Martin, 215, 226, 245
- Lyon, Prof. David G., 145
- Macdonald, George, 178, 273
- Magdalene, 226
- Maine Legislature, 71 ff.
- Manchester Guardian, The*, 252
- "Man Himself, The," 290
- Man the Unknown*, 210
- Mansur Pasha Fahmy, 238
- Marburg University, 162 n., 170
- Markley, Dr. Joseph L., 113
- Marlatt, Charles Lester, 183
- Marx, Karl, 21 n.
- Masonic Order, 279
- Massachusetts Bay Colony, 23, 24
- Mathews, Dean Shailer, 176
- "Meeting, The," a poem, 106
- Message of Friends for Today, The*, 7 n.
- Michigan State College, 235
- Mill Brook School, 52
- Milton, 104, 117
- Ministers, itinerant, 46-47, 65
- Monthly Meeting, first, 16
- Moody, Dwight L., 126
- Moon, Charles T., 151
- Moore, Prof. George Foot, 145
- Morley, Felix, 153
- Mormons, 27
- Mormon Temple, 59
- Moses Brown Boarding School, 52, 285 (*see also* Friends School, Providence, R. I.)
- Morris, Dr. Joseph Paul, 150
- Mott, John R., 239, 251
- Mount Lebanon, 75
- Murphy, Grayson Mallet-Prevost, 195
- Murray, Augustus T., 112, 136, 184
- Mussolini, 278
- Mysticism, 64, 98, 103, 109, 112, 116, 117-18
- Quaker, 117, 129, 214; 119
- Christian, 124, 210; 188, 210 ff.
- defined, 210-11
- of Jones, 214, 285, 289 (*see* Mystics; Religion, Mystical)
- Mystics, the, 13, 20, 115 (*see* Mysticism; Religion, Mystical)
- Nature and Authority of Conscience, The*, 222
- Nazi Party, 234, 276, 286
- Nettleton, Prof., 163
- Nevada State University, 52
- Newbolt, Sir Henry, 182
- Newman, Sir George, 177
- New England Judged*, 23 n.
- New England Yearly Meeting, 3, 43, 140, 257, 263, 288
- New Garden Boarding School, 36

- New Quest, The*, 223  
*New Studies in Mystical Religion*, 213 n.  
 New Testament, 21, 72, 142, 152, 155, 199  
*New York Herald Tribune*, 252  
*New York Times*, 287  
 Nicholson, Vincent, 197  
 Nobel Prize, 113  
 Nobel Prize for Peace, 286  
 North Carolina Yearly Meeting, 26  
  
 Oak Grove Seminary, 70, 80, 119 ff., 181, 184, 285  
 Oakwood School, 285  
 Old Testament, 4, 85, 152, 289  
 Orthodox Philadelphia Friends, 36  
 Otto, Dr. Max C., 222  
 Otto, Dr. Rudolf, 216 n.  
 "Our Day in the German Gestapo," 275  
 Overseers, 17  
 Oxford University, 184  
  
 Pacific College, Oregon, 139 n.  
 Pacific School of Religion, 235  
 Palmer, George Herbert, 183, 193  
 Pantheism, 108  
 Parker, E. S., 90  
 Parks, Marion Edwards, 177  
*Pathways to the Reality of God*, 222  
 Peabody, Dr. Francis G., 183  
 Peace Conference at Winona Lake, Ind., 192  
 Peet, J. Hubert, 165 n., 166  
 Pendle Hill, 185 ff., 236  
 Penn College, 162 n.  
 Penn, William, 14, 21, 22, 24  
 Pennsylvania, University of, 183  
 Philadelphia Award, 162  
 Philadelphia Bok Award, 287  
 Philadelphia Friends, 288  
*Philadelphia Record*, 278  
 Philadelphia Yearly Meeting, 25, 26, 28, 32, 33, 35, 38, 110, 127  
     Orthodox branch of, 129, 132, 194  
 Philadelphia Yearly Meeting Committee, 102  
 Pickett, Clarence E., 5, 197, 251, 276, 287  
 Plato, 157, 274  
 Plotinus, 259  
 Pond Meeting House, 45, 187  
  
*Present Day Papers*, 222, 286  
*Prolegomena to Ethics*, 153  
 "Proposals" of John Bellers, 21  
 Protestantism, 15  
*Psychology*, 122  
*Publishers of Truth*, 260  
 Pumphrey, Stanley, 67  
  
 Quakerism, 8 ff.  
     conservative, 127  
     fast, 38 ff.  
     four types of, 127  
     in England, 9 ff., 12, 12 n., 23  
     Jones's conception of, 128 ff.  
     liberal, 127  
     mystical aspect of, 129  
     Orthodox Philadelphia, 131, 133, 138, 140 ff., 170, 171, 189 ff., 198 ff., 206  
     and slavery, 73, 110, 119, 124, 125, 126 ff.  
     slow, 38 ff., 40  
     unification of Philadelphia, 236, 253, 257 ff., 261, 262 (*see* Quaker)  
 Quakerism, American, Great Divide in, 34, 46, 142, 144, 145, 264, 283, 287, 291 (*see* Quakerism; Quaker movement; Quakers)  
 Quaker movement, 9 ff., 112, 123  
     in America, 173, 189  
     mystical quality of, 212, 214, 259 (*see* Quakerism; Quakerism, American; Quakers)  
 "Quaker Meeting," 14  
*Quaker Movement, The History of the*, 170 n.  
 Quakers, persecution of, 15 ff., 23 ff., 33  
     Gurneyite, 38 ff., 192  
     migration of, 26 ff.  
     population of, 38  
     and slavery, 25 ff., 30, 33  
     Wilburite, 38 ff.  
     and World War I, 194 ff., 281 (*see* Quakerism; Quakerism, American; Quaker Movement)  
*Quaker Saints*, 138  
*Quakers in American Colonies, The*, 28 n.  
*Quakers in the American Colonies, The*, 53 n., 170 n.  
 Queries, 17, 121-22, 267  
 Quietism, 34, 35, 117



- Radical Experiment, A*, 10 n.  
*Radical Experiment, A*, William Penn Lecture, 10 n.  
 Ramallah, 75, 184  
 Reformation, 259  
 Religion, Mystical, 104, 117-18, 285  
     (see also Mysticism, Mystics)  
 Religious Society of Friends, 9, 10, 16, 36, 89, 100, 107, 110, 121, 125, 126, 129, 132, 135, 142, 162, 172, 176, 185, 190  
     National Headquarters of, 194, 203, 206, 215, 221  
     unification of, 236 ff., 245, 253, 258, 279, 283, 285  
 Renaissance, 245  
 Restoration, 12, 260  
 Retreat (at York, England), 22  
 Rhoades, Dr. James E., 68, 127, 262  
 Richards, Dr. Theodore William, 112-13  
 Robinson, John, 3  
 Robinson, William, 261  
 Rockefeller, Mr. & Mrs. John D., 183  
 Roosevelt, Edith, 51 n.  
 Roosevelt, Theodore, 51 n.  
 Rouse, Lydia, 117  
 Rountree, Arnold, 177  
 Rowntree, John Wilhelm, 123-24, 145, 179, 251, 285, 288  
 Rowntree, Joseph, 170  
 Rowntree series, 285 (see also Rowntree, John Wilhelm)  
 Royce, Josiah, 122  
 Rush, Nixon Orwin, 222  
 Russell, Elbert, 38 n.  
 Russell, Henry G., 154  
  
 St. Paul, 155, 182, 226  
*St. Paul the Hero*, 178 n.  
 Sankey, 126  
 Santayana, George, 146  
 Saranac Lake, 145  
 Scarborough Summer School, 164  
 Schacht, Hjalmar, 277  
 Schiller, 115  
 Schmidt, Prof. Karl, 215  
 Schneider, Ludwig, 276, 277  
 Scull, David, 123, 128  
*Second Period of Quakerism*, 170 n.  
 Sermon on the Mount, 155  
*Service of Love in Wartime*, 195, 196  
 Shakespeare, 102, 271, 274  
  
 Sharpless, Isaac, 28, 28 n., 127, 170 n., 251, 289  
 Sherrill, Right Reverend Henry Knox, 239  
 Shoemaker, Reverend Samuel, 167  
*Simple Life, The*, 166  
 Sippell, Dr. Theodore, 216 n.  
 Slavery, Quakers and, 13, 22  
*Small Town Boy, A*, 4, 52, 54, 67, 222 n.  
 Smith, Ada, 188  
 Smith, Logan Pearsall, 113  
 Smuts, General Jan, 234  
 "Snow Bound," 105  
*Social Aspects of Christianity*, 12 n.  
*Social Law in the Spiritual World*, 165, 166, 222, 269  
 Society of Friends; see Religious Society of Friends  
 Socrates, 167  
 Solomon, 187  
 Song of Songs, 187  
 South African Friends, 234  
 South China, Maine, 48, 49, 51-53, 54, 55, 93, 184, 186, 229, 241 ff., 285  
 South China Friends, 55, 65, 68  
 South China Library Association, 115  
*Spirit in Man*, 222, 235  
*Spirit of Modern Philosophy*, 122  
*Spiritual Energies in Daily Life*, 212, 223, 226-28  
*Spiritual Reformers in the 16th and 17th Centuries*, 170 n., 216 n.  
 ["Square"] *Friend, The*, 127, 132  
 Stanford University, 235 (see also Leeland Stanford University)  
 Stokes, James M., 152  
*Story of the Camisards*, 117  
*Story of George Fox, The*, 178 n.  
*Studies in Mystical Religion*, 170 n., 216 n., 289  
 Sturge, Joseph, 108  
 Sturge, Paul, 278  
*Survey Graphic*, 190, 191  
 Sutton, Richard, 251  
 Swarthmore College, 90, 125, 139 n., 162 n., 233, 277  
 Swarthmore, England, 16  
*Swords Into Plowshares*, 202 n.  
  
 Taft, Charles P., 25-  
 Taft, William Howard, 191  
 Talbot, Caroline, 68

- Taoism, 171  
 Taylor, Ernest, 260  
 Taylor, Frederick R., 154, 155  
 Taylor, Myron, 279  
 Teller, Chester Jacob, 149  
 Tennyson, 104, 115, 173, 288  
 "Testimony" against war, 20-21  
*Testimony of the Soul, The*, 222  
 Theodore Roosevelt Association, 162  
 Theodore Roosevelt Medal for Distinguished Service, 163, 287  
 Thomas, Dr. James Carey, 128  
 Thomas, M. Carey, 128  
 Thomas, Wilbur K., 197, 262-63  
 "Three Wise Men, The," 278  
*Times* (London), 252, 287  
 Tobias, Clarence E., Jr., 221  
 "To Eli and Sybil Jones," 74  
 Toleration Act of 1689, 18, 20  
 Toynbee, Arnold, 285  
*Trail* books, 83  
*Trail of Life in College, The*, 100 n., 104, 108, 109, 111, 115, 124, 222 n.  
*Trail of Life in the Middle Years, The*, 128 n., 147, 156, 169, 174, 182, 212, 213, 214, 220, 222 n., 241  
 "Tramp Royal," 270-71  
 Transcendental School, 109  
 Trent River Monthly Meeting, 26  
 Trevelyan, George Macaulay, 12, 12 n.  
 Triennial National Convention, 171, 172  
 Trueblood, D. Elton, 7 n., 10 n.  
 Tuke, William, 22  
 Twain, Mark, 91  
 Tylor, Charles, 117  
  
 Union Church in Northeast Harbor, 183  
 Union Springs, 114, 115  
 Upsall, Nicholas, 261  
 University of California, 151  
 University of Chicago, 176  
 University of Michigan, 113  
 University of Pennsylvania, 113, 125  
  
*Valiant Sixty, The*, 260  
 Vassalboro, 41, 70  
 Vassalboro Meeting, 135  
 Vaughan, 215  
 von Hügel, Baron, 253  
 von Rath, Ernst, 276  
  
 Walton, George A., 234, 276, 286  
 Waldensians, 21  
 Ward, Artemus, 91  
 Weeks Mills, 79  
 Wescott, Bishop Brooke Foss, 12, 12 n.  
 West Africa, 73  
 Westtown School, 102  
 Wetherald, William, 68  
*What Is Quakerism?*, 11 n.  
 Whitall, James, 128  
 White, Gilbert F., 237, 239  
 Whittier College, Calif., 139 n., 162, 162 n.  
 Whittier, John, 105  
 Whittier, John Greenleaf, 74, 104, 105 ff., 117, 119, 168, 214, 251, 288  
 Wicksteed, Philip H., 146  
 Wider Quaker Fellowship, 6, 204 ff.  
 Wieman, H. N., and Meland, B. E., 212  
 Wigganbrook Lake, 42  
 Wilbur, John, 38, 108  
 Wilbur-Gurney separation, 107  
 William Penn Charter School, 52, 116  
 William Penn College, Iowa, 139 n.  
 Williams College, 162 n., 245  
 Wilmington College, Ohio, 139 n.  
 Wilmington Friends School, 52  
 Wilson, President, 195  
 Woman's rights, 76  
 Wood, Dr. Henry, 97  
 Wood, Herbert G., 13 n.  
 Wood, James, 127, 144  
 Wood, Richard R., 233 n.  
 Woodbroke Settlement for Religious Study, 165  
 Woodbrook School, 171  
*Woodhouse*, 261  
 Woolman, John, 13, 25-26, 105, 168, 214, 215, 286, 293  
 Wordsworth, William, 35, 64, 243, 273, 288  
 Work Camps projects, 263  
 World Conference of Friends, 233  
 World War I, 189  
 Wylie, Sir Francis, 177  
  
 Yale University, 162 n.  
 Yarnall, D. Robert, 234, 276, 286  
 Yearly Meeting of Friends for N. England, 144  
*Young Friends Movement, The*, 10 n.  
 YMCA, 171





