Rufus Jones: Another look at Haverford’s Quaker History
By Sophie Chochaeva
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“Because the past acts as a mirror for our present, a revision of our historical perspectives and an attempt to reach as full a picture as possible, is vital if our establishment of a contemporary spiritual identity is not to repeat the oppressions of the past in new ways by preventing others from having history and therefore a proper identity at all.”

1. Author’s Note

My name is Sophie Chochaeva, I am a rising junior at Haverford, a Political Science major with an English minor. I spent the summer working as a Rufus Jones Intern for the Haverford College Libraries. My job was to study the leadership and legacy of Rufus Jones. The products of my work are this essay and a compilation of annotated quotes by Rufus Jones (you can find them in the appendix). When I was just starting my internship (I would like to take this chance to express my gratitude for the opportunity to be at Haverford and have access to the resources of the Haverford Libraries at this hectic and uncertain time), I was most interested in learning what helped Rufus Jones be a prolific writer and a unifying force for many Quaker factions throughout The Great Depression, two World Wars, a number of personal tragedies, a spiritual crisis, and a battle with chronic depression.¹ My work consisted primarily of researching print books from the library along with the books and scholarly articles available on Tripod and in several digital archives (including HathiTrust), digitized manuscripts and correspondence, Haverford yearbooks, student newspapers, and documentaries. My work was made possible by the editorial board of the Rufus Jones Society, and supported by Haverford College Libraries (including Quaker and Special Collections), Quaker Studies faculty, and by many of my Tri-Co friends who were eager in their support of my plans to revisit Haverford’s Quaker history to inform our collective decision-making. Overall, this internship helped me understand my own place at
Haverford, deepen my involvement with the Libraries, connect with a number of alumni; and reminded me that Haverford’s current historical narrative overlooks a vast majority of problems, present to this very day, that are rooted in its Quaker history. Among such problems are institutional racism, systematic oppression, colonial legacies, exclusion, and elitism, as seen in the arguments made by Matthew Hedstrom in 2003 about Rufus Jones’s dominating vision for Quaker mysticism and its history and his appeal to the middle-class Americans, Elaine Pryce in 2010 about Rufus Jones’s oftentimes problematic approach to historiography, and his rooted in the culture of misogyny view of seventeenth-century Quietism, Wilmer Cooper in 2005 about Jones’s historiography, Melissa J. Wilde about Rufus Jones’s anti-immigrant views, and in the quotes from Jones’s works).\(^1\) This essay attempts to assess Rufus Jones’s work, legacy, contribution to Haverford College’s traditions and environment, the problematic aspects of his leadership, talks about the ways in which the Colleges preserves and presents the legacy of Rufus Jones, and suggests a way of reproaching the College’s Quaker History to address the problems at hand.

- Sophie Chochaeva, 07/31/20, Haverford College

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2. Who is Rufus Jones

Rufus M. Jones (1868-1948) was a controversial Quaker theologian, historian, magazine editor, author of 57 books, 550 essays and articles, Haverford College instructor (later professor) of philosophy from 1893 to 1934, Chair of the Board of Trustees of Bryn Mawr College from 1916, and peace advocate. Rufus Jones graduated from Haverford College in 1885 with a B.A. in History, and then with a M.A. in 1886, briefly studied in Heidelberg, received a M.A. in Philosophy from Harvard University in 1901, taught at Oxford University and numerous summer and Quaker schools. Among Rufus Jones’s most notable achievements are revitalization of the Quaker Peace Testimony through institutionalizing peace-building through his work as the Chairman of the American Friends Service Committee (he was among the founders and chaired for over thirty years), including gaining the U.S. government’s recognition for AFSC work as an alternative service for conscientious objectors; coordination of war relief efforts in France, Russia, Hungary, Austria, Poland, Germany, China, Palestine, Spain, and Mexico; and publication of fundamental works on the history of Quaker Mysticism and history of Christianity. Rufus Jones’s publications about mysticism were popular not only in the Quaker community (he was published by Macmillan, and articles about his books appeared in the Atlantic Monthly and Time magazine), as his thinking was very fresh in the application of psychology to “to the mystical heart of his Quaker tradition” and in his emphasis on mystical experiences as enablers for servicing the world available to people “of almost any theological persuasion,” as explained in "Rufus Jones and mysticism for the masses” by Matthew Hedstrom.
American Friends Service Committee was awarded the Nobel Peace Prize in 1947 for its aid to people displaced in result of WWII. In recent times, Rufus Jones’s achievements were thoroughly and continuously studied in thesis works by Haverford College students, faculty publications, and multiple scholarly articles by researchers who accessed Haverford’s Special collections (for example, Matthew Hedstrom studied the popularity of Jones’s interpretation of mysticism through the Gest fellowship in 2003). In this essay I attempt to highlight the need for works about the place Rufus Jones (as one of the College leaders) occupies in Haverford’s own history and preservation and presentation of history at Haverford in general. Many of the articles that provide a critical look at Rufus Jones’s work and commitments were written in the past twenty years, serving to broaden the discussion of Jones’s legacy – they provide an assessment of Rufus Jones’s place and meaning for the global history together with his flaws and problematic ideas.

Rufus Jones’s theological and religious views, apart from him being a Liberal Gurneyite Quaker, can be briefly described in terms of Helen Holts’s article titled “The Enigma of Humanism in the Transformational Mysticism of Rufus Jones,” where Rufus Jones’s support of “affirmation mysticism” refers to Jones’s belief that the first-hand sense of God was to be followed by action of the individual, “double transformation” stands for Rufus Jones’s conviction that mysticism should result in both individuals growing more virtuous and in the building of “the Kingdom of God,” and “theistic humanism” in a sense that Jones held that humans can transform and grow better through their relationship with God. 

Jones’s strong belief that both individuals and society can be changed by religion, along with his interest in latest psychology research by authors such as William James (1842-1910) and Josiah Royce (1855-1916) was very much in tune with the liberal Protestant Christian optimism of the time, an
evolution of the colonial views of British Protestants of the seventeenth and eighteenth centuries. Jones did not believe in human self-sufficiency and he believed that the relationship with God was very personal.

4. Rufus Jones and the student voice

An experienced learner and mentor, Rufus Jones was encouraging student engagement, power, and opinions in College decision-making—students’ thoughts on Rufus Jones’s active participation in College’s public debates and discussions in several editions of “The Haverfordian” (Haverford’s Student Newspaper of the time), along with Rufus Jones’s comments on “the attitude of leadership” of a student newspaper, and importance of what he described as “power of personality” for the school spirit seem to prove that. Jones is remarkable in a way that he created and advanced a framework of student leadership at Haverford when he attended, and then continued to support this framework while teaching at Haverford. Rufus Jones suggested that sincerity, honesty, bravery, preparedness for the challenges of the real life are the qualities Quaker education stands for that were in the minds of both the College’s founders and students, and the College confirms its commitment to these words in most of its communications.

It is, perhaps, in accordance with that importance of student voice that Haverford College upholds up to this day that there is space for student research (however limited in scope—there are certain limitations associated with the ongoing digitization of historical items and with the lack of an archive about Haverford and race) and that, it must be said, Haverford students are applying the Quaker values and principles to evaluate the College and its historical leadership, to find the flaws and discrepancies in the historical narrative, broaden the on-campus discussion, and oppose exclusion. It were the joint Bi-Co protests against the
Vietnam war that brought Haverford students and Jack Coleman (1921-2016), then President of the College, to facilitate Haverford’s transformation into a coeducational institution with the invitation of the first 39 women exchange students in 1969. One could argue that Haverford’s administration was acting on Rufus Jones’s principles, when it joined students during protests. It was also in a spirit of holding Haverford up to its Quaker standards when Haverford’s Black Students’ League organized the boycotts of non-academic activities at Haverford to oppose institutional racism. Haverford student research on the topic of Rufus Jones’s on-campus leadership is represented mostly by theses and exhibition arrangement work emphasizing Jones’s work at the Bi-Co and his peace-building efforts worldwide, while at the same time there appear to be little work assessing the impact of Rufus Jones and his presentation in the narrative about the Quaker history of Haverford, at the same time acknowledging his privileged background, his racist, misogynistic, colonialist biases, and suggesting a constructive way of thinking about these elements of one of the College leaders’ thinking.

5. Haverford’s legacy and physicality

Rufus Jones’s legacy on campus is quite visible in some ways and is somewhat unseen in others. The College is preserving a significant part of its history. An on-campus dorm hall built in 1968 is named after Jones, the elements of Jones’s study are kept at the Rufus Jones study room in the Lutnick library and occasional exhibitions take place there; two Haverford College history courses; the Rufus Jones archives are being digitized; and a number of books by Rufus Jones are being put in large-scale digital repositories. Rufus Jones Society includes numerous Haverford graduates and is involved with various on-campus events; students write theses about Rufus Jones.
11. Rufus Jones: the writer of history

We must not forget that Rufus Jones was an individual with privilege and power. Jones was the historian and thinker that created and wrote history – history of Quakerism, history of the College, history of war-relief efforts. Jones's religious historiography was oftentimes partial, selective, and elitist, as seen in several of his quotes that I have put together in a collection during my internship. In the following quote, Rufus Jones reflects on the qualities and conditions that, in his opinion, make a leader. The quote also shows Rufus Jones’s negative attitude towards the colonized people and seems to suggest that Rufus Jones believed in the idea of American exceptionalism and superiority to some degree.

The farmer, in his unceasing struggle with weeds, with parasites, with pests visible and invisible, with blight and rot and uncongenial weather, sometimes feels tempted to blaspheme against the hard conditions under which he labors and to assume that an "enemy" has cursed the ground which he tills and loaded the dice of nature against him. The best cure for his "mood" is to visit the land of the bread-fruit tree, where nature does everything and man does nothing but eat what is gratuitously given him, and to see there the kind of men you get under those kindly circumstances. The virile fiber of muscle, the strong manly frame, the keen active mind that meets each new "pest with a successful invention, the spirit of conquest and courage that are revealed in the farmer are no accident. They are the by-product of his battle with conditions, which if they seem to come from an "enemy," must come from one that ought to be loved for what he accomplishes.¹³

I must note that the Breadfruit tree (Artocarpus altilis) is typically found in the Philippines, Indonesia, other parts of Malay archipelago, and in New Zealand.¹⁴

Another quote attracted my attention as it was referenced by Melissa J. Wilde in a book chapter called "The Early Liberalizers: "The Church Has a Responsibility for the Improvement of the Human Stock". Wilde uses this quote to talk about Rufus Jones’s negative attitude toward poor white Catholic immigrants.¹⁵

The savage is on his way out of savagery as soon as he can create a home and make family life at all sacred. The real horror of the "slums" in our great cities is that there are no homes there, but human beings crowded indiscriminately into one room. It is the real trouble with the "poor whites" whether in the South or in the North that they have failed to preserve the home as a sacred center of life.
Jones was involved with the American Eugenics Society from at least 1923 to 1928 – he was invited to take part in the 3rd annual meeting of the American Eugenics Society/Eugenics Research Association’s 16th meeting; it was held at the American Museum of Natural History. He was on the Committee on Co-operation with clergymen, was recruited by the Head of the Committee, Rev. Henry Strong Huntington. There is little evidence to support the claim that Jones took an active part in any of the Society’s activities, yet his approval of the Society that advanced eugenics laws that led to forced sterilization of over 60,000 people (women, Native Americans, African Americans, immigrants, people with physical and developmental disabilities) in the United States in the years to follow is puzzling and saddening. Additionally, most recent feminist scholarship has revealed that Rufus Jones’s assessment of the Quietist authors was formed and based heavily on the stereotype of the “hysterical woman” Mystic. Rufus Jones was not sympathetic to the Quietist heritage of the Quakers.

Keeping all this in mind, it is important to remember that Haverford College’s environment is designed, and it was in many ways founded and established by people like Rufus Jones. This is something that requires continuous attention and is necessary for understanding the ways in which Haverford can become a more inclusive community and change,

12. Rufus Jones and his progressive efforts
It is important to note that during his time at Haverford Rufus Jones mentored Howard Thurman, a civil rights leader and a mystic (he came to Haverford after reading “Finding the Trail of Life” and exchanging correspondence with Rufus Jones for three years), and influenced Harry Emerson Fosdick, a liberal Christian pastor, both of whom are thought to
have inspired Martin Luther King Jr. He met with Mahatma Gandhi in India in 1926; and made various efforts that allowed for Haverford campus’s diversification. Rufus Jones was among those who encouraged Crystal Bird an African-American civil rights activist, to join AFSC’s section on interracial issues and equality and lecture at schools, colleges, and churches on the problems people of color faced in the United States.

13. Rufus Jones and other leaders

Rufus Jones worked closely with Presidents Wilson (who taught history and political science at Bryn Mawr from 1885 to 1888) and Hoover to strengthen AFSC’s peace-building efforts in Europe. Jones frequently opposed Carey Thomas (Bryn Mawr’s second President who enforced racist and anti-Semitic policies at the College) as a member of the Board of Trustees of the College, protecting several College instructors from Thomas’s retaliation and asking for more transparency with the College spending. He was also friends with the Rockefellers (including John D. Rockefeller Jr., a renowned financier that arranged the construction of the Rockefeller Center in Manhattan, and David Rockefeller) who sponsored Jones’s visits to Asia, and some Bryn Mawr projects, and oftentimes socialized with Jones on vacation in Maine in company with Harry Emerson Fosdick, as Matthew Hedstrom suggests in his article.

14. Conclusion

Rufus Jones is one of the most notable figures in the Quaker History of Haverford. Continuation of the scholarship that studies his legacy is essential to making Haverford’s history accessible, inclusive, and helpful for the understanding of the many problems the College community is facing at the moment as insight into Jones’s work provides conclusive and profound evidence of the inherent problems and flaws of the principles that govern
Haverford. Jones’s work combines the strive to progress, that the college still cultivates, with regressive ideas and philosophies that, sadly, are also present in the community and codes at Haverford. The recent Open Letter to the Bi-Co Community serves as one of the reminders for what can be done to continue broadening the discussion, in what ways can the College provide room for change, acknowledgement of history, continue student research, and emphasize values that Rufus Jones put in foundation of the community. The digitization of the College’s archives and continuing support of scholars studying Jones, his leadership, and legacy allows to, and will hopefully continue to do so in many old and new inclusive ways, trace the roots of the problems the College community is facing today and understand what is most needed to solve them.
Notes


2 Claus Bernet, *Rufus Jones (1863-1948): Life and Bibliography of an American Scholar, Writer, and Social Activist* (Frankfurt am Main: Peter Lang, 2009), 5


Jones, Rufus Matthew. *Haverford College: a History and an Interpretation,* New York, 1933, p 3 (27)
http://hdl.handle.net/2027/mdp.39015065130448.


https://babel.hathitrust.org/cgi/pt?id=hvd.ah46hp&view=image&seq=56&q1=the%20farmer


https://babel.hathitrust.org/cgi/pt?id=yale.39002088379277&view=1up&seq=107

16 http://www.eugenicsarchive.org/eugenics/view_image.pl?id=254 - Rufus Jones listed among the attendees
http://www.eugenicsarchive.org/eugenics/image_header.pl?id=252&printable=1&detailed=0 - Conference description

https://doi.org/10.1215/0961754X-2010-009.

https://link.gale.com/apps/doc/A123163911/BIC?u=have19984&sid=BIC&xid=26eb505e.

https://link.gale.com/apps/doc/A123163911/BIC?u=have19984&sid=BIC&xid=26eb505e.

19 To Mahatma Gandhi. [would like to see him when in India], 1926 April 20. Rufus M. Jones papers, HC.MC-1130. Haverford College Quaker & Special Collections.


To Herbert Hoover. [in reference to the suggestion that “red-minded” people were undermining the efforts of American Relief Administration through the American Friends Service Committee. Rufus M. Jones states that he has always been a friend to Hoover and his great work and that he has no affiliation or leanings toward reds or pinks and has not been used by them nor has the American Friends Service Committee been so used to injure Hoover] +, 1921 September 16. Rufus M. Jones papers, HC.MC-1130. Haverford College Quaker & Special Collections. http://archives2.tricolib.brynmawr.edu/repositories/5/archival_objects/42627 Accessed July 29, 2020.


Appendix. A compilation of quotes by Rufus Jones.

**On Advice for College Students**

1. The attractive leadership that comes from the power of personality, more than anything else, produces school spirit and creates what we call atmosphere.

   *Jones, Rufus Matthew. “Present Day Papers: A monthly journal for the presentation of vital and spiritual Christianity,” 1914, 2 v, p 346 (414)*
   
   [https://babel.hathitrust.org/cgi/pt?id=hvd.ah6jsb&view=1up&seq=414](https://babel.hathitrust.org/cgi/pt?id=hvd.ah6jsb&view=1up&seq=414)

2. Guidance, inspiration and leadership were supplied in great fashion by our professor [Isaac Sharpless], but we had to work out our own salvation with fear and trembling.

   
   [https://babel.hathitrust.org/cgi/pt?id=mdp.39015047612737&view=image&seq=38](https://babel.hathitrust.org/cgi/pt?id=mdp.39015047612737&view=image&seq=38)

3. In any case, The Haverfordian swung into an attitude of leadership and assumed vital functions in the life of the College. Gradually it grew bolder and began to deal with what seemed to us to be defects in the methods of college discipline, in policies of administration and in the management of the College generally.

   *Jones, Rufus M. The Trail of Life in College,. New York, 1929, pp 97-98 (101-102)*
   
   [https://babel.hathitrust.org/cgi/pt?id=mdp.39015047612737&view=image&seq=102](https://babel.hathitrust.org/cgi/pt?id=mdp.39015047612737&view=image&seq=102)
On Spirituality

1. Faith in the sphere of religion works the greatest miracles of life that are ever worked. It makes the saint out of Magdalene, the heroic missionary and martyr out of Paul, the spiritual statesman of the ages out of Carthaginian Augustine, the illuminated leader of men out of Francis of Assisi, the maker of a new world epoch out of the nervously unstable monk Luther, the creator of a new type of spiritual society out of the untaught Leicestershire weaver, George Fox.


7. On customs:
But Christ refused to follow the path of custom; he could not and he would not do things which the scribes prescribed. He broke a new path for the soul, and called men away from legalism and the dead routine of “performances” to a life of individual faith and service, which involves suffering and self-sacrifice, but which brings the soul into personal relation with the living God.


8. Time with its perspectives foreshortens most religious leaders. Personality is not easily transmissible, the magnetism of presence cannot last. Ideas, too, are fragile things and often collapse under the pressure of the years. Contemporary judgements carry no finality. Only the stern sifting of the centuries can decide upon the measure of a man’s real greatness, only the votes of many generations can give a sure verdict.


9. The moral discipline, the spiritual training of the soul, seems to demand venture, risk, the will to obey the lead of vision, faith in the prophetic nature of the inner self, confidence in “the soul’s invincible surmise”.

10. The great religious leaders, the persons who have started a new line of march, have always known the truth, and it was their practice of it which more than anything else made them religious leaders.

https://babel.hathitrust.org/cgi/pt?id=hvd.32044058264771&view=1up&seq=59&q1=leaders

11. About feeling connected to an inner world:

It is not a peaceful heaven beyond the stars that we are seeking. It is not some place “yonder” that concerns us. It is the here and now. The discourse is about another level of life here in the midst of time. There are moments when we are aware of the real world, the home of the soul, the goal of the pilgrimage.


On Nature and being human

1. In this quote, Rufus Jones reflects on the qualities and conditions that make a leader. The quote also shows Rufus Jones’s negative attitude towards the colonized people and different cultures. The bread-fruit tree are typically found in the Philippines, in South East Asia, New Zealand

The farmer, in his unceasing struggle with weeds, with parasites, with pests visible and invisible, with blight and rot and uncongenial weather, sometimes feels tempted to blaspheme against the hard conditions under which he labors and to assume that an "enemy" has cursed the ground which he tills and loaded the dice of nature against him. The best cure for his "mood" is to visit the land of the bread-fruit tree, where nature does everything and man does nothing but eat what is gratuitously given him, and to see there the kind of men you get under those kindly circumstances. The virile fiber of muscle, the strong manly frame, the keen active mind that meets each new "pest with a successful invention, the spirit of conquest and courage that are revealed in the farmer are no accident. They are the by-product of his battle with conditions, which if they seem to come from an "enemy," must come from one that ought to be loved for what he accomplishes.

https://babel.hathitrust.org/cgi/pt?id=hvd.ah46hp&view=image&seq=56&q1=the%20farmer

2. The savage is on his way out of savagery as soon as he can create a home and make family life at all sacred. The real horror of the "slums" in our great cities is that there are no homes there, but human beings crowded indiscriminately into one room. It is the real trouble with the "poor whites" whether in the South or in the North that they have failed to preserve the home as a sacred center of life.

On Politics

1. He [the prophet] cannot enjoy the comforts of the calm and settled faith which those around him inherit and adopt. His soul forever hears the divine call to (...) go forward, to conquer new fields, to fight new battles, to restate his faith in words that are fresh and vital. (...) He is primarily a religious patriot, a statesman with a moral and spiritual policy for the nation.

2. We must be as greatly concerned to form virile character in our boys and girls and to develop in them the capacity for moral and spiritual leadership in this crisis as we are concerned over our coal supply or our industries.

Here Jones responds to the Coal Mine Strike of the 1922 and talks about Christian masculinity.

3. On suppressed fear in societies. “Force, restraint, compulsion, fastening down the “lid,” imprisonment of leaders, drastic laws against propaganda, will not cure the disease (...) The situation must be first of all understood. The inner attitude behind the acts and deeds must be taken into account. The social mental state must be diagnosed. The remedy, to be a remedy, must remove the causes which produce the dissociation. It can be accomplished only by the one who has an understanding heart, a good will, an unselfish purpose, and a comprehending, i.e., a unifying, suggestion of cooperation.
On Mysticism

1. In fact mystics as a class of men and women have not only been saints, they have been girded for action through their contact with God and they have exhibited indomitable spirit and energy for constructive tasks. They have revealed serenity, sanity and sound capacity for leadership and cooperation with others. Auto-suggestion and projection in the pathological sense do not lead to such results.


2. On mystical experience and pathology:

3. Some persons - and they have often been creative leaders and religious geniuses - have succeeded in organizing their lives, in finding their trail, in charging their whole personality with power, in attaining a moral dynamic and in tapping vast reservoirs of energy by means of states which, if occurring to other persons, would no doubt be called pathological. (...) It seems hardly sound to call a state abnormal if it has raised the experiencer, as a mystic experience often does, into a hundred horse-power man and through his influence has turned multitudes of other men and women into more joyous, hopeful and efficient persons.


3. I said in my first editorial [for the American Friend]: “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.” That meant, as plainly as I could say it, that I was not expecting to follow beaten tracks, or to say smooth and familiar things. I intended to lead forward to new goals. I promised no goods which I could not deliver, and I then, as always before and since, refused to have my hands tied, or my spirit bound by pledges or reservations.


4. The vital task and mission of mysticism in all ages whether exhibited in individuals or in a group movement, like that of the Society of Friends, has been to call men away from “theological systems,” however sacred, to the fresh and living water to be found in a personal experience of God.
5. About mystics:

There are multitudes of men and women in out-of-the-way places, in backwoods towns, and on uneventful farms, who are the salt of the earth and the light of the world in their communities, because they have had experiences which their neighbors missed, and powers to live by which the mere "church-goers" failed to find.

https://hdl.handle.net/2027/uc1.32106000203114?urlappend=%3Bseq=37

On the Sacred

1. The central truths of religion, if they are to guide the will and form the character, control the impulses and be an inspiration to the ideals of men to-day, must be interpreted and formulated in harmony with all that we know to be true about man and about the world in which his life is bound up. It is the prophetic task of the religious leaders of our time to work out this adjustment, and to re-express in vital, convincing form the eternal truth about God and the soul, about Christ and man’s salvation.


2. The one fatal course is to take refuge in obscurantism, to endeavor to build a sacred fence, bull-strong, pig-tight and sheep-high, round the ancient deposit of faith, and to keep it uncontaminated with the streams of research on which our youth nourish their minds.

https://scholarship.tricolib.brynmawr.edu/bitstream/handle/10066/12877/HC12-50302.pdf?sequence=1&isAllowed=y

On Freedom

1. The most important service we can render our fellow men is to awaken in them a real faith in their own spiritual nature and in their own potential energies, and to set them to the task of building the ideal democracy in which personality is treated as sacred and held safe
from violation, infringement, or exploitation, and, more than that, in which we altogether respect the worth and divine hopes inherent in our being as men.

Jones, Rufus M. Spiritual Energies in Daily Life. New York: Macmillan, 1922, p 91 (115) https://babel.hathitrust.org/cgi/pt?id=yale.39002088379277&view=image&seq=115&q1=the%20most%20important%20service%20we%20can%20render

On Community

1. On the formation of the ministry of Jesus in the first century: “They passed over from a visible Leader and Master to an invisible and inward Presence revealed to them as unwonted energy (...) The important thing is heightened moral quality, intensified fellowship, a fused and undying loyalty, an irresistible boldness in the face of danger and opposition, a fortification of spirit which nothing could break.


2. Leaders we must have, but the true leader is always a person who kindles others, helps them find themselves and guides them in well-directed lines of activity - he does not relieve them of their responsibilities and tasks.


3. On religious ministry and on not telling people about problems. “The main trouble with such an easy ministry is that it isn’t worth doing. It accomplishes next to nothing. It merely arouses a pleasurable emotion and leaves lives where they were before. And yet not quite where they were either, for the constant repetition of things we already believe dulls the mind and deadens the will and weakens rather than strengthens the power of life. It is an easy ministry both for speakers and hearers, but is ominous for them both. The prophet has a very different task. He cannot give people what they want.”


4. "It has long been recognised that under some dominating leader, or under the spell of a great idea, or through the fusing of a common emotion, a group, or a crowd, or even an entire people often become almost a unity. The Crusades give the most striking exhibition of this fact"

5. “The Quakers have always been intensely humanitarian. It has been a central note of their message, from Commonwealth days to the present, that man is a being of infinite value and of divine possibilities and that every effort should be made that can lead to the liberation of men from their burdens and limitations.”


Miscellaneous:

By Herbert Hoover

The coming of world war somewhat paradoxically made this American pacifist a great international force.


https://hoover.archives.gov/sites/default/files/research/ebooks/b3v7_full.pdf