

RUFUS M. JONES



***ELI AND SIBYL
JONES, THEIR
LIFE AND WORK***

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Eli and Sibyl Jones, Their Life and Work

Enriched edition.

Introduction, Studies and Commentaries by Olivia Whitlock

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Introduction

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How two people, steadfastly composed in the stillness of Quaker faith, could traverse oceans and cultures, balance conjugal intimacy with public witness, hold modest means against vast human need, and translate inward conviction into outward service without forfeiting conscience's quiet center is the sustaining tension of Rufus M. Jones's *Eli and Sibyl Jones, Their Life and Work*, a narrative in which a partnership of listening becomes a vocation of action, the domestic hearth converses with the road of ministry, and the integrity that first called them is tested by distance, difference, and the ceaseless summons of a suffering world.

Rufus M. Jones's *Eli and Sibyl Jones, Their Life and Work* is a religious biography situated in nineteenth-century Quaker ministry, following a couple from rural Maine into engagements with communities beyond the United States. First published in the late nineteenth century by a leading Quaker historian and spiritual writer, it combines devotional portraiture with measured historical narrative. The settings move from the textures of New England life to the wider geographies their calling required, yet the work remains firmly biographical, privileging formation, character, and purposeful labor over spectacle. Its pages reveal a careful, reflective guide whose aim is illumination rather than display, edification rather than controversy.

The premise is straightforward and spoiler-safe: Jones traces how Eli and Sibyl, shaped by the practices of their

faith, discern their path, join in marriage, and undertake sustained ministry that carries them well beyond their first home. The reading experience is lucid and composed, marked by unhurried chapters, clear transitions, and episodes arranged to emphasize inward growth as much as outward movement. Jones writes in a calm, observant voice that balances reverence with judicious restraint. The tone is earnest yet never agitated, inviting readers to inhabit an atmosphere of listening, mutual care, and disciplined responsiveness to what conscience requires.

Across the narrative, certain themes recur with clarifying force. Vocation emerges as a lived response, not a private possession: a way of attending to others that keeps returning to the wellspring of prayer. Partnership is treated as a creative solidarity, where distinct gifts converge in shared purpose without erasing difference. Hospitality becomes a practice of recognition across boundaries, and courage appears in the patient endurance of ordinary hardships rather than in dramatic feats. Above all, the book explores how spiritual integrity travels—how to meet unfamiliar customs respectfully, speak plainly without coercion, and preserve tenderness in the midst of demanding work.

For contemporary readers, these concerns remain urgent. The book models service that refuses domination, humility that does not abdicate responsibility, and cross-cultural engagement grounded in careful listening. In an era of global mobility, it offers a counterimage to hurried activism: steadiness, accountability to community, and attention to the persons directly before us. Those engaged

in humanitarian work, interfaith encounter, education, or local organizing can find here a practical ethic: move with patience, speak with clarity, act without spectacle, and measure success by the dignity strengthened in others rather than by metrics of reach or renown.

Jones's craft also deserves notice. He situates the couple within the practices of the Society of Friends—silent worship, discernment, and ministry tested in community—while placing their labors amid the social currents of the nineteenth century. Without resorting to sensational detail, he attends to the textures of travel and the cadences of daily service, linking the seemingly small decision to the larger moral horizon. The author's restraint is purposeful: it keeps attention on character, motive, and the slow work of trust-building. The result is a biography that honors both privacy and witness, interiority and public action.

To enter this book is to accompany Eli and Sibyl Jones as fellow travelers, learning how constancy can meet contingency and how fidelity finds language in simple, durable deeds. Readers need not share their tradition to recognize the human questions at stake: how to commit without hardening, to persevere without presumption, and to love amid limits. As a portrait of disciplined hope, the work endures as guidance and provocation, asking us to consider what it would mean to carry our own convictions into the world with the same steadiness, candor, and care that mark these lives.

Synopsis

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Eli and Sibyl Jones, *Their Life and Work*, by Rufus M. Jones, presents a measured biographical portrait of two nineteenth-century Quaker ministers from Maine whose partnership shaped a wide field of ministry. The author frames their lives within the rhythms of Friends practice, tracing how calling, community discipline, and conscience directed their choices. Without polemic, he follows their movements and the relationships that sustained them, keeping the narrative attentive to setting and character. The book balances personal detail with historical context, showing how the couple's labors intersected with broader religious awakenings and humanitarian impulses that marked an expanding transatlantic world.

Jones begins with the rural upbringing that shaped both Eli and Sibyl, emphasizing the simplicity, discipline, and worship practices of New England Friends. He sketches family influences and the modest schooling available, then charts the emergence of gifts for ministry recognized by their meetings. The narrative conveys how inward conviction matured into public service, not as sudden spectacle but as tested fitness. Local travels, small gatherings, and pastoral visits provide the first stage for their voices. Care is taken to situate their early steps within Quaker structures of discernment, suggesting a pattern of accountability that would continue as their horizon widened.

After their marriage, the two emerge as a complementary team, their gifts differing yet mutually reinforcing in meetings large and small. Jones traces how domestic responsibilities and itinerant calling were braided together, with seasons at home alternating with extended circuits among Friends in New England and farther afield. He notes the pastoral tone of their labors, including encouragement, counsel, and careful listening, while also registering their concern for suffering beyond Quaker circles. The narrative situates their witness among reform currents characteristic of the era, without reducing them to any single cause, and shows how trust networks enabled wider invitations and sustained momentum.

With recognition came broader journeys. Jones follows the couple across the Atlantic to the British Isles and onto the continent, and then into regions around the Mediterranean. He is attentive to the texture of travel, including ships, roads, and uncertain lodgings, as well as the moral imagination that sent them. Encounters with different languages, Christian traditions, and civic authorities test their adaptability while deepening their patience. The portrayal stresses quiet perseverance rather than dramatic triumph, highlighting meetings for worship, visits of encouragement, and conversations that crossed confessional lines. The book keeps the focus on process, relationship, and steadily earned trust.

Hardship is integral to the account. Jones records the physical toll of repeated voyages, the precariousness of health, and the demands of constant public engagement. Financial realities appear as background pressure, mitigated

by careful stewardship and the backing of Friends' structures. The narrative explores gendered expectations surrounding public ministry, showing how the pair negotiated roles without losing mutual respect. It also illustrates the discipline of oversight and counsel that surrounded them, through meetings that tested leadings and received reports. Across setbacks and delays, their patience and courtesy become recurring themes, as does the quiet help of hosts who made extended travel possible.

In later chapters, the biography turns to seasons of consolidation and return, as the couple revisited communities, renewed friendships, and guided younger workers. Jones places these activities against evolving debates within nineteenth-century Quakerism, noting shifts in patterns of worship, outreach, and doctrinal emphasis. Rather than taking sides, he uses the pair's practice to illustrate a balanced piety: earnest proclamation tempered by humility, and conscience joined to communal order. This framework allows the narrative to show continuity amid change, tracing how established habits of discernment helped them sustain focus while responding to new opportunities and unsettled conditions at home and abroad.

Without courting hagiography, Jones closes by weighing influence and example. The significance he assigns to Eli and Sibyl Jones lies less in singular exploits than in a durable pattern of faithfulness, hospitality, and cross-cultural regard. Their story, as he tells it, shows how ordinary discipline, when sustained over a lifetime and shared in partnership, can travel far and quietly transform expectations. The book thus serves as both record and invitation, illuminating a

strand of Quaker history while raising questions about vocation, courage, and care that remain current. It leaves readers with a sense of tested hope rather than dramatic finale.

Historical Context

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Rufus M. Jones's biography of Eli and Sibyl Jones is rooted in nineteenth-century New England Quaker life, especially the rural communities of Maine under the care of the New England Yearly Meeting. Friends there emphasized plain living, disciplined worship, and education, sustaining academies and meeting schools that nurtured ministers and public servants. The period saw robust local organizing through monthly and quarterly meetings, which supervised public ministry and community welfare. Against this steady communal backdrop, itinerant ministry flourished. Eli and Sibyl emerged within this milieu, their call to travel and exhort shaped by a culture that valued tested spiritual gifts and corporate oversight of religious labor.

The couple's careers unfolded amid major realignments within American Quakerism after the Hicksite-Orthodox division (1827-1828) and, in New England, the later Wilburite-Gurneyite controversy. These disputes sharpened questions about Scripture, authority, and engagement with wider evangelical currents. Out of the turmoil grew a renewed emphasis on gospel ministry, discipline, and outreach. Traveling under minutes from their meetings, ministers like the Joneses represented a Quaker synthesis of inward spirituality and outward witness. Their work was facilitated by well-established networks of hospitality and endorsement that linked scattered meetings, making it

possible to traverse regions while maintaining accountability to the Society of Friends.

Mid-century technological change—regular steamship lines and expanding rail networks—opened transatlantic and continental circuits of religious exchange. American and British Friends increasingly visited one another's yearly meetings, coordinated relief, and participated in broader evangelical gatherings. Within this movement, the Joneses' tours in the British Isles and on the European continent exemplified Quaker participation in a pan-Protestant culture of missions and reform. London Yearly Meeting served as a pivotal hub, receiving American visitors and strengthening ties that carried literature, funds, and personnel across borders. The biography situates their activity within this coordinated, international framework of Quaker witness.

The Ottoman Empire's Tanzimat reforms created limited but real spaces for Western philanthropic and educational ventures, including Protestant initiatives. Friends responded by establishing modest schools and meetings in the Levant. In Palestine, 1869 marked the beginning of a lasting Quaker educational presence in Ramallah, with a girls' school that became a cornerstone of local Friends work. Eli and Sibyl Jones were closely associated with the encouragement and early organization of this effort, which aligned education with spiritual nurture. This initiative, documented by Rufus M. Jones, illustrates how Quakers pursued durable institutions rather than only episodic preaching, leaving legacies embedded in local communities.

In the United States, the Civil War tested Quaker pacifism while opening avenues for humanitarian service. Friends

organized relief, visited military hospitals, and cared for the wounded and displaced, particularly around Washington, D.C., and Alexandria, Virginia. Sybil Jones became known for ministry among soldiers in hospitals, where prayer, comfort, and practical aid complemented Friends' noncombatant stance. Such work reflected a broader Quaker strategy: bearing witness to peace through compassionate service during national crisis. The biography presents this ministry as integral to the Joneses' public vocation and to the Society's evolving engagement with state and society under wartime pressures.

Quaker practice had long authorized women to preach and exercise leadership in meetings, distinguishing Friends from many contemporaneous denominations. Sybil Jones's international ministry drew on this tradition, demonstrating women's capacity for public religious work across languages and cultures. Her activities coincided with the growth of women's voluntary societies, temperance advocacy, and expanded roles in philanthropy, which reinforced the credibility of female religious leadership. By documenting Sybil's recognized gift, Rufus M. Jones preserves evidence of a well-established Quaker norm: spiritual authority grounded in experiential discernment rather than gender, and deployed in settings from village meetings to royal courts and rural hospitals.

Rufus M. Jones, born in Maine in 1863 and educated at Haverford College, became the leading historian of the Society of Friends in the early twentieth century. His biography of Eli and Sibyl Jones appeared early in his career, drawing on diaries, correspondence, and minutes accessible

through New England and transatlantic Quaker networks. The work reflects conventions of Victorian religious biography—devotional tone, exemplary narrative, and copious quotation—while anchoring episodes in verifiable records. As a scholar steeped in Quaker history and spirituality, Jones framed the couple’s story to illustrate characteristic Friends themes: inward guidance, corporate oversight, and service-oriented outreach.

Eli and Sibyl Jones’s life work coincided with an era of evangelical energy, organizational consolidation, and expanding global horizons for Western Protestants. Their ministry, as presented by Rufus M. Jones, mirrors the confidence of nineteenth-century reformers who combined piety with institution-building and international travel. The book implicitly critiques sectarian rigidity by highlighting fellowship across yearly meetings and denominations, while affirming Quaker distinctives such as the peace testimony and women’s ministry. It preserves the documentary trail of a transatlantic religious culture and points to enduring fruits—most notably educational enterprises in the Middle East—that continued to shape Quaker witness beyond the century’s end.

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PREFACE.

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In our busy and material lives we all need to be reminded at times that there have been and still are among us those who have deadened love of self, whose struggle on earth, far from being to amass any kind of treasures, is to bring before as many human beings as possible the great plan of salvation, the means of elevation from degradation to lofty Christian individuality, and the source of a power and a love which are making all things new in proportion as submission is given thereto.

We are not always conscious of the strength exerted around us by seemingly trivial forces, but their work is no less important in the development of the globe than the violent upheavals which overawe us by their stupendous might. So, often, quiet lives extend a wider permanent influence for the welfare of man than do those of men and women who receive the unstinted praise of their contemporaries.

ELI and SYBIL JONES have done valuable service, and have lived lives full of teaching to those who wish to enter upon a course of devoted obedience to the same Master. I have prepared this sketch of their lives and work from the love which I feel for them, and in the hope that it will interest and profit others. I am conscious that the stamp of youth is on the work, but I am certain that it has been undertaken and accomplished in the spirit of sincerity.

The visit to Liberia was wonderful in many ways, and should have been published after their return, so that their

work might have brought forth more decided fruit. The letters from Palestine and Syria were written for the *Friends' Review*[\[1\]](#) by Eli Jones and Ellen Clare Miller (since Pearson). Extracts have been chosen to give their descriptions of the country and the nature of their work there.

The book has been prepared in the midst of other work, and that must in part be the apology for its imperfections. Having as a young man received invaluable help from these two Friends, and feeling that their words and lives have done much to throw light on the true path which broadens into the "highway of holiness," it is my hope that this simple recital may in a measure repay what I owe them and find a place of usefulness in the world.

3d mo. 13, 1889, FRIENDS' SCHOOL, Providence.

ELI AND SYBIL JONES.

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CHAPTER I.

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EARLY YEARS.

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"Man is the nobler growth our soil supplies **[1q]**,
And souls are ripened 'neath our northern skies."

The man 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 generation can inherit or acquire. He has missed the broad culture of the schools and universities, he cannot gain the intellectual skill which long study gives, but he has had a training which lays a foundation for the keenest judgment and for prompt decision in complicated circumstances, and his soul in solitude has taken in truths of God which often escape men lost in the tumultuous world of business and pleasure. The men who were born during the first quarter of a century after our national life began have nearly all been characterized by special traits which will perhaps not appear again in the more developed growth of the nation. It has not astonished us to see a man leave his little cottage after twenty-five years of toil and go through all the grades of honor, reach a position from which he could hardly go higher, and finally depart from a life unspotted, respected by mankind.

But in this development there is no chance: he mounts by a law which, if we knew it, is as unvariable as that of gravitation. The powers of the mind and soul seek a field in which they may be put to work at profit[2q]. It cannot be uninteresting to follow the course of a man who has shown—at least to those who have known him well—that there was something in him of value to the world. In measuring the worth of any man, we must not be dazzled by the glare of earthly glory, but calmly inquire what he has done that has built itself into other lives, and we must look beyond outward things to see in how far he has been the honored tool of the Supreme Worker.

The family of Jones is a large one, and its genealogical table would make a long story. Welsh John succeeded Welsh John, and was called John's son until time wore the name down to Jones. Generation after generation they held their place and did their work among the Welsh hills, until one of them was called upon to steer the Mayflower with its precious load to Plymouth. Eli Jones writes in a letter dated 1st mo. 9th, 1888: "I have been reading Bonvard's *Plymouth and the Pilgrims*, from which I learn that Isaac Robinson, son of the Rev. John Robinson, pastor of the Pilgrim Fathers, was an early settler at Plymouth, and that he became a Quaker. Our grandmother Jepson was a Robinson, and, for aught I know, great-great-great-grandniece of this very Isaac Robinson. The captain of the Mayflower was a Jones. With him we claim kindred, and that claim is readily allowed. Now, if our great-great-great-grandsire was the venerable patriarch who led in prayer and gave the memorable parting charge[1] to the Pilgrims, and if his son, our great-great-

greatuncle, was, as history relates, a trading man in the colony and a 'convinced Friend,' it is certainly fitting that we should take a lively interest in what occurred among our kin in 1620."

Much later, after many settlements in different parts of New England had failed, and the Pilgrim and Puritan colonies were in prosperous growth, three brothers bearing the name of Jones came to this continent. One of them found a forest home on the bank of the Androscoggin River, six miles from Brunswick, in the township of Durham and District of Maine. Quite a large number of friends collected here, and a meeting-house was built not far away. There was a large Friends' meeting at Deering, near Portland, and the name of Jones was common among its members. The monthly and quarterly meetings at each place were frequently visited by Friends from the other, necessitating a foot-journey of fully forty miles through almost pathless woods. The house is still standing in which Abel Jones was born. He determined to leave his home and go farther north. He travelled on horseback up the Kennebec River as far as Vassalboro', and then rode ten miles east to the north-eastern end of what is now China Lake, in earlier times often called the "Twelve-mile Pond," because it is twelve miles from Augusta, the State capital. His young bride, Susannah Jepson, rode on horseback from North Berwick, a distance of one hundred and fifteen miles. She was attended by her brother alone, and brought only what a pair of saddlebags could hold. Here in a little house, in the year 1807, their first child was born and named Eli. A letter was at once sent to the young child's grandfather and grandmother at Durham.

The letter came to the nearest post-station, twelve miles away, and was taken in charge by an elderly Friend who lived there. He volunteered to start out at once to carry the letter to its destination, thinking it might contain valuable information. As he listened to its contents at the end of his journey he made the significant remark, "Is that all there is in it?" and jogged back home.

One's first thought would be that if a child was to be brought up in the Maine woods, it would make very little difference in what part of the State the spot happened to be; but it is not at all so. As a young life is very susceptible to outward scenes and every-day events, we can hardly estimate the moulding influence of little things.

The life of the few families in the early history of China would be exceedingly interesting if we only had a graphic sketch from the pen of one of its settlers. Owning the acres they cleared and tilled and the houses in which they dwelt, they called no man master, but they bowed in reverence before their heavenly King and obeyed His commandments. They did their day's work week after week, little thinking that a generation would come which would wish to follow the story of their trials and triumphs, their joys and sorrows; and now almost all that is left us is the inherited strength from their sturdy lives and a few stories of their sufferings.

Without doubt, nothing in nature had more influence on the bent of Eli Jones's mind than China Lake and its beautiful shores. A boy placed on the bank of a lake stretching off seven miles becomes inheritor to a domain more vast than the acres of water it contains. He feels that he owns so much of this world's glory, and this 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 the 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. It is not simply because he can fish there, or can swim there, or can make a rude boat and so float on its surface. That is its chief worth to the thoughtless boy, but it was not all to the keenly perceptive child who was father to the man Eli Jones. It was his great playmate whom he loved. It was at the same time his teacher, whose "various language" spoke a Father's presence and His love.

It is very monotonous toil changing a rough forest to a productive farm, but a youth becomes a familiar friend to stumps, hillocks, and rocks; to him the mounds are Indian graves, the tall stones mark the final resting-places of mighty chiefs, and his imagination fills the round of work with marvellous scenes. Very many, doubtless, see only their work and the fruit of it, but there are a few who see mysteries and learn lessons wherever they are placed, so that monotony is changed to endless variety. Eli Jones was one of those boys who make gain from ethereal things.

The spot which Abel Jones chose for his home had many of the characteristics of a scene in Maine. Hills were backed by other hills, and not far in from the lake was a mile-long "horseback."^[2] The trees were not pigmies in those days, but giant oaks and pines,
"Whose living towers the years conspired to build,
Whose giddy tops the morning loved to gild."

There were dense forests of cedar, and the scattered bass-woods made the whole place fragrant in the spring. Never had an axe swung in these solitudes, and the mighty power of the ages was felt as these stout pines met the breeze. It was no small privilege to be canopied with such a tent as their meeting tops made.

"Whoso walks in solitude
And inhabiteth the wood,
Choosing light, wave, rock, and bird
Before the money-loving herd,—
Into that forester shall pass,
From these companions, power and grace.
On him the light of star and moon
Shall fall with purer radiance down;
All constellations of the sky
Shed their virtue through his eye.
Him Nature giveth for defence
His formidable innocence.
The mounting sap, the shells, the sea,
All spheres, all stones, his helpers be."

China had first been settled in 1774 by a family of Clarks. There were four brothers, two of whom were Friends. They cut the first tree that a white man's axe had ever felled in the township, and began to survey the land for homes. The two Friends chose the eastern and the others the western side of the lake. Life in the midst of the Maine forest implied struggle, and these families were courageous. No report of possible gold-mines or other hidden wealth drew them and those who followed them, but the desire to seek out quiet homes for themselves and their children where the temptations to a life of uselessness would be few. Trials they expected, and they were not spared. It was a hand-to-hand

14 Benjamin Seebohm is presented in the journal as a 'beloved Friend' (a member of the Religious Society of Friends, i.e., a Quaker) who spoke at the meeting and whose testimony Sybil Jones took as confirming her call to missionary service.

15 Haverford College is a liberal arts college in Pennsylvania founded in the 19th century with historical ties to the Religious Society of Friends (Quakers); it was commonly described as a 'Friends' college.'

16 John Greenleaf Whittier (1807–1892) was an American Quaker poet and abolitionist, widely read in the 19th century for his religious and antislavery verse.

17 In Quaker practice, a 'monthly meeting' is the local congregational and administrative gathering held roughly once a month to conduct business and care for membership and discipline.

18 'First day' is Quaker usage for Sunday, the day commonly observed for public worship and meeting for worship in Friends' practice.

19 Elihu Burritt (1810–1879) was an American social reformer and pacifist, known as the "learned blacksmith"; he wrote and lectured on peace and social causes and kept diaries referenced here.

20 The Edict of Nantes (1598) was a royal decree by Henry IV of France granting limited religious toleration to Protestants; it was revoked by Louis XIV in 1685, prompting large-scale persecution and emigration of Protestants.

21 The Camisards were Protestant insurgents in the Cévennes region of southern France who rose in the early

18th century (roughly 1702–1710) in response to persecution after the revocation of the Edict of Nantes.

22 Congénies is a village in the Gard department of southern France known for a long-established small Protestant community (often called the Friends of Congénies) tracing distinctive devotional practices from the 17th–18th centuries.

23 A largely bloodless 1838–1839 border dispute between the state of Maine and British North America (New Brunswick) over the northeastern boundary; tensions were resolved diplomatically by the Webster–Ashburton Treaty of 1842.

24 A Quaker administrative gathering mentioned here as assembling bimonthly; such meetings were regional business sessions of Friends for oversight and church affairs, held at intervals of about two months.

25 The French word for 'pastor' or Protestant minister; in the passage it names French clergymen who received and assisted Eli and Sybil Jones (e.g., acting as host or interpreter).

26 Refers to Robert Browning (1812–1889), an English Victorian poet; the clipped attribution indicates the epigraph or quotation is from one of his poems.

27 A figure from Greco-Near Eastern mythology associated with seasonal death and rebirth; in Levantine tradition his myth was linked to a river called the Adonis (today generally identified with Nahr Ibrahim).

28 Roman emperor Constantine I (reigned c. 306–337), who legalized Christianity within the Roman Empire and

took measures that led to the suppression of many pagan cults and rites.

29 An Eastern Christian community centered in Lebanon tracing spiritual origin to followers of the monk Maron; over centuries they became aligned with the Roman Catholic Church and remain a distinct Lebanese Christian group.

30 An ethnoreligious group usually called Druze in modern spelling, whose faith developed in the 11th century around teachings associated with Isma'il al-Darazi and elements of Isma'ili Islam; Druze communities are concentrated in Lebanon, Syria, and Israel.

31 Likely refers to al-Hakim bi-Amr Allah, a Fatimid caliph (reigned 996–1021) whose eccentric and controversial proclamations played a role in the early formation of the Druze religious movement.

32 The vocal call to Islamic prayer (adhan) performed by a muezzin, traditionally from a mosque's minaret; the phrase evokes the audible presence of Muslim worship in a locality.

33 A town north of Jerusalem in historic Palestine (today in the West Bank) noted in the text as the site where Quaker missionaries established a school and mission.

34 A 'monthly meeting' is the basic local congregation in Quaker (Society of Friends) organization; here 'China' refers to a place-name (China, Maine), the local meeting that authorized Eli and Sybil Jones' service.

35 A transliteration of an Arabic place-name for the archaeological mound (tell) identified with the ancient city of Dan in northern Israel, near the sources of the Jordan

River; tells are earthen and stone mounds formed by long-term human occupation.

36 A common 19th-century and modern Middle Eastern term for a small gift, tip, or alms offered to secure favor or assistance; it could function as a gratuity, cession, or informal payment.

37 An ancient Roman-era city in the region north of the Sea of Galilee, commonly identified with the site now called Banias or Paneas; in the New Testament it is associated with Peter's confession of Jesus.

38 A 19th-century institution in Beirut founded under American Protestant auspices (led by Dr. Daniel Bliss) that provided liberal and professional education to students of various faiths; it was later renamed the American University of Beirut.

39 A historical term for a locally employed interpreter, guide, and cultural intermediary in the Ottoman Empire and surrounding regions, often used by European and American travellers in the 18th–19th centuries.

40 The name given as author of the short poem "To Sybil Jones" printed here; she was a 19th-century writer (likely active in Quaker circles) credited with this tribute to Sybil Jones.

41 An older English term for a follower of Muhammad; 19th-century usage for Muslims is now considered outdated and imprecise, and most modern writers use 'Muslim.'

42 A metaphor used here to describe the luxurious but confined life of women in some Eastern harems; the phrase evokes wealthy surroundings combined with restricted freedom.