“Mary Mendenhall Hobbs and Allen Jay: Lessons for the Abundant Life Today”
FAHE, Guilford College, Sixth Month, 18, 2009

John 10:10 – “The thief comes only to steal and kill and destroy. I came that they may have life, and have it abundantly.”

While this verse from John’s gospel is attributed to Jesus, I will be applying it to the lives of two Friends – humble servants of the guy from Nazareth – who committed major portions of their lives to Quaker education and, significant to our location at this FAHE conference, to making sure that Friends in the South would not only be abundant, but live abundantly: Allen Jay (1831-1910) and Mary Mendenhall Hobbs (1852-1930).

I have something of an affinity for both. Allen Jay lived for much of his life in my native Indiana; he raised the funds to build Bundy Hall at Earlham, where I labored as a head resident for four years (and met my wife, not to mention the fact that our daughter Maia, in attendance here today, was born while we were in Bundy. If we followed the Ron Howard school of child nomenclature, her middle name would be Bundy instead of Grace!); the meetinghouse of West Richmond Friends, where Jane and I attended and served on the ministry team, is a memorial to Allen Jay (incidentally, celebrating its centennial this year); Guilford College might not exist were it not for Jay’s incredible labors directing the work of the Baltimore Association to Advise and Assist Friends in the Southern States following the “War of Northern Aggression.” Many of us in this room, in fact, owe a debt of gratitude to Jay. He raised the funds to help transition the Friends School in Carolina to Guilford College in the 1880s. He raised funds for Whittier College and encouraged Pacific College, the forerunner of George Fox University. (Incidentally, while in Oregon and Washington in 1906, he “milked” Elbridge Stuart, a descendant of North Carolina Quakers and founder of the Carnation Dairy Company, for the funds to purchase the lot and build and furnish a meetinghouse for Friends in Seattle!)

He worked for four years as the treasurer of the Friends school in Providence, R.I., that is known as the Moses Brown School today. When he was called to Earlham in the 1870s to raise money for that struggling institution, there was but one building and the heating plant, both in deplorable condition. Jay reports that after touring the campus, he sat on a log behind old Earlham Hall and meditated long about the seemingly hopeless task. That many of us today sit on the Earlham campus and meditate on how on earth our institutions could have the resources our friends in Richmond have -- is credit to Jay. He oversaw the creation of the Earlham we know now, raised funds for six new buildings (including the aforementioned Sovereign State of Bundy!), and was a tireless advocate among Friends for the College and its sometimes beleaguered faculty.

For her part, Mary Mendenhall Hobbs was an equal partner with her husband, Lewis Lyndon Hobbs, the first president of Guilford College, in shaping the character of the place. Tom Hamm cites her influence in his *The Transformation of American Quakerism* in maintaining the college as a “modernist island in a sea of fundamentalism.” (153) She assured that Guilford, the first coeducational institution in the South, would maintain a lively female presence by forming a committee to raise funds to enable girls to attend the school. In the shattered economy of the South following the war, there was little money available for education, and boys typically were the beneficiaries of what there was. Her labors resulted in the building you pass on campus that bears her name, a cooperative residence hall for women built in 1907. She did not restrict her interest in women’s education to Friends, either. Hobbs is credited with being a major influence in the founding of North Carolina’s first public college for women in the 1890s.

In my comments this afternoon, I want more fully to introduce you to these important figures in the life of Friends in the South – indeed, in the life of Quaker education beyond this region – and make some observations about what we might draw from their lives in our own work in higher education. I’ll turn first to Allen Jay.

Allen Jay

About a two hours' drive north of here in central Virginia is the city of Lynchburg, known most famously as the home of Jerry Falwell's Liberty University (recently thrown back into the national spotlight by Kevin Roose, a Quaker student at Brown who has authored a popular book about his "study abroad" experience at Liberty). While at Liberty this spring to deliver an academic paper, I drove five minutes from campus to see a lovely 18th Century stone Quaker meetinghouse. Lynchburg was settled by Quakers in the mid-1700s and is named for John and Sarah Lynch, members of the Society. By the 1830s, there wasn't a Quaker remaining in the area, the community having packed up and left to Free states in the anti-slavery migrations that reduced the membership of Friends in the South from somewhere around 20,000 in the early 19th Century to fewer than 2,000 at the close of the Civil War. The large meetinghouse was abandoned, later to be occupied by Presbyterians, in an exercise of applying their Scottish penuriousness to obtaining cheap accommodations! Ever after, it has been known as the ***Quaker Memorial Presbyterian Church.*** To this day, there is but a handful of Quakers in the area.

About 15 minutes' drive from Guilford College, in the southern reaches of High Point, N.C., is the Allen Jay Baptist Church, in the community of Allen Jay, across the road from Allen Jay Middle School, home to a lovely stone gymnasium known as the Allen Jay Gym (and profiled, incidentally, in last Monday's *News & Record*). Within a radius of only a few miles of that Baptist Church are eight flourishing Friends meetings, and the Piedmont of North Carolina is home to one of the largest – if not the largest – concentrations of Friends in North America, more than 11,000 members residing in this section of the state alone.

The striking difference between the fate of Lynchburg and that of this area is the result largely of Allen Jay's work. But he wasn't always a "local hero."

As a little boy in Ohio, Jay played an integral role in his family's activities on the Underground Railroad. During the Civil War, having moved to Indiana, he steadfastly maintained his nonviolent commitment, even when Union draft officers threatened to confiscate his animals, crops, and equipment, and large numbers of fellow Hoosier Quakers suited up. (It took the intervention of Abraham Lincoln to stop the public auction of the Jays' possessions, one of many such actions of Lincoln to "spring" Quakers during the war.) As will be described soon, Allen Jay was largely responsible for the shift in post-war Carolina from Quietism to an increasingly Protestant form of worship, but he was raised in the now-lost world of traditional 19th Century Quietist Quakerism.

Deeply imbued with Gurneyite evangelical Quaker theology, the Friends meetings young Allen Jay attended were still marked by a deep distrust of emotion, of "outrunning the Spirit," of "hireling" ministers, and of formal Bible study (lest it lead to formal worship and a hireling ministry). Describing the customs of that day, he notes that when a recorded elder or minister shared a vocal message in meeting, all others rose, took off their hats, turned their backs to the speaker, and bowed – and wonders whether such respect accorded vocal ministry might prevent some of the excesses and lack of spiritual depth of more modern messages.

Jay makes a particular point about the sacrifices of those recorded as elders and ministers during this period. Much as the Amish still do, leaders were recognized by the community as being selected by God, assumed the spiritual burdens of the community, and "kept their day job," never receiving a penny for their labors. When Jay's own father was recorded a minister, he took out a loan to support the travels he undertook, eventually visiting all but one yearly meeting in North America, and most of their constituent monthly meetings. When Allen Jay himself was recorded a minister in 1864, he, too, traveled at his own expense and received no compensation for his labors. Again, he wonders in his writing whether paid pastors of the "modern" era of Friends fully appreciate the sacrifices and dedication of their forebears.

In 1868, Jay received a letter from Francis T. King, clerk of the Baltimore Association to Advise and Assist Friends in the Southern States, asking him to replace newly named Earlham College president Joseph Moore in directing the Association's work in North Carolina. The Baltimore Association was formed during the Civil War to respond to Southern Quaker sufferings and kicked into high gear at war's end to salvage and rebuild the remnant Quaker community in the South. Legend has it that God called the young farmer to this service while

Jay was picking corn in Indiana, that he unhitched the horses, left the wagon standing, and headed south. The reality is a bit less romantic. Although a recorded minister in his meeting, Jay felt inadequate to the task; he was born with a hare lip and cleft palate and felt he could not effectively speak before large crowds. He had no experience as a fundraiser; he was just a farmer. Furthermore, he felt the salary offered was not sufficient for his family.

Nonetheless, Jay prayed about it, consulted with his wife, and let King know that if he'd throw in a milk cow to help feed the family, they would go. King agreed, and Jay spent the next decade helping rebuild the community of Friends in the South through education, agricultural innovation, fund raising, spiritual renewal, and social outreach. Notable achievements included the establishment of a "model farm" to teach scientific agricultural practices, Normal schools to educate teachers, building and improving numerous meetinghouses, and establishing more than 70 schools for Friends and the recently emancipated enslaved Africans.

The spiritual work of the Baltimore Association was especially important, and while Jay did not subscribe to the line in James Russell Lowell's classic hymn *Once to Ev'ry Man and Nation* that "time makes ancient good uncouth," he did recognize that the latter part of the 19th Century demanded a new way of doing things. He respected the Quietist tradition in which he was raised, and he admired his parents and others who represented the best of that era, but Jay also acknowledged that times had changed, and new challenges demanded new responses.

For one thing, the mid-1800s saw unprecedented changes in transportation, communication, and education. New roads, the railroad, canals, newspapers, journals, and the telegraph rapidly tore down the "hedges" of isolation built around the largely rural Quaker communities. Quaker schools, academies, and colleges were established – and increasingly admitted non-Friends, further altering the world views of Friends. Growing cooperation with non-Friends in social and religious reform movements eroded the notion of being uniquely God's "peculiar people." The world outside the sequestered, sometimes calcified, Quaker communities was encroaching, and in large part that world was evangelical.

Jay, already in his early adolescence experiencing a conversion under the ministry in his meeting, recognized that even his mother, deeply Christian as she was, could not respond to his obvious spiritual seeking. Her schooling in the tradition prevented her from vocal prayer – even in private – unless called to public ministry, and religion was not a matter readily discussed in the home for fear of too much "creaturely" activity.

When Jay's father broke with the tradition and instituted family Bible reading and worship, young Allen found it deeply edifying. He notes in his *Autobiography* that a public Friend visiting in the Jay home expressed shock at this display of un-Quakerly "formal worship" but, bowing to hospitality, said "I suppose it will not hurt me to sit and listen to it." (Jay, 26)

Jay later was part of what he claimed was the first spark of the revivals that burned across Midwestern and Southern Quakerism after the Civil War. In the winter of 1859-60 in his Hoosier meeting, he engaged with others in Bible School, Bible reading, family worship, and prayer at youth social occasions, experiencing vital spiritual growth and energy.

Most famously, after Jay assumed the superintendency in 1868 of the work of the Baltimore Association, he recognized that Quaker youth were heading off to Methodist revivals, receiving the "new birth," and facing stern rebuke by their traditionalist families and meetings. If they continued to be discouraged among Friends, he reasoned, they would be lost to other denominations, and his work of rebuilding the Southern Quaker community would be in vain. Jay won their confidence, however, by speaking with parents, elders, and ministers and attending the revivals himself. In return, the young people promised that they would remain with the Friends Church. Subsequently, he convinced Springfield Friends Meeting to hold a series of "general" meetings at their meetinghouse, and these specially called meetings for worship and prayer were held for nearly two weeks, adding some 150 to the rolls of the meeting.

Before long, Jay was invited to speak at a series of revival meetings in High Point. He agreed to, but with the understanding that, as with the Springfield "revivals," he would speak only as the Spirit led and not from notes or suggested topics, he would not lead singing, and he would not introduce an "anxious bench" unless desired by the full community. His ministry was so effective – along with his other work for the Baltimore Association – that at the close of his work with the Baltimore Assocation in N.C., yearly meeting membership was around 8,000.

The "new methods" employed by Jay in reviving the spiritual life of the Quaker community in North Carolina led not only to a dramatic increase in membership and number of meetings, but inexorably to a more programmed form of worship and an emerging pastoral system.

Hamm labels Allen Jay as one of the most important of the "renewal" Friends in the transformation of Quakerism in the latter 1800s, but even Jay admits to being carried away to a certain extent by the fires of revival. "During the revivals of the 1870s in Western Yearly Meeting," he writes, "evangelists condemned those in opposition to "new methods." I was a member then and enjoyed the revivals but now regret those we injured in our zeal to save souls. We pressed our views too fast." (Jay, 119)

Jay's *Autobiography* is peppered throughout with reflections on the strengths of the old tradition and the excesses of those who swept Quietism away.

"I am often impressed with the fact of how little theology there was mixed with the preaching of those Friends compared with the hair-splitting doctrines of…today. But after 70 years, having seen the results of the ministry of that day, which directed our thoughts to the Spirit of God…comparing it with the dogmatic and superficial teaching of some today, I am ready to say our fathers' ministry produced men and women of ability and Christian character which I sometimes fear are not produced by the methods of the modern revivalist." (Jay, 24) As mentioned earlier, Jay helped instigate and enjoyed the revivals that brought such dramatic change to Friends in the 1860s and 70s. However, he was deeply pained by the separations that those changes brought. He admired North Carolina Yearly Meeting patriarch Nathan Hunt for preventing the Orthodox/Hicksite and Wilburite/Gurneyite splits that wracked so many other yearly meetings and lamented the sad story of the separation in the 1840s in Indiana Yearly Meeting that led to an Indiana Yearly Meeting of Anti-slavery Friends, when members of both sides shared the same opposition to slavery. A devout Gurneyite himself, he maintained a friendship with leaders of the Hicksite community in Richmond, Indiana while working for Earlham – even good-humoredly wrangling a free piano for the college out of the Hicksite-owned Starr Piano Company!

Jay was present in Western Yearly Meeting when evangelists instituted altars of prayer and hymn-singing; they condemned any who opposed these methods for saving souls. When in 1877 leading traditionalist ministers finally admitted defeat and retreated from the sessions of the yearly meeting, a revivalist (Tom Hamm believes it was the visiting holiness preacher David B. Updegraff) called on the remaining Friends to sing a rousing hymn, "See the great host advancing, Satan leading on…," so the Conservative Friends would have it ringing in their ears as they left the meeting house.

Such a history, Jay believed, was no credit to Friends. He placed blame on both sides and believed "…it is doubtful whether separations are ever beneficial in advancing the kingdom of God….Each needed the gifts of the other. Had they remained together, some of the extreme things that have been done would not have occurred." (Jay, 101) He held that separations never caused more people to hear the Gospel, never enlarged the Church, and certainly did not show the world the spirit of Christ. "Has a separation ever caused the world to exclaim, 'Behold how these Christians love one another'?" (Jay, 117)

Rather than such a spirit of division, Jay believed one should feel a "deep need of living Christ before the people" (Jay, 374) and called for leaders among Friends who were free of extreme views, who can see more

than one side of a question, and who work for unity rather than "splitting hairs" and engaging in doctrinal arguments.

Mary Mendenhall Hobbs

Mary Mendenhall Hobbs lived through the Civil War at New Garden Boarding School, owing to her headmaster father's decision to remain in the South rather than see the school die. She was educated briefly at the private Quaker Howland School in New York, where she met both the holiness preacher David B. Updegraff and the progressive Hicksite reformer Susan B. Anthony. Later she was a partner with her husband, President Lewis Lyndon Hobbs, in creating a vital Guilford College out of its predecessor, New Garden Boarding School/Friends School in Carolina. Keen to see educational opportunity extended to girls in the economically devastated post-war South, she created, as mentioned before, a system of cooperative housing at the school which enabled young women to work their way towards a degree, and her communication with the State legislature is credited with helping open North Carolina's first public college for women, now the University of North Carolina at Greensboro. Active in temperance, literary, and peace circles, she was awarded an honorary doctorate by the University of North Carolina.

Hobbs did not spend as much time as Allen Jay steeped in the culture of Quietist Quakerism. Born in 1852, she was barely a teenager when she witnessed the monumental changes the post-Civil War era brought to the South, and she was sent away to the North for her formal education. But still, she describes admiringly the traditionalist ways of her father, Nereus Mendenhall, who retreated into silent prayer to discern whether it would be God's will for him and his family to leave the leadership of New Garden Boarding School before the Civil War and seek an easier life in Minnesota (God and he decided to stay!). When revivalists and programmed worship won the day among Friends in the post-Civil War South, Nereus finally did go North – to teach at Haverford College, rather than stay and make a fuss.
In an essay "After the Revival," written in 1923, Mary shares her preference for appealing to conscience rather than emotion and to the "old custom" of visiting Friends who turned people to their Inward Teacher. (MS 223, MMHobbs papers)

Hobbs also recognized that the silent worship so revered by her parents' generation was not speaking to the youth and, especially as growing numbers joined the society from outside its cultural circle, much of the membership of Friends. A confirmed Gurneyite, she promoted study of the Bible and supported a teacher-pastor model of leadership similar to that promoted by Allen Jay. Damon Hickey notes in his study of Friends in the new, post-war South that in 1897 Hobbs chaired a committee sharply critical of traditionalists' opposition to funds for evangelism. (Hickey, 123). Hobbs was also the primary author of a 1906 report encouraging a teaching ministry, arguing that Quaker opposition to a "hireling" ministry was particular to its time. (Hickey, 85). She respected those revivalists who displayed a deep, caring spirit and simple devotion.

Although Hobbs supported many of the changes that radically altered the Quaker landscape of the previous generations, she was unwilling to go as far as fundamentalist and revivalist Friends. She was one of the moderate, "renewal" Friends who sought to bring new life into the society but opposed a more radical break with the past. She recognized the stagnation of traditionalism but felt many were going too far in breaking loose from those moorings; her chosen task was to battle for a progressive understanding of God's revelation of truth, while respecting the best that Quaker tradition had to offer. (Hamm, 115; 153)

Hobbs was especially critical of revivalists and dogmatists who followed a scorched earth policy of burning bridges with the past and condemning all who disagreed with their understanding of truth. In her 1923 essay "After the Revival" she writes:

"Is it not about time for Friends to seek out some more rational and enduring manner of spreading the truths which we profess…than the outworn and mediaeval methods followed in what are called revivals?" (MS 223, MMHobbs papers)

She felt that these "rushing revivals" were contrary to the basic principles of Friends and appealed too much to emotion rather than conscience. Continuing in her essay, she expresses her favor of a more "scientific," developmental approach and states a preference, especially, for the "old custom" of visiting Friends who continually looked after the welfare of members and who turned people to their Inward Teacher.

Along with Allen Jay, Mary Mendenhall Hobbs called for a more moderate response to the great changes emanating from the revivals. With other similarly-minded Friends, she helped stave off Wesleyan and Conservative separations in North Carolina, and the yearly meeting did not experience a real separation until 1904 – over the Uniform Discipline adopted by Five Years Meeting.

Interestingly, though, one of Hobbs's concerns was the potential for mischief of the Richmond Declaration of Faith, a statement coming out of an 1887 conference of Gurneyite yearly meetings. Allen Jay wrote approvingly in his *Autobiography* of the outcome of the conference and expressed deep admiration for the principle author of the document, British Friend J. Bevan Braithwaite. Braithwaite enjoyed Jay's hospitality while in Richmond, wrote the declaration at the same desk where Jay later wrote his book, and gave Jay as a keepsake the pen he used in the writing.

Hobbs was not as effusive. In an essay entitled "Creeds," she says "Before we…endorse a creed, either the Richmond Declaration or another, we should seriously and honestly consider two things: 1) historical effects of creeds in the church; 2) why do I want a creed? – to express to the world God's saving power – or compel others to say just what I want them to say in my way….Creeds are the inevitable precursors of inquisition." (MS 223, MMH papers)

To Hobbs, such assertions as the Richmond Declaration and its later use as a litmus test by many in Five Years Meeting (now Friends United Meeting) was contrary to the spirit of early Friends. She quoted approvingly from William Penn's *A Key*:
"It is not opinion or speculation or notions of what is true, or assent to, or the subscription of articles or propositions…that makes a man a true believer or a true Christian; but it is a conformity of mind and practice to the will of God…." (MS 223, MMH papers)

While she admitted that the Declaration was never intended as a creed, but as an expression of fundamental principles of the Christian faith, she traced the sorry history in the Church of the "devastations" wrought by creedal assertions and held up as a more positive example the history of collegiality in North Carolina Yearly Meeting without such statements.

A progressive in matters of education and thought, she had "modern" views of the Bible and free inquiry. Regarding the scriptures, she supported "progressive revelation" and the German "higher criticism" in the face of intense Christian opposition. In her papers is this quote from her father, Nereus: "If we meet in the Bible anything that confuses our sense of right and wrong – is less exalted or pure than God's character should be – even after careful thought, don't bow down to it – it doesn't meet the needs of the early and more sacred revelation God has given us in our own spirit and conscience."

"Don't foreclose inquiry in any direction; Truth is always to be sought after. Scripture is but one variety of authentic tradition – the whole is larger than the part. God is in all history, not merely in Jewish or Christian history….No society or people has the full, real truth, even Christendom. The spirit of Christianity has not yet fully been apprehended."

Conclusion

So, what might we learn from the example of these two Friends? Why is their story even relevant for a group of educators toiling in the salt mines of a Quaker culture nearly 100 years removed from their experience?

The first lesson I draw from their lives is the importance of the "lost art" of cooperation within the community of Friends. Reading Jay's *Autobiography* (available, by the way, in a very readable format online), I am amazed at the breadth of his impact on so many Quaker educational institutions: secondary schools from N.C. to R.I.; Guilford, Whittier, Earlham, Pacific, even the now-defunct Central College in Nebraska. While serving Earlham in the 1880s, he took leave to come back to N.C. to assist Jos. Moore, also an EC stalwart, in transforming the boarding school into Guilford College. He did the same for other Quaker colleges while maintaining his loyalty to Earlham. His assistance to monthly meetings and yearly meetings here and abroad was also incredible. Sure, most of that was among sympathetic Gurneyite bodies, but he maintained friendly relations with those who didn't share his own envangelistic passions. He was on good terms with the Hicksites in Richmond, and he "had the back" of Elbert Russell in the Bible Dept. of EC even while others were out to get Russell for his acceptance of the German school of biblical "higher criticism". He and Mary Mendenhall Hobbs were close friends and fellow workers in the common cause of strengthening Southern Friends, even if Jay cherished the pen used to write the Richmond Declaration, and Hobbs was less prone to idolatry!

While Hobbs didn't travel as widely as Jay, her correspondence certainly did, and her friendships ranged from M. Carey Thomas of Bryn Mawr, her old classmate at the Howland School, to Traditionalist Friends, to revival preachers. She was "practical, not ideological," in the opinion of Damon Hickey. Her social involvements also ranged widely: she was active in the WCTU (a front for woman's suffrage work as well as temperance!), peace societies, anti-capital punishment work, home missions, orphanages, Indian concerns, the League of Nations, and, of course, education. She recognized the value of Quaker educational institutions in improving the life of the wider society and encouraged a new generation of Allen Jays and Joseph Moores to "go into neighborhoods, speak in meetings, visit families, and promote the general improvement of society," feeling that it should be the work of the colleges rather than the Yearly Meeting – so as not to appear to be propagandizing. It's probably worth mentioning here that while Joseph Moore was in charge of the Baltimore Assn.'s work in N.C., he was very effective in such educational endeavors throughout the state. On one occasion, following a public lecture that included such advice as standing brooms up on their handles so as not to ruin the broom straw, a woman in the audience was overheard commenting, "I cain't hardly believe Moore has a college "edgicaytion;" I could understand everything he said!"

In a course I taught in London on Friends in business, industry, and reform during Guilford's study abroad program in England, I mentioned the contribution of Quaker community to Friends' success in business: not only was there a ready-made customer base, but there were trustworthy suppliers, financial advice and assistance from Quaker bankers, and the "encouragement" of disownment if one went bankrupt! One of the students commented that it's a shame our Quaker educational institutions don't support each other in the same way, aiding in mutual success and strengthening each other. Certainly FCE and FAHE are great steps in that direction, but at the local level, we tend to be discreet entities, looking out for ourselves, in many cases in competition with each other. And we certainly often don't have the time to look beyond our own campuses to engagement in the communities around us.

A second lesson I find in their example is the need for "tenderness" in introducing "new methods" or understandings, of valuing the Tradition, while recognizing the fact that, indeed, it may be time to move on. As educators, we often are privileged to have access to new ideas ahead of others – and have access to captive audiences for those thoughts. Jay and Hobbs have impressed me with their ability to stand firm in their own understandings while typically dealing gently with those whose lights have not yet led them there. And, at the same time, we, too, may have to examine whether the "new methods" that have so inspired us, that were so "cutting edge" in our past experience, have become a "Tradition" that is in need of challenging.

A third lesson I draw from these two figures is what I'll risk calling the need for "Quaker bodhisattvas." I probably don't need to explain the concept much here (or apologize for referring to a Buddhist concept!), but, in brief, a "bodhisattva" is one whose degree of enlightenment would qualify him or her to shuffle off to that Club Med of Nirvana, but who remains on earth out of compassion for others, seeking to lead them into the same experience that so benefited them.

Hobbs's family served in this way for the Southern Quaker community before the war. Her father, Nereus, was Haverford educated, an engineer and teacher, fully capable of going anywhere in the country he might have wanted and prospering. Guilford County, N.C. contemporaries of the Mendenhalls, Samuel Hill and Elbridge Amos Stuart, did just that, migrating first to the Midwest and then to the Northwest and making a boatload of money! Hill, also an engineer, created the Maryhill community and a re-creation of Stonehenge in Washington State, overlooking the Columbia River into the Oregon High Desert, and built the Columbia River Gorge scenic highway. Stuart, as stated earlier, founded the Carnation Company, making far more profit from his "contented cows" than Allen Jay ever squeezed out of his one!

But while the South was emptying of its Quaker population, and Nereus Mendenhall was serving as the boarding school's headmaster, in a dramatic gesture he and the family determined to remain in N.C. rather than leave and see the school close. This meant that they lived through the horrors and leanness of the war years – but the school remained open, because they didn't leave, the young men didn't march off to war, and Northern Friends funneled aid to the community.

Mary and her husband, progressive, well-educated – either formally (Lewis at Haverford/Mary at the Howland School in N.Y.) or on their own – also could have moved North (as Nereus eventually did). But they remained here, in spite of the hardships and almost unimaginable work load that is evident in Mary's descriptive correspondence. They saw a deep need to be addressed, and they remained to address it.

Jay, too, could well have remained happily farming in the "High Gap" south of Lafayette, Indiana. He had a nice farm and was in a thriving community of Friends with an excellent academy - Farmers' Institute, a library and literary society that were the envy of the region, and a vibrant spiritual life. It was the community in which his wife's family lived – and where they laid to rest in the meeting's cemetery two small children.

But service beckoned, first in North Carolina and later at a variety of struggling Quaker institutions.

Can we learn from these Friends and educators to find ways, ourselves, to live more fully in Quaker educational community? To be, in our own ways, Quaker bodhisattvas? What would that community look like? What service might take us out of our "comfort zones"? Perhaps Allen Jay and Mary Mendenhall Hobbs can offer hints at what Spirit might lead us into today. The results, I believe, would lead not only to a more abundant life in the Quaker community and in our educational work, but in our own lives.

Max L. Carter