

**HUGHES, BISHOP EDWIN H.**

Edwin Holt Hughes was born at Moundsville, W. Va.,  
Dec. 7, 1866.

His early education was received in West Virginia  
University and Iowa College.

From Ohio Wesleyan University he won his A.B. in  
1889 and his A. M. degree in 1892. In the latter year also  
he received the degree of S.T.B. from Boston University  
School of Theology. (S.T.D. Syracuse University, 1903;  
D.D., Ohio Wesleyan, 1904; LL.D., Delaware University, 1908).

After his ordination in 1892, he was pastor of  
the Methodist Church, Newton Center, Mass., until 1896; then  
at Malden, Mass., 'till 1903.

As President of Delaware University from 1905 to  
1908 he displayed great power of organization. In 1908  
he was elected bishop of the Methodist Episcopal Church.  
His residence is at Boston, Mass.

The Congregationalist says: "Bishop Hughes is  
a master of platform and after-dinner speaking. Throughout  
the middle west he is said to be as sure of a large audience  
as William J. Bryan or Senator Beveridge."

## A CHRISTIAN MOTHER TO HER SON

A unique and impressive feature of the ordination of the Rev. Edwin H. Hughes, Jr., by his father, Bishop Hughes, at Mansfield, Mass., on July 20, (1927) was this charge delivered by the young minister's mother.

My Son:

Perhaps no one present will be more surprised than yourself by the announcement just made that I am to speak some words to you. I have never felt that my work was to be done in public. It has always been peculiarly difficult for me to take even a small part in a public gathering. I have felt that the home was the sanctuary wherein my main service was to be given, and that God's will for me had made the cradle of my children the altar of my work. If your ordination were being conducted at a great Conference session, I should take no spoken part. But this is an intimate place, and an intimate hour. The congregation is made up largely of your inner family circle, of your closer personal friends, and of your own dear people. I try, therefore, to persuade myself that we are a domestic group; and that, even as your father gave you a charge when you were ordained deacon, so your mother's voice may make no discord now that you are being ordained by him as an elder in the Church of God.

I have been glad to find that there is a mother's Bible within our larger Bible. Women with little children in their arms, and women standing beside their stalwart sons, are not strangers in the Holy Book. As I have looked forward to this hour, I have frequently thought of the tender story of Hannah and Samuel. Hannah was the wife of Elkanah. Their sorrow was that they had no children; at any rate, that was Hannah's sorrow. So she went into God's temple at Shiloh, and, bowing at the altar, prayed, "O Lord of hosts, if Thou wilt indeed lock on the affliction of Thine handmaid", and "wilt give unto Thine handmaid a man child, then I will give him unto the Lord all the days of his life." Eli, the priest, mistook her moving lips of prayer for the mutterings of drunkenness. But Hannah said gently, "No, my lord, I am a woman of sorrowful spirit" and have "poured out my soul before the Lord." The priest, believing in her sincerity, said, "Go in peace; and the God of Israel grant thee thy petition." So little Samuel came to the long-waiting mother. When he was old enough to be away from her, she took him up to the Shiloh temple and said to Eli, "For this child I prayed." "Therefore I have lent him to the Lord: as long as he liveth he shall be lent to the Lord."

In essence, this story is our own. The two children that preceded you were wee girls, one of whom stayed with us only a little while. You were the third child; and how well I recall that November day when you came to us and your eager father went over the Malden Center parish, telling of the arrival of the parsonage son. Our lovely people immediately gave you a preacher title. You were to them "The little minister," and they insisted, against your father's first intent, that you should take his precise name. That was our day of dedication: their dream and ours is being fulfilled tonight.

We gave you to God. We have never taken our gift away from Him. You did not go as a child to any distant temple; and I did not have the loneliness that came between yearly visits when "a little coat" was carried to Shiloh--as Samuel's mother did. But I can share the sentiment of the poet who represents Hannah as saying to God concerning her son,

"Lord, though he rise a prophet unto Thee,  
May he remain a little child to me."

We have not felt that in giving you to God we have taken you from ourselves. Rather have we felt that since the day when you concluded to preach the gospel of His grace and love, you have been ours more than ever, because our parenthood is itself from God with whom we reverently and gladly share His own gift.

Perhaps, also, I shall not be deemed immodest if tonight I claim a small place in the company of New Testament women. When the Virgin Mary received the revelation of her wonderful motherhood, she sang her song of thanksgiving, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For he hath regarded the low estate of his handmaiden." "He that is mighty hath done to me great things: and holy is his name." I know that this song of Mary is not all. There was Simeon's revelation to her, "Yea, a sword shall pierce through thy own soul also." It is true that mothers know their own kind of pierced souls: they do become acquainted with spiritual swords. Mary stood by the Cross of Calvary; and the sword thrust into the Saviour's side touched His mother's heart as well. But, my son, we shall not find fault with any little Calvaries that may come to you or to us, if only they have their part in the redemption of the world. It may be, also, that through the years there have been times when another mother has said, "Son, why has thou thus dealt with us? Behold, thy father and I have sought thee sorrowing." It may even be that sometimes we were mistaken, as Joseph and Mary were. Yet all this sank down into a glad forgetfulness, or else rushed up into a glad remembrance, when at last we heard you say, "Wist ye not that I must be about my father's business?" Tonight our deep and sincere prayer is that you may never be about anything else!

Nor can I fail to think of another biblical story. There are not many details in the picture which is given in Paul's second letter to Timothy. Evidently Paul had no son of his own. So his heart adopted the young disciple, and the epistle begins, "To Timothy, my dearly beloved son"! In a few moments another person steps modestly into the scene. We hear Paul saying, "I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and in thy mother Eunice." So far as I know Eunice had nothing to say, save as she spoke through her son. Yet what a message she has given us after all! Let us rejoice, too, that she was mentioned in connection with Timothy's ordination. For the next verse contains the words, "Stir up the gift which is in thee by the putting on of my hands." So Eunice in some deep and spiritual way was present when the presbytery consecrated her son to His holy work. May we not believe that there is a maternal succession as well as an apostolic succession! God surely brings mothers and grandmothers

into an hour like this. He allows us to come quietly to the altar of ordination. Probably I shall not be blamed if for this first time in my life I become a spokeswoman for that company of mothers who rejoicingly give their sons to God to be His priests and prophets, and especially to be the interpreters of that parental grace out of whose abundance our own love comes. Tonight I hear a voice not unlike that of an angel and it says, "Hail, thou that art highly favored, the Lord is with thee. Blessed art thou." My heart responds with nothing but gratitude.

Years ago I sat in the rear of a California church on a Sunday afternoon when your father was ordaining a splendid group of young men to the ministry. I was impressed then, as never before, with the place that the ministers' wives and children had in the ritual of our great Church. The words came into clearness, "Will you apply all your diligence to frame and fashion your own lives and the lives of your families according to the doctrine of Christ; and to make both yourselves and them, as much as in you lieth, wholesome examples of the flock of Christ?" On that day I caught sight of many parsonage homes; I saw many fathers and mothers, brothers and sisters, and sons and daughters gathered about that altar. I know that no geography could keep their hearts away from that solemn event, and that "though sundered far" they would still meet around that "common mercy seat." Tonight we of your own near households are here--father, mother, brothers, sisters, wife, sons, daughter, cousin, your beloved aunt. Your friends and your ministerial comrades join with us, and with you, in this sacred giving of yourself to the good God.

It does not seem long since that morning when God placed you in my arms. I had no feeling then that you left His arms when you came to mine. Again tonight, as I have so often done, I place you in the arms of God. I have no feeling now that you leave my arms when I place you in His. You are my son the more because you are His son the more. I gladly give you to Christ, utterly and forever! You are to be the Saviour's minister. He will keep you, guide you, comfort you, strengthen you. If by His providence I go to the heavenly home before you do, I shall wait for your coming in the proud confidence that, even as once you came back to me with the decoration of honor on the worn coat of a young soldier, so then you will come to me with the badge of the Lord Jesus upon your heart; and may its inscription be, "Well done, good and faithful servant."

Committee on Conservation and Advance  
of the Methodist Episcopal Church,  
740 Rush Street, Chicago, Illinois.

Personnel of  
Bishop Edwin H. Hughes  
Malden, Mass.

Bishop Edwin Holt Hughes was born at Moundsville, W. Va., December 7, 1866, and his parents were the Rev. Thomas B. and Louisa Hughes. He was educated at the West Virginia University, Iowa College, and Ohio Wesleyan University conferred upon him the degree of A.B. in 1889; the A.M. in 1892, and D.D. in 1904. Boston University gave him the S. T. B. in 1892, Syracuse University the S. T. D. in 1903, and DePauw University the LL.D. in 1908.

He was pastor at Madison, Iowa in 1886; Newton Center, Mass. in 1892, and Malden, Mass. 1896. He was president of DePauw University from 1903 - 08 and ordained bishop in 1908 at Baltimore, Md. He was a member of the General Conference of 1908. He is a trustee of DePauw University, a member of Delta Tau Delta and Phi Beta Kappa fraternities.

As an author he wrote "Letters on Evangelism," "Thanksgiving Sermons," "The Teaching of Citizenship," "A Boy's Religion" and "The Bible and Life."

Bishop Hughes has always identified himself with the great movements of the church and has been a leader in both secular and Christian education in America. While at DePauw University, he was a member of the Indiana State Board of Education and president of the State Teachers' Association of Indiana.

He is a trustee of the Carnegie Foundation, a member of the Board of Education of the Methodist Episcopal Church, and resident bishop of the Boston area with home at Malden, Mass.

## BISHOP-ELECT HUGHES

On the fifteenth ballot Edwin Holt Hughes, the President of De Pauw University for the last five years, to which place he came from a very successful pastorate at Malden, Mass., was elected as the sixth Bishop of the Baltimore General Conference. Dr. Hughes was born December 7, 1866, in a Methodist parsonage at Moundsville, West Virginia. This makes the third member of the Board of Bishops born in West Virginia, Hamilton and Anderson being the others. The father of Dr. Hughes is Rev. Thomas Bayless Hughes, D. D., of the Iowa Conference, who only superannuated last fall after 51 years in the Methodist ministry. He and his wife, to whom he has been married for 48 years, are now living in retirement at Grinnell, Iowa. The Hughes family came to Prince Edward county, Virginia, early in the eighteenth century. The grandfather was a farmer and planter. Bishop-elect Hughes has two older brothers and one younger. They are Rev. Mat. S. Hughes, the brilliant pas-



BISHOP COLLEGE PRESIDENTS SE-  
RIABLES AND OTHERS

Centenary Collegiate Institute

the quick to say that it is the best quality  
of the college. The new building is the best  
We say that the best part is the external  
part of it. It is a grand building. It is a  
well known building. It is a grand building.  
GEN. A. S. HUGHES, PRESIDENT

ALLEGHENY COLLEGE

FOUNDED IN 1815

the first building of the college. It is a  
the expenses. Ten or twelve years ago  
the college was in a very poor state  
and a new building was built. It is  
now a fine building. It is a grand  
building. It is a grand building.  
PRESIDENT RAYFORD, M. D.

tor of Independence Avenue Church  
 Kansas City, Mo., and William  
 Hughes, a physician in California  
 LeRoy H. Hughes, who is just be-  
 ginning the practice of law in Chicago.  
 He has two sisters—Mrs. Nellie Tay-  
 lor, the wife of a business man in  
 Bloomfield, Iowa, and Mrs. Effa Royce,  
 of Hays, South Dakota.

Dr. Hughes attended school all over  
 West Virginia as a member of an itin-  
 erant minister's household. He at-  
 tended the West Virginia State Univer-  
 sity for a time, but soon entered Ohio  
 Wesleyan University, from which insti-  
 tution he graduated with the degree of  
 A. B. in 1889. In the same year he won  
 the Ohio State oratorical contest and  
 then won the inter-state, which was  
 held at Grinnell, Iowa, now the home  
 of his father. He immediately entered  
 Boston University School of Theology  
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 So anxious was he to begin that he  
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 Conference on probation in September,  
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 South Church, which was an unusual  
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in 1892. He graduated from college at 22 and from the Seminary at 25. Rev. S. K. Arbuthnot, a prominent member of the West Virginia delegation, was a classmate in Boston. A striking coincidence occurs in the selection of a colored classmate in Boston University—George L. Blackwell—as a Bishop in the African Methodist Episcopal Church. That occurred last week.

Dr. Hughes was converted at Ohio Wesleyan University in 1885 in a revival meeting conducted by President Chas. H. Payne, afterwards Secretary of the Board of Education, and a matchless evangelist. Dr. Hughes, like Drs. Anderson and Lewis, had planned to be a lawyer. He feared yielding to Christ, knowing that it would mean he must preach. He settled it all at the altar. So anxious was he to begin that he stopped school and entered the Iowa Conference on probation in September, 1886. His first appointment at 20 years of age was a circuit in Madison Township, Poweshick County. The following fall he wisely went back to college. During the course at Boston he supplied Hope Chapel, a mission of the Old South Church, which was an unusual student appointment, since it paid \$1,300 a year, with but one service a Sunday. On the April prior to graduation Dr. Hughes was appointed pastor at Newton Center, Mass. Dean Huntington, now president, was a member of the congregation. Dr. Huntington has baptized all of Dr. Hughes' babies. He remained four years and was then appointed to Malden, Mass., where he remained for nearly eight years.

Dr. Hughes was elected President of De Pauw University March 31, 1903, and was installed the following fall. He will not, therefore, have been in charge five years until this fall. During this time the student body has grown from 596 to 985 and the endowment from \$260,000 to \$531,000. Once there was a current expense deficiency of \$6,000; now there has been none for four years. Dr. Hughes was transferred to the Indiana Conference by Bishop Warren in 1904. Just before the Bishop introduced him to the conference he asked Dr. Hughes if he might transfer him and he did so. He was elected at the head of his delegation from the largest conference in point of membership in Methodism, they having 96,000 members.

Dr. Hughes was married June 8, 1892, one week after graduation, to Miss Isabel B. Ebbert, daughter of Dr. J. B. Ebbert, of Atlanta, Ga. His father performed the ceremony. One of Mrs. Hughes' sisters married Rev. Thomas C. Cleveland, then a Presbyterian minister, but now a member of the New England delegation. Another is Mrs. Chas. R. Magee, wife of the Book Concern agent in Boston. All of Mrs. Hughes' family were originally Presbyterians, but are now Methodists.

Dr. and Mrs. Hughes have had seven children, six of whom are still living. Margaret R., who would be 15 if still alive, early went to heaven. The others are Isabel, 14; Holt, 11; Everett, 9; Caroline, 6; Morris Shaip, 4; and Anna Louise, 16 months.

Dr. Hughes received A. M. from Ohio Wesleyan, S. T. D. from Syracuse in 1903, and D. D. from C. W. U. in 1904. He has delivered addresses at Winona and many other interdenominational assemblies. He wrote the widely read "Letters on Evangelism" in 1906.

Bishop-elect Hughes is pre-eminent as a preacher. His early promise has readily ripened. He gains the confidence. He is a fine administrator. He is careful and broad-gauged. He is gentle and brotherly. He is only 41 years of age and is sure to give many years of very useful service to the church.

## THE DAILY CHRISTIAN ADVOCATE, WEDNE

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preachers.

The ministerial members of the Home Missions and Church Extension Conference shall constitute a judicial conference to hear appeals of local preachers convicted at an annual meeting, said judicial conference to be presided over by the Bishop.

Wherever Methodist Episcopal churches are organized in territory outside of an Annual Conference, or of any regular Mission of our Church, such work may be attached to such Annual Conference as the said churches may elect with the concurrence of the Bishop having charge of said conference, and may be constituted a presiding elder's district.

### DUTIES OF PRESIDING ELDERS

It shall be the duty of each presiding elder to bring the subject of Home Missions and Church Extension before the Quarterly Conference of each charge within his district at the last quarterly conference in each year, and said quarterly conference shall appoint a committee, to be called the Committee on Home Missions and Church Extension, whose duty shall be to aid the pastor in carrying into effect the provisions of the Discipline and plans of the Board for the support of this cause, and in securing at least the amount asked of the circuit or station; and the presiding elder shall inquire in each quarterly conference of each year, what has been done for this cause, and whether the amount asked has been received; and if not, he shall urgently request that such measures be taken as will secure the amount before the close of the year.

It shall be the duty of each presiding elder to see that the provisions of his section are faithfully executed in his district. He shall inquire at each session of the Quarterly Conference whether the Sunday Schools have been organized into Missionary Societies; and if the cause of Home Missions and Church Extension has been properly represented in each school.

He shall also urge that the cause of Home Missions and Church Extension shall be presented to the congregations and people separately from every other collection.

### DUTIES OF PASTORS.

The support of Home Missions and Church Extension is committed to the



BISHOP-ELECT R

called at any time by the president of three members.

The presiding elders of each Annual Conference shall be a committee to distribute all Home Mission funds at the disposal of the Annual Conference, subject to the approval of the presiding Bishop and the Annual Conference.

The corresponding secretary at Philadelphia shall send drafts for missionary appropriations to the secretary of the Annual Conference Board, payable to the treasurer who shall disburse it. The Annual Conference Board of Home Missions and Church Extension shall keep an accurate account of all its receipts and disbursements for the year and report annually to the Annual Conference and also to the Board in Philadelphia, and shall transmit with such report vouchers for all sums disbursed by him. The Annual Conference Board shall be

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The Annual Conference Board shall be auxiliary to the Board at Philadelphia, and shall, under its direction, have charge of all the interests and work of Home Missions and Church Extension within the Conference. The Conference Board shall apportion for collection to the several districts and pastoral charges the amount asked of the conference, with due regard to their circumstances and ability, and notify each pastor and quarterly conference early in the year of the amount of their apportionment.

The Annual Conference Board shall exercise all possible diligence in protecting the interests of the Board of Home Missions and Church Extension, giving conscientious advice concerning the making of loans and using all diligence to aid in the collection of loans.

The treasurer of the conference board shall, as early as practicable, remit all funds coming into his hands to the Board in Philadelphia.

#### HOME MISSIONS AND CHURCH EXTENSION BOARDS IN MISSION CONFERENCES AND MISSIONS.

In Mission Conferences and Missions there shall be a Board of Home Missions and Church Extension appointed by the Bishop and approved by the Mission Conference or Mission, consisting of the superintendent and two other ministers and two laymen. These shall have the same powers and duties within the bounds of the Mission Conference or Mission that the Annual Conference Board has within the bounds of an Annual Conference.

#### DISTRICT BOARD OF HOME MISSIONS AND CHURCH EXTENSION.

There shall be a District Board of Home Missions and Church Extension in each Presiding Elder's District in Annual Conferences, consisting of the presiding elder and two ministers and two laymen (one of whom shall be District Home Missionary Secretary), who shall be appointed by the Bishop with the approval of the Annual Conference.

The Board shall aid in every possible

NEW YORK

## Dr. E. H. Hughes Is Dead at 83; Retired Bishop

Methodist Leader, Former  
De Pauw President Was  
Also Lecturer and Writer

From the Herald Tribune Bureau

WASHINGTON, Feb. 12.—Dr. Edwin Holt Hughes, eighty-three, retired Bishop of the Methodist Church and former president of DePauw University, died in a hospital here today of virus pneumonia.

Dr. Hughes was president of De Pauw from 1903 until 1908, and thereafter was successively Bishop of San Francisco, Boston, Chicago and Washington. He was senior Bishop of the Methodist Church from 1936 until his retirement in 1940.

He was recalled twice after his retirement, in 1942 to the Washington area and in 1948 to the Wisconsin area, in both instances to fill vacancies caused by deaths.

Author of Ten Books

Widely known as a lecturer, he was speaking five or six times weekly until he became ill a month ago in Muncie, Ind. He returned to Washington and entered the hospital two weeks later.

Dr. Hughes was the author of ten books on religious subjects, the last being his autobiography, "I Was Made a Minister," published in 1943.

He was made a minister in 1892 after studying at West Virginia University and obtaining a bachelor of arts degree from Ohio Wesleyan University. He held pastorates in Newton Center and Malden, Mass., before he was elected president of DePauw.

During his year as bishop, Dr. Hughes was acting president of Boston University for a few months in 1923 and was several times acting president of American University in Washington.

Was Vanderbilt Lecturer

At various times he occupied the lecturer's platform in Vanderbilt University, DePauw, University of Southern California, Southern Methodist University and Williamsport Dickinson College. He was a trustee of DePauw, Ohio Wesleyan, American University, and Dickinson College.

Dr. Hughes was a former member of the Indiana State Board of Education. He was a trustee of the Carnegie Foundation, former president of the State Teachers Association of Indiana, and for-

### Retired Methodist Bishop



Associated Press

The Rev. Dr. Edwin Holt Hughes

### Dr. T. L. Chase, 84, Retired Surgeon

Gave Temple U. \$1,400,000  
for Medical Projects

PHILADELPHIA, Feb. 12 (AP).—Dr. Theodore L. Chase, eighty-four, noted surgeon who donated \$1,400,000 to Temple University for medical projects, died here today.

Dr. Chase retired in 1933, moving from Philadelphia to Reno, Nev., after thirty-five years of practice. His principal philanthropy was the Agnes Barr Chase Surgical Research Foundation, which he founded at Temple University in November, 1945, with an endowment of \$450,000.

Later he gave the foundation an additional \$400,000 and added another \$150,000 in April, 1946. The research project was named in memory of Dr. Chase's third wife, who died in 1943. Dr. Chase, twice divorced, eloped with Dr. Agnes Barr in 1916. She became his associate in surgery.

Dr. Chase, who created a stir in medical circles in July, 1908, by removing completely the spleen of a seventy-six-year-old woman, made his final donation to Temple—\$400,000—Jan. 16, 1949. Three years ago Temple conferred its Conwell Award for outstanding service to the institution on Dr. Chase. He was a fellow of the American College of Surgeons and an authority on cancer, the principal subject of research at the foundation he helped support.

# INDIANAPOLIS

DAILY JOURNAL FOR INDIANAPOLIS DISTRICT MI

INDIANAPOLIS, IND., FRIDAY, MAR. 14, 1919



(By Courtesy of The Indianapolis News.)

Bishop Edwin H. Hughes (right), and Edwin H. Hughes, Jr.

Dr. Edwin H. Hughes, formerly president of DePauw University, and now a bishop in the Methodist Episcopal Church, has spent several months in Europe with a Methodist commission, making a survey of devastated Europe for the Methodist board of bishops. Homes and work for women made widows in the world war and the care of war orphans are two phases of the situation that are receiving attention from the Methodist Church. An orphanage for boys already is in operation.

The photograph reproduced was taken in France, and shows Bishop Hughes and Edwin H. Hughes, Jr., his oldest son, who for a year and a half has been with ambulance unit No. 632. In recognition of his valor the younger man has received the French cross of war. Bishop Hughes is in the uniform of a Y. M. C. A. secretary in the picture. The bishop was president of DePauw when he was elected to the highest board of his religious denomination.

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Dr. Hughes was a former member of the Indiana State Board of Education. He was a trustee of the Carnegie Foundation, former president of the State Teachers Association of Indiana, and former president of the Board of Temperance of the Methodist Church. He was a fraternal delegate to English and Irish Methodisms in 1930, and chairman of the Emergency War Commission of the Church in 1941.

He was married in 1892 to Isabel Ebbert, who died in 1938. Surviving are two daughters, Mrs. Walter S. Harban, of Chevy Chase, Md., with whom he had lived for the last twelve years, and Mrs. William H. Remy, of Indianapolis, and three sons, Francis M. Hughes, of Indianapolis, Ebbert M. Hughes, of San Marino, Calif., and Dr. Edwin H. Hughes jr., of Paul Smiths, N. Y. A funeral service will be held at 2 p. m. Tuesday in Foundry Methodist Church, Washington.

### Gave Temple U. \$1,400,000 for Medical Projects

PHILADELPHIA, Feb. 12 (AP).—Dr. Theodore L. Chase, eighty-four, noted surgeon who donated \$1,400,000 to Temple University for medical projects, died here today.

Dr. Chase retired in 1933, moving from Philadelphia to Reno, Nev., after thirty-five years of practice. His principal philanthropy was the Agnes Barr Chase Surgical Research Foundation, which he founded at Temple University in November, 1945, with an endowment of \$450,000.

Later he gave the foundation an additional \$400,000 and added another \$150,000 in April, 1946. The research project was named in memory of Dr. Chase's third wife, who died in 1943. Dr. Chase, twice divorced, eloped with Dr. Agnes Barr in 1916. She became his associate in surgery.

Dr. Chase, who created a stir in medical circles in July, 1908, by removing completely the spleen of a seventy-six-year-old woman, made his final donation to Temple—\$400,000—Jan. 16, 1949. Three years ago Temple conferred its Conwell Award for outstanding service to the institution on Dr. Chase. He was a fellow of the American College of Surgeons and an authority on cancer, the principal subject of research at the foundation he helped support.

### Bertram L. Greenwald, Gimbels Sales Official

Bertram L. Greenwald, sixty-five, an executive in the central buying office of Gimbels Brothers, Inc., died yesterday at his home, 55 Central Park West. He had been with Gimbels in Milwaukee and New York for forty-seven years.

Mr. Greenwald was born in Bradford, Pa., where his father, Joseph C. Greenwald, had been Mayor. He went to work for Gimbels after his graduation from Cheltenham, Pa., Military Academy.

Surviving are his wife, Mrs.

# INDIANAPOLIS

## DAILY JOURNAL FOR INDIANAPOLIS DISTRICT ME

INDIANAPOLIS, IND., FRIDAY, MAR. 14, 1919



(By Courtesy of The Indianapolis News.)

Bishop Edwin H. Hughes (right), and Edwin H. Hughes, Jr.

Dr. Edwin H. Hughes, formerly president of DePauw University, and now a bishop in the Methodist Episcopal Church, has spent several months in Europe with a Methodist commission, making a survey of devastated Europe for the Methodist board of bishops. Homes and work for women made widows in the world war and the care of war orphans are two phases of the situation that are receiving attention from the Methodist Church. An orphanage for boys already is in operation.

The photograph reproduced was taken in France, and shows Bishop Hughes and Edwin H. Hughes, Jr., his oldest son, who for a year and a half has been with ambulance unit No. 632. In recognition of his valor the younger man has received the French cross of war. Bishop Hughes is in the uniform of a Y. M. C. A. secretary in the picture. The bishop was president of DePauw when he was elected to the highest board of his religious denomination.

# BOOKS AND TH

By JOHN K. HUTCHENS

While Lewis Gannett is on vacation, Mr. Hutchens is (THE CUSTER STORY: The Life and Intimate Letters of General Custer and His Wife Elizabeth. Edited by Marguerite Merington. Devin-Adair. 339 pages. \$5

A GREAT many people failed to love George Armstrong Custer, including a number who have written about him, but Elizabeth Bacon

Armstrong loved him, in his lifetime and for fifty-seven years afterward. To the wreaths that she placed on his memory throughout her long widowhood her friend and literary executrix, Marguerite Merington, now adds a further garland in honor of the Custers jointly, and it will be a hard-hearted detractor of the general who does not find it an appealing memoir. The mystery of that fearful Sunday afternoon on the Little Bighorn River in Montana



General Custer

remains, but that is not Miss Merington's concern, though she does manage to convey her notion that the Boy General was in no way at fault. Her book, of which she is editor rather than author, is the love story of "Autie" and his "Libbie," told chiefly in what the subtitle justly describes as their intimate letters. It was a romance with bugle calls.

### Soldier in Love

It began when he was twenty-two, already a Civil War figure and about to become the youngest brigadier general in the Union Army. She was the daughter of a Monroe, Mich., judge, and she had red cheeks and chestnut brown hair. They fell in love immediately, but, of course, there were obstacles, in the best sentimental tradition. The judge had doubts about the advisability of letting his daughter marry a soldier, no matter how heroic, who might come home a battered veteran. He also seemed to remember that he had once seen Captain Custer slightly inebriated. The judge relented, after a year or so of pondering, and the marriage took place in February, 1864.

And thereafter, the letters indicate, there was seldom a shadow on their happiness, save that when separated they longed for each other's company. But if Custer missed his Elizabeth he had his war,

of which he see minute.

While Libbie he was in the name as a cava you have but se made!" he writ thinking of the War!" "Yeste for your Boy. new command I has won new li such enthusias and officers—w horse's feet." and at length, I tell her about prisoners of wa In fact, while the point, the sought and recei F. Van de Wa namely, that th who sometimes War was a dev tion, was temper chance at the I professional pr glorifying.

Less interest character, Libbi terest of their you dear gloriou same time she is self in battle. out so daimal ("when you ex displeased I feel she lets him kn certain sly rase pretty face wher

If the years a hero out of wo standstill The e tation, includi of part of his Washita, Miss M Since the Custer frontier the let but until the ci quoting the cor death, Miss Mer to live if only to documentary vi they lie buried arguments go n interest and r reverence may c

## Books Out Today | Engaged to Stepbrother

CERVANTES IN RUSSIA by Lina Buzikoff. Translated by Lina Buzikoff. Devin-Adair. \$4.00. Cervantes influence of Russia on the present.

ANIMAL IQ THE HUMAN SIDE OF ANIMALS by Vance Packard. \$2.50. Relative intelligence of various animals.

LINCOLN COLLECTOR THE STORY OF THE OLIVER P. BARTON LINCOLN COLLECTION by C. J. Sandburg. (Harcourt, Br. & Co.) \$7.50. Regular edition.

SOCIAL WORK IN THE CURRENT SCENE, selected papers. Seventy-seventh annual meeting, National Conference of Social Work, Cleveland, June, 1949. (Columbia, \$4.75). Philosophy and practice.

HANDBOOK OF BASIC MOTION-PICTURE TECHNIQUES by Emil E. Hebeck. (Whittlesey \$5.95). Amateur and professional methods.



### THE INDIANAPOLIS METHODIST

The Indianapolis Methodist offices have been moved to 334 Lemecke Building, Market Street entrance. Telephone Main 5227.

### Japan is Friend of U. S. A. Says Pastor

(Continued from page one.)

ever been to conduct war, from the financial standpoint, but any such program would cost her the friendship of her ally, England, as well as America, her best commercial customer. However, it would be folly not to recognize that our immigration laws have aroused a certain enmity against us in the mind of the little brown man.

The centenary of the Methodist church believes that a late advertisement of the 'Literary Digest' headed 'Learn About Your Brothers' must be every Christian's desire. The family has increased in size, we having taken in men of many races. If they are to be considered as worth helping we must take a charitable attitude toward them.

China has 400,000,000 people without a national spirit, without a spirit of sacrifice and without interest in governmental affairs. But she has commercial instincts which will lead when she awakes. The Chinaman can out-few the Jew, as several Jewish colonies have found. Her material resources are tremendous. In the pro-

### Says New World Began With War

(Continued from page one.)

ment only but industry religion... conditions of society. The

# BISHOP HUGHES NOW THE TITLE

President of DePauw  
was Elected on the  
Fifteenth Ballot.

At Baltimore Dr. Edwin H. Hughes, president of DePauw was elected Bishop of the M. E. church this morning on the Fifteenth Ballot. The vote that elected the Greencastle man was 511. Dr. Hughes was second, Dr. Lewis of Sioux City, Iowa, getting 524 on the same ballot. The vote necessary to a choice was 498.

The election of Dr. Hughes was not a surprise to his friends here as the last ballots published on Monday evening indicated that he would no doubt be elected sometime this morning. The vote was taken early and the count announced before noon.

The thirteenth ballot showed that Dr. Hughes had 466 votes, and Dr. Lewis, 456, with the following receiving the rest of the votes in the following proportion: McIntyre 422; Stuntz, 346; Downey, 398; Bristol, 198; Hingel, 119; Jennings 109; Mason, 190; Dorchester, 75; Cook, 72; Doodell, 29.



**Bishop Edwin H. Hughes**

The news was telephoned about the city and the college students and citizens at once took up the matter of celebration and the college bell was rung and other demonstrations made showing Greencastle's appreciation of the honor.

Dr. Hughes is the third bishop who has gone from DePauw. The first was Dr. Simpson who was editor of the Christian Advocate in 1846 and then in 1852 was made bishop. Bishop Bow-

ter of rejoicing to his large number of friends here and abroad.

The following special from Baltimore gives the details of the final ballot:

Baltimore, May 26:—Rev. Dr. Hughes was elected bishop on the fifteenth ballot. Rev. W. S. Lewis was also elected. Out of 747 votes cast of which 498 votes were necessary for choice Lewis received 524 votes and Dr. Hughes 511. The next three were Robert McIntyre 481, F. M. Bristol, 398, H. C. Stuntz 339. There are yet two bishops to be elected, Dr. Smith, having been elected on the Twelfth.

The following telegrams were sent out at noon today when the news reached Greencastle that Dr. Hughes had been elected Bishop:

Bishop Edwin Holt Hughes,  
Baltimore, Maryland.

The students of DePauw University extend to you most hearty congratulations. We rejoice in your success but greatly deplore the separation which your election will force upon us.

F. V. Westhafer,



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Dr. Hughes is the third bishop who has gone from DePauw. The first was Dr. Simpson who was editor of the Christian Advocate in 1846 and then in 1852 was made bishop. Bishop Bowman was made a bishop in 1872 and now Dr. Hughes in 1908. Dr. Hughes is the youngest man ever chosen to that high position. He was born at Moundsville, W. Va., December 7, 1866 and is now in his 42nd. year. He is a son of Rev. Thomas B. Hughes now a member of the Iowa Conference. Dr. Hughes higher education was received at the Ohio Wesleyan university and Iowa College at Grinnell. He also did pulpit duty during his college work and returned to Ohio Wesleyan where he was graduated in 1889.

In the spring of that year he won the Interstate oratorical contest. In 1892 Dr. Hughes graduated from the Boston School of Theology, and in that year was transferred from the Iowa to the New England Conference. In 1896 he was stationed at Malden, Mass., and from that city came to Greencastle, where he accepted the presidency of DePauw. Dr. Hughes was married to Miss Isabel Ebbert and they have a family of five children, three boys and two girls.

Since Dr. Hughes accepted the presidency of DePauw the university has taken many strides upward and onward and it has had one of its most progressive and prosperous epochs. While the University will lose a valuable president, the advancement to the Bishopric is one that is the highest in the gift of the church and one that will be a mat

*"Daily Banner"  
Greencastle, Ind.  
May 26, 1908*

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F. V. Westhafer,  
President Student Body.

Bishop Edwin Holt Hughes,  
Baltimore, Maryland.

The Faculty of DePauw University congratulate you on your high honor and glorious victory but we are deeply grieved over our loss of you as our president.

By direction of the Faculty,  
H. A. Gobin.

In addition to the above messages a large number of congratulatory telegrams were sent from the faculty and citizens of Greencastle to Dr. Hughes.



Interstate oratorical contest. In 1892  
Dr. Hughes graduated from the Boston  
School of Theology, and in that year  
was transferred from the Iowa to the  
New England Conference. In 1896 he

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**ACTION MAY BE FORCED**

**The Public Buildings Bill Which Taps  
the "Pork Barrel," Being Held  
Back as a Club.**

**No Doubt That Overtures Are Being  
Made For Some Sort of a  
Compromise.**

Washington, May 26.—Currency leg-  
islation is the chief topic between lead-  
ers of the senate and house. The re-  
vival of the discussion has led to all  
sorts of rumors of probable agreement  
between the conferees on the Aldrich-  
Vreeland bill.

Many Republican members of the  
house do not seek to disguise their  
fear that if congress should adjourn  
without passing an emergency curren-  
cy bill the failure to take action would  
be disastrous to the majority. This  
fear was emphasized by Representa-  
tive Bartholdt of Missouri, chairman  
of the house committee on public  
buildings, who declared that he would  
not submit his conference report on  
the omnibus buildings bill until finan-  
cial legislation had been assured. His  
action holds the buildings bill in which  
316 members of the house and many  
senators are interested over the heads  
of "any recalcitrant group or faction"  
that may be opposed to an agreement  
on emergency currency. There are  
many members of both branches of  
congress who believe that the impres-  
sion given out by many leaders that  
there is no hope for action at the pres-  
ent session is for the purpose of arous-  
ing the country to demand action be-  
fore adjournment. The report is cur-  
rent around the house that there is a  
movement to "dovetail" the Aldrich  
and Vreeland bills, retaining the prin-

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hat in playing politics the vice president and his shrewd lieutenants never have had a brass band accompaniment.

The selection of A. G. Graham, Republican, as Thirteenth district chairman to succeed John L. Moorman of Knox, who is a candidate for the congressional nomination, is generally believed to have been a move in the interest of harmony. Mr. Graham, it is thought, will be able to unite the factions, particularly in St. Joseph county, in a more successful manner than anyone else who had been mentioned in connection with the place. Regardless of this fact the indications are that there will be a hot contest for the nomination for congress in the Thirteenth district convention to be held at Plymouth, June 9, between Mr. Moorman and Charles W. Miller of Tishen. So far the support throughout the district is admitted to be about equally divided between the two. Unless an understanding is reached between now and convention time, there will be nothing to it but a fight to a finish, so politicians say.

Asserting that it would be useless for him to fight for the Democratic nomination for congress in the Thirteenth district, Dr. William A. Welser of South Bend, formerly of Bourbon, said he would withdraw from the field as a Democrat and fight for the place on an independent ticket.

Tired nerves, with that "no ambition" feeling that is commonly felt in spring or early summer, can be easily and quickly altered by taking what is known to druggists everywhere as Dr. Hoop's Restorative. One will absolutely note a changed feeling within 48 hours after beginning to take the Restorative. The bowels get sluggish in the winter time the circulation often slows up, the kidneys are inactive, and even the heart in many cases grows feeble.

dipal features of each. The effect of this course would be to permit individual banks to take out emergency circulation on government, state, county or municipal bonds, or as an alternative proposition to take out emergency circulation on commercial paper to be guaranteed by banks of a clearing house association as provided by the Vreeland bill. It was the idea in the house that this provision could be amended so as to be acceptable to the senate by defining the character of the securities, such as prescribing that they shall have two endorsers, and not run for more than ninety days. It was suggested further that the emergency circulation measure should not operate for more than three years and that in the meantime there should be a general revision of the currency and banking laws.

No sooner had this scheme for a compromise reached the senate than the Democratic leaders served notice on Senator Aldrich that they were ready to talk for a month to prevent any feature of the Vreeland bill becoming law. Although Speaker Cannon was supposed to father the compromise movement, it met with decided opposition in the house. Representative Burton of Ohio, one of the Republican conferees on the bill, had opposed the Aldrich measure and was pledged to a considerable following to do all he could to prevent the adoption of any of its principles.

Conceding that the Democrats of the senate will not yield, and they are not so likely as the Republicans to be "starved out" by the holding up of the public buildings bill, and that Representative Burton and his followers in the house cannot be persuaded to accept the Aldrich bill, the chance for legislation is slight. It is in such a contingency that, according to the belief of many, public demand is expected to play a strong part. When the Aldrich bill was passed by the senate, Speaker Cannon was thought to favor it, and he may not be wholly averse to its adoption at this time. Public demand, therefore, may be directed at Mr. Burton and those who believe with him that it would be better not to have any legislation than to accept the Aldrich bill.

That Speaker Cannon entertains hopes that there will yet be an agreement is indicated by the fact that the sergeant-at-arms of the house has been admonishing members not to leave the city until final adjournment has been decided upon, and in some cases members who have already gone home have been asked to come back.

#### Says It's a Conspiracy.

Guthrie, Okla., May 26.—Fred Tracy, member of the constitutional convention, editor of the Beaver Herald, member of the Democratic state committee and one of the best known politicians in the state, has been indicted by the federal grand jury on the charge of robbing the postoffice at Beaver City. The postoffice safe was broken open by dynamite. The postoffice is located in Tracy's store. Tracy is here, and stated that he is the victim of a political conspiracy.

## How a Preacher Was Made

BISHOP Edwin Holt Hughes, who died recently after a life of active preaching ministry, was always a pastor's pastor. Few men have been more beloved in their lifetime, few Methodists have been more eagerly heard from pulpit and platform. Because Bishop Hughes stands, in many ways, for the best in the Methodist pastoral and preaching tradition, the PASTOR'S JOURNAL passes along—for the edification and thought of younger men—some of the discerning portrayal of his life and processes of work and activities made by Bishop Francis J. McConnell at his late colleague's funeral service. Said Bishop McConnell:

"I suppose that any one who knew Edwin Holt Hughes thinks of him first of all as a preacher. His voice was a precious gift in its quality and its carrying force; and after the first few sentences of a sermon the voice ceased to attract attention for its quality as a voice and began to hold the hearers because of what the voice was saying. The sermon was always based on the will of God, and every sentence was written with the spiritual aim. It has been said of Methodist preaching that it has been chiefly instrumental, with the sermon not intended as an end-in-itself, but as an instrument. This was true in a sense of the Hughes preaching, though here the preacher worked toward the highest instrumentality, the creation of the sermon throughout so that it could be remembered on its own account and carried in the mind of a hearer through long years. The sermons were beautiful, not as arranged in rhetorical adornment but as built on a sound foundation, with true proportion among the parts, like a palace on a ship. This meant the constant use of the pen. There were very few things that Bishop Hughes said in public address which had not at some time been written down. For a loose extemporaneousness which had not back of it hard work with the pen, he had little patience. The result was a mastery of utterance resembling somewhat the sermons of Phillips Brooks.

"Of the pastoral side of his work as a minister it is hard to speak, for there was so much of it, and it was done with such fine human exquisiteness of tact and feeling. One watching Dr. Hughes in his pastoral contacts or in his dealing with students might easily conclude that he personally knew everybody in his parish. It has been said of him, perhaps with exaggeration and perhaps not, that after a quarter-century of contacts in the state of Indiana he knew more persons in terms of personal contact than anybody else in the state. In this, of course, he was aided by a memory but little short of miraculous. But there was more in it than memory; there was genuine interest and thorough good will. His natural approach to any one whom he met was friendliness and helpfulness.

"For the means he possessed he was the most generous man with his money I have ever known.

"The entrance into a larger field of service, like

the educational, led to something of a change in his preaching—somewhat of a broadening of the range of interest. He preached once a month to the DePauw students, an audience of usually about seven hundred and fifty, with the atmosphere one of optimism for the most part—and then, every few days, I might say, to audiences anywhere within reach, and Sundays to all types of congregations, Methodist and otherwise. During the first years at DePauw he usually spoke to widely varying types of audiences, to the number of about 300 every year. This rate of speaking continued during most of the years of his career as a bishop. . . .

"I have said that in these later years there was a noticeable broadening of his interests, not that he became especially concerned with a new order of things, but that he saw the importance of the principles for which he had always stood in new applications. For example, he had always been in favor of prohibition of the liquor traffic. Instead of loosening his grip on what he had always believed, the difficulties of enforcing the law on a nation-wide scale did not dim his ardor for his idea of the way to deal with it. He stood throughout his life for the treatment of the Negro as a human being. . . . Hughes had no patience with segregation schemes. He felt that in this land the problem had to be worked with and by the two races together. . . .

"For the progressive movements of the type led by Theodore Roosevelt he had large sympathy, though it would not have been fair to call him a radical—'liberal' was the term he preferred for himself."

### BISHOP HUGHES C.A. 11 Dec. '08

Bishop Hughes is one of the younger men. He had been 12.4 years in the pastorate during all his public life, spending eight years in the church at Malden, Mass., where he was selected as president of De Pauw University. In the pastorate he showed himself a Christian teacher and preacher and deeply endeared himself to all classes and conditions. His reputation for sound doctrine and sense of God's presence and of the dignity and responsibility of the ministry followed him wherever he went. His career as president of De Pauw University has given him opportunities for, and even compelled him to display, great power of organization and facility in the transaction of business. His reputation in Indiana and the neighboring states is such that his fitness for the Episcopacy has been generally acclaimed. *The Congregationalist*, whose editor was acquainted with his career at Malden, in its last number says: "Bishop Hughes is a master of platform and after-dinner speaking. Throughout the Middle West he is said to be as sure of a large audience as WILLIAM J. BRYAN or Senator BLAVERIDGE." A person who can bring about such results without lowering his dignity as a minister may be described as a man of *discretion*, which, next to piety, is the greatest demand of the Episcopacy.

### IN MEMORIAM OF THE LATE BISHOP EDWIN HOLT HUGHES

1866 - 1950

Arthur Bonner

What heroic vision now is thine,  
Greatest, full bursting on thy captured  
sight  
Within those storied Halls? 'Tis brilliant  
shrine  
On which God's throned in majesty and  
might,  
Whose glory floods all heaven with pulsing  
light?  
What 'welcome home' this concourse lifts  
in song! —  
The loved thought lost in grim death's  
darkness night."  
First, these den earthly km about thee  
throng;  
Next, trophies won in triumph from the  
wrong,  
Oh, haply, those whose light was dim  
awoke,  
They glowed again with Christian zeal  
made strong  
As burning heart and tongue did God  
invoke  
Next, hosts in Churches Union gladly greet  
God grant thee endless joy among them  
rejoice!

### R. M. BRADLEY & CO., INC

REAL ESTATE  
PROPERTY MANAGEMENT

250 Fawcett Street Boston, Mass  
CO. 6-6166

found one of the keenest joys of living. How, then, dare we be as slow as we often are in granting that privilege to those whom we profess to serve? . . .

So many of us, eager for position, striving for power, wanting to hold a certain place before our fellows, remain always alone—our self-seeking always a barrier between us and our fellows and between us and God. But if we are willing to fall down to the earth where other men live, there to be pressed about by the needs of our people as a seed is pressed about by the damp soil, and thus to die to our self-seeking, then we shall bear fruit. So shall we be disciples of him who was crucified for us.

#### Our Commitment to the Prophetic Task

To be determined among all our people, our temptations, our problems to be ignorant of everything except Jesus Christ and Jesus Christ the crucified will mean in our work that always Christ is central, people are paramount, the democratic process is followed, and we are committed to a prophetic task. That task is nothing less than to hold all the world and its practices under the judgment of Christ. In doing that we should remember that because Jesus Christ held the world under his own judgment so clearly, he was crucified. No man will be faithful in that purpose without at last knowing pain in the fellowship of his suffering.

The very phrase, "The missionary branch of the church" is a contradiction in terms because wherever the church is Christian it is passionately missionary. However, those people which have felt especially the burden of the missionary task of the church have been to my mind the foremost in the church throughout the centuries in holding the world under

judgment of Christ the life of the countries where they serve. The transformation which missionaries have accomplished in some such countries is evidence of the creative power of the judgment of Christ upon any of our lives.

Pray God that we may be able to grow mightily in this ability. Pray God that we may never fail our Christ, though persecution threaten. Pray God that we may be able to say to all the controversial issues of our time, whatever the cost, "I was determined among you to be ignorant of everything except Jesus Christ and Jesus Christ the crucified."

The real success of any Christian movement depends upon the faithfulness with which we hold our own lives under the judgment of Christ.

from page 14

Of the total approved in March, 61 are new missionaries for life-time service: 41 under the Board's Division of Foreign Missions; 8 foreign missionaries and 11 deaconesses under the Woman's Division of Christian Service. Thirty-three are for special three-year terms of service, mostly to South America and to Japan; 17 of them under the division of Foreign Missions; 16 under the Woman's Division; five are former foreign missionaries returned to service; and four are special-term missionaries now to be commissioned for lifetime foreign service.

Dr. Williams is now recruiting fifty young, single, college-trained Methodist youth for special three-year educational or evangelistic work in Brazil, Chile, Bolivia, Peru, Cuba, Central America, Argentina and Uruguay. They will be given intensive training for their work this summer on the campus of Hartford Theological Seminary, Connecticut.

## Idea: Canvass for World Service

The story of a certain church begins when in 1947 it paid only \$231 for a \$740 asking for World Service.

"We began," said the pastor, "analyzing our membership person by person, and discovered that over 75% gave nothing to World Service. We publicized the fact that three-fourths gave nothing and that we paid less than one-third of our quota.

"Then we put on an Every-Member Canvass with a separate pledge for World Service. During the year we preached on missions and their value; had visiting missionaries speak; used missionary movies and tried to inform and educate on the subject in worship services and in small groups. Each year has showed a significant gain until this year we will meet our full asking of \$1135 and will contribute to special projects in the Advance for Christ."

There are many free leaflets that your people should have. See the lists on page 19. Order today.

St. James Methodist Church, Manchester, N.H., observed Women's Day on March 5th. W.S.C.S. President Mrs. George A. Gordon presided at the meeting and other women took part in discussion of various parts of the "Advance for Christ" as set forth in Women's Day booklets on "Faith"

DICKINSON COLLEGE, Carlisle, Pa. -- Dickinson College brought a social worker, a minister writer and two religious educators to the campus for their annual Religion in Life Week. Miles D. Pagter, boys' work secretary of Detroit's large downtown Y.M.C.A. and a former director of youth work for the Detroit Methodist Conference, made six chapel talks on the week's theme, "Cooperating with the Inevitables." Evening seminars in fraternity houses were led by the Rev. Alton J. Smith, pastor, Stamford, Conn.; Dr. William R. Barnhart, of the faculty of Hood College; and Dr. Earl H. Ferguson, of the faculty of Westminster Theological Seminary. Seminar themes were Christian beliefs, religion and the social order and religion and the threat of war. A communion service at 7:30 p.m. in the college prayer chapel opened each day.

Miss Rowena Ferguson, associate editor of Youth Publications in the Editorial Division of the Methodist Board of Education, was elected chairman of the Editor's Advisory Section of the International Council of Religious Education at its meeting in Columbus, Ohio. Other staff members who were on the program at the council included Dr. C. A. Poyen, Miss Eva Bayless, Miss Luella Deindus, and Miss Rosemary K. Rothbach.



### The Election of Bishops in Recent Years

The General Conference of 1864 elected three Bishops, CLARK, THOMSON and KINGSLEY. The exigencies actually required four. These three Bishops died before 1872, forcing upon the General Conference of that year the necessity of electing eight General Superintendents. In 1880 Bishops WARREN, FOSS, HURST and E. O. HAVEN were elected; and in 1884 Bishops NINDE, WALDEN, MALLALIEU and FOWLER were chosen.

In 1888 the General Conference determined that two thirds of the votes cast should be required for an election. On the first and second ballots there was no election, but on the third Bishops VINCENT and FITZGERALD were chosen; on the fourth Bishop JOYCE was elected. On the sixth, seventh, eighth, ninth, tenth, eleventh, twelfth and thirteenth ballots there was no election. On the fourteenth Bishop NEWMAN was elected. On the fifteenth there was no election, and on the sixteenth Bishop GOODSSELL was elected.

In 1896 the Conference ordered that two Bishops be elected. There were fourteen ballots without an elec-

# HUGHES A FACTOR IN DePAUW'S SUCCESS

Three times in the history of DePauw has this institution been called upon to give up its president in order that he might assume the high calling of bishop but never with more regret than when Dr. Edwin Holt Hughes donned the sacred robes of that high office. President Hughes came to the university in November, 1903, and since that time has wrought much good for the school.

The influence of Dr. Hughes may be seen upon every phase of college life since his advent four years ago—but the bishop's greatest influence has been his personal influence. He has always stood up before the student world as a noble, fearless Christian man, a type of manhood which students could do well in emulating. Further, there has been the university service which Dr. Hughes revived, by which he was able to get close to the life of every student, exhorting them to Christian living. Under his administration DePauw has been free from many cases of disciplining while the old-fashioned, but glorious, class-serap has been abolished as a remnant of barbarism. In all things he won the esteem and trust and respect of the large student body.

Soon after coming to Indiana Dr. Hughes was made a member of the State Board of Education by Governor Durbin. This was a distinction which he well deserved and an office which gave him at once a wide reputation throughout the state. He was not here two years until he won great popularity among the teachers of the state at one time being president of the state teachers' association. By all this he did DePauw a great service, it being widely recognized in the teaching world as an efficient and great school of learning.

When Edwin Hughes came to DePauw there were six hundred students in attendance here, this year there are one thousand, this increase being partly due to the efforts and

ability of the new president. DePauw, at his coming at once entered upon an era of prosperity and progress. The department of music which had been in private hands became part of the university and was put upon a good paying basis. Woman's Hall likewise came under the supervision of the college and since then has been self supporting. By various ways the endowment fund has increased from \$275,000 to \$525,000, while with the assistance of Dr. Town the new library has been made to fill a long felt want. The current expenses for every year have not exceeded the income while



BISHOP E. H. HUGHES

during this last year a neat surplus has been netted.

There is still another service that Dr. Hughes has performed for DePauw, he has brought her much honor and recognition throughout the entire world by his election to the Episcopacy. For a month the eyes of the Methodist church has been upon this institution whose president it has claimed as bishop.

When the committee of trustees in 1902 waited upon Rev. Hughes in

Malden, Mass., he was not widely known in the Central West but as president of DePauw his fame has widened greatly, and it was then that students began to inquire concerning the life of Dr. Hughes. His father Thomas B. Hughes was a Methodist minister and Edwin Holt Hughes was born at Moundsville, W. Va., December 7, 1866. His early years were spent in this southern town in much the same way as any Methodist minister's boy as Bishop Hughes has himself related in his pleasant lecture, "The Biography of a Boy." He attended the public schools, then entered the State university of West Virginia. Later he attended Iowa college and finally received his Bachelor's degree at Ohio Wesleyan University. In 1892 he was ordained as a minister of the Methodist church and in June of the same year was married to Miss Isabel Ebbert of Atlanta, Ga. He has received degrees from both the Boston Seminary and Syracuse Universities. Previous to coming to DePauw he held charges in Iowa, and at Malden Mass. Bishop Hughes' life has been a life of great success and rich with honors. During his college days he won the interstate oratorical contest and became a member of the Phi Beta Kappa society. His works have been singularly fruitful until the bishopcy comes as a providential reward of good work. Dr. Hughes' family is composed of five children and during their residence at DePauw have won the friendship of all the students.

Dr. Hughes has left many mottoes and fitting precepts to the university but none higher than the lesson of his life: "To work for noble principles, not men."

There has been much idle speculating as to whom the next president will be. The probabilities are he will not be elected in June, but that Dr. Hughes will continue as president as long as his duties as bishop will permit.

## OVATION IS GIVEN HUGHES

FOUR HUNDRED STUDENTS  
HEADED BY BRASS BAND  
GREET BISHOP.

## ENTHUSIASTIC MEETING HELD

Headed by a brass band, marshaled by Col. Weaver assisted by Prof. Kleinsmid and five Lieutenants, a company of DePauw students, five hundred strong, greeted their presi-

dent at the Vandalia Station last Wednesday in the greatest university ovation of years. The procession followed Bishop Hughes' carriage in class sections to Meharry Hall where many addresses were made.

Dr. Salem B. Town, presided at the chapel meeting and made a brief address of welcome to the new bishop, lauding his integrity and work at DePauw. F. V. Westhafer, representing the students gave an enthusiastic address and was followed by Jesse Weik who spoke for the alumni. Dr. H. A. Gobin delivered the words of welcome for the faculty and then Bishop Hughes was heard. He sounded praises for DePauw and

voiced his deep appreciations of the hearty reception, on his return. He spoke of the conference and in closing prophesied a bright and brilliant future for the old school.

Dr. Hughes will probably not leave for the West until August 30.

A NEW LOVE



## NOTED NUMBERS ON COURSE

FOUR OUT OF SIX ENGAGEMENTS FOR NEXT YEAR ARE DETERMINED.

TWO UNDER CONSIDERATION

The management of the University Lecture for the coming College year has secured four numbers of next year's course. The opening number

lecturer and author of wide note will appear for the first time before a DePauw audience. Mr. Miller has lectured for many years and is widely known from coast to coast. His lecture on "The self-sufficiency of the Republic" is his masterpiece and he will probably use this subject here. Adrian Newens, the versatile reader, is the fourth number thus far contracted for. Mr. Newens compares very favorably with the best readers on the platform and has made good with more than one college audience.

The remaining numbers of the course are still under consideration. Some popular concert company, a first-class musical attraction will be contracted for as one of the numbers. Ferdinand Ward, the great Shakespearean actor, and companion of Louis James is being considered by the management. Champ Clark, Congressman from Missouri, Senator Carmack of Tennessee, and Col. Bain, the southern humorist are all receiving consideration by the committee and management. It is practically certain that one of these three men will be secured.

## PULSE AND LIGHTBODY HERE

FORMER DE-PAUW "CRACK" ATHLETE WILL CAPTAIN ALUMNI TEAMS.

## STEPHENSON IN "TUG-OF-WAR".

Joe Pulse the famous pitcher of DePauw tradition will tomorrow again be in the box for his old university, but on this occasion he will not head the varsity boys, for he will appear as the captain of the alumni baseball team in the varsity-alumni athletic carnival to be pulled off on McKean Field commencing at three o'clock. Mr. Pulse has gathered together some of the best ball players his alma mater has developed in the past—some of the stars and favorites who brought honor to the old gold upon the diamond.

Continued on Page Twelve.

# Tributes Paid Bishop Hughes

**H**IGH tribute to Edwin Holt Hughes, for forty-two years a Methodist bishop, was paid by his close friend and colleague, Bishop Francis J. McConnell at funeral services in Foundry Church, Washington, D.C., February 14. Bishop Hughes was senior in the Council of Bishops in point of service. He died at Sibley Hospital, Washington, D.C., on Sunday morning, February 12.

Dr. Frederick Brown Harris, pastor of Foundry Church and chaplain of the U.S. Senate, who had charge of the service was assisted by Bishop Charles Wesley Flint, Bishop James H. Straughn, and Bishop Wilbur E. Hammaker, all of Washington. Also at the service were Bishop W. W. Peele of Richmond, Va., and Bishop Alexander P. Shaw of Baltimore, Md.

Bishop Hughes was buried in Greencastle, Indiana, where he had presided over De Paaw University from 1903 to 1908.

The following excerpts from eulogies given by Bishop McConnell at Foundry

Church and by Dr. Harris in his parish paper have been selected and are presented here to supplement the widely published biographical facts of Bishop Hughes' extraordinary career. Their respective sources are initialed.

## In Labors Abundant

What a record of constructive labors in the 42 years in the episcopal office are recalled by such names as San Francisco, Boston, Chicago, Washington and Wisconsin. Since his technical retirement, his area has been the United States of America.—FBH.

## A Preacher Superb

I suppose that anyone who knows Bishop Hughes thinks of him first as a preacher. His voice was a precious gift in its peculiar quality. After the first few sentences the voice ceased to be a thing in itself and was listened to for the thought that it was carrying . . . The sermon was beautiful, not as a rhetorical adornment, but was built on a sound foundation with true proportion among the parts. This meant the constant use

of the pen. There were few things that Bishop Hughes said in public address that had not been carefully written.—FJM.

## His Life a Song

An annual conference at which he presided was a feast of rich things, punctuated with tears and laughter. He could take a hymn and make it carry the contagion of his own passion, and sweep with emotion the entire assembly as he announced one of his favorites and read the words.—FBH.

## His Loyalty

One of the outstanding characteristics of Edwin Holt Hughes was loyalty. He was loyal to his memories, loyal to his college, loyal to his fraternity, loyal to his friends, loyal to his church, loyal to

his nation and unflinchingly loyal to the royal in himself.—FBH.

## Temperance Warrior

He had always been in favor of the prohibition of the liquor traffic. Instead of loosening his grip on that theme for which he had long been laboring, he did not allow the difficulties of enforcement of the law on a national scale to discourage him, but maintained a vigorousness of effort to the end.—FJM.

## Superlative Service for Unification

Bishop Hughes was a member of the Commission on Unification and everyone conceded the value of his services. They were superlative, but his distinctive contribution was his preaching through the South. There he cultivated the sentiments that made unification possible. Still the actual vote on the issue was in doubt until the last day. Bishop Hughes was at the Southern Methodist General Conference on the day that Conference was to take its final vote of approval of the plan. He was to speak after the final vote, whatever it might be—acceptance, rejection or compromise. He wrote three speeches. One in case of acceptance, one in case of rejection, one in case of compromise. He got the chance to deliver the first—a speech of victory. When it was all over a discerning Southern Methodist leader said: "Bishop Hughes of the Northern Church is the best Southern bishop the South ever had."—FJM.

## ALBION COLLEGE HOLDS BUSINESS AND ECONOMIC CONFERENCE, MARCH 4

**A**LBION COLLEGE announces its second annual Business and Economic conference for Saturday, March 4, with Dr. Harold G. Moulton, president of the Brookings Institution of Washington, D.C., and member of the Albion class of 1907, as featured luncheon speaker at the Parker Inn, his topic, "America's Economic Future." Albion's alumni as well as interested friends of the college will attend the day's meetings.

Two sessions will be held simultaneously in the morning hours 10:30 A.M. to 12:30 P.M., and two in the afternoon followed the luncheon, from 3:00 to 5:00 P.M. "Economic and Business Incentives" and "Business and Law" will be discussed in the morning, and "Publishing Business Financial Information (Accounting)" and "Human Relations in Business" in the afternoon.

Participants in the conference program will include such distinguished and informed people as Dr. Wilford Eitman, professor of Finance at the University of Michigan; Dr. Herbert Taggart, professor of Accounting and assistant dean of the School of Business Administration of the University of Michigan; Bishop Marshall R. Reed of Detroit; Noble Travis, vice president of the Detroit Trust company; and James R. Sebastian, president of the Rapid-Standard Company, Inc., of Grand Rapids.



The above picture taken at the Uniting Conference in Kansas City in 1939 shows Bishop Edwin H. Hughes, center, at one of the greatest moments in his career and in the history of Methodism. At the left is Bishop John M. Moore and Bishop James H. Straughn, right. These three Bishops, each representing one of the three uniting churches, symbolized Methodist Unification. All three labored valiantly to make a united Methodism possible.



Because Methodism's success is in direct proportion to the success of each local church, the **ADVOCATE** welcomes news of your church's achievements

**IONIA** invited members of neighboring churches to a family night service to hear Bishop Marshall R. Reed lecture. Miss Etha Nagler was guest speaker at the February W.S.C.S. meeting. Rev. Howard A. Smith is the pastor.

**INKSTER** observed Race Relations Sunday by having their pastor, Rev. Victor Darling, exchange pulpits with Rev. Easias Lee, minister of Springhill Negro Baptist Church, Inkster. In the evening the Youth Fellowship had an interesting session, learning much about Japan from a young Japanese couple, Mr. and Mrs. Isao Sunamoto of Detroit.

**FLOWERFIELD** held a community all-family night in the Flowerfield school house. After a cooperative supper, a program was presented consisting of devotions, special music, and a talk by Rev. Inez Martz of Marcellus. Thirty-one attended. Flowerfield is leading the circuit in Sunday school attendance with Edwards Corners and Harmony Chapel coming up. Rev. L. J. Washmuth is the pastor.

**DETROIT WESTLAWN** is conducting a series of seven Lenten Wednesday evening services. A fellowship supper is held at 6:30 P.M. followed by the 7:30 worship service. Dr. Benjamin F. Holme, pastor, opened the series on Ash Wednesday evening and Dr. Herbert B. Hudnut of Woodward Avenue Presbyterian Church spoke March 1. Future speakers will be: Rev. Merrill Lenox, executive secretary of the Detroit Council of Churches, March 8; Dr. Verner S. Mumbulo, Nardin Park Methodist Church, March 15; Dr. Ernest L. Honts, First Baptist Church, March 22; Dr. Wm. C. Hamm, St. Joseph's Episcopal Church, March 29; and Dr. James Gordon Gilkey, South Congregational Church, Springfield, Mass., April 5. The church choir, under the direction of Mr. Paul Wilson, will render an anthem at each service. During the Lenten period Rev. Wm. J. Richards, associate pastor, will direct a program of evangelistic visitation. Holy week services planned include: Palm Sunday baptismal service, Holy Thurs-

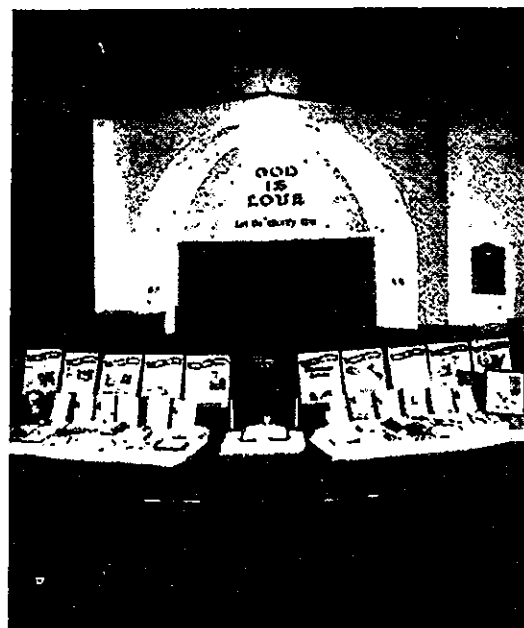
day Communion, Good Friday showing of "King of Kings" motion picture, and Easter sunrise service, breakfast and duplicate worship services.

**FLINT COURT STREET** had the distinction of presenting the God and Country Award of the Boy Scouts to four of its members. Those honored were: Mr. Norman A. Asselstine, Mr. Harry Frederick Hoelzle, Mr. David W. Smith, and James W. Snell. The pastor, Dr. William O. Moulton, gave the awards on Scout Sunday in the regular service of morning worship. He was assisted by Rev. Ralph D. Churchill, associate minister, Mr. Chester M. Bullard, Boy Scout Commissioner, and Mr. Robert C. Reusch, Scout Executive.

**ALPENA** rededicated its rebuilt memorial pipe organ and dedicated a new Tower Music system a few weeks ago at a Sunday evening service. The program included several anthems by the 30-voice choir, under the direction of Ralph Michaud, Miss Virginia Keek at the organ. Mr. W. M. Smith, church historian, gave a short history of the Memorial Organ which was installed in 1914 in memory of George E. Masters, Sr., and George E. Masters, Jr. After 36 years of service it was found that the organ was badly in need of repair and a contract was let last July to put in a modern electric action with other needed repairs. A new detached console was purchased. After presentation of the history, the pastor, Rev. James W. Lees, conducted a service dedicating the rebuilt organ and the new Tower Music system. To complete the evening's program, Mr. Edmond Woerpel, formerly of Madison, Wis., where he was organist for the First Congregational Church, gave an organ recital. The Tower Music system, gift of C. C. Keegan, includes an automatic record player and a time clock making possible continuous playing of music. There are chance microphones for organ and choir pick-up. Organ music and choir anthems may be heard over the four large speakers in the tower simply by turning on the Tower system. Total cost of the improvements, about \$6,000, was given by friends and members of the church.

### LANSING MAIN STREET OBSERVES "OUR FAITH IN THE BIBLE" MONTH

**MAIN** Street Church, Lansing, observed "Our Faith in the Bible" month (January) in various ways. A Bible Exhibit, project of the Sunday school under the direction of Mr. Darwin U'Ren, in which members and friends were asked to bring Bibles and Scripture portions of special significance, brought some 50 items. The oldest Bible was 132 years old, worn and yellowed with age. The largest weighed 30 pounds, and the smallest was the size of a postage stamp. One Testament had been carried all through the Civil War. There was an Old Testament in its original Hebrew and the New Testament in its original Greek



This Bible Exhibit at Main Street Methodist Church, Lansing, was the Sunday school's project in connection with the observance of "Our Faith in the Bible."

Other foreign languages were German, Latin, French, Spanish and Ukrainian. Modern translations in English and story versions for children added further variety. Samples of Braille for the blind attracted much attention. Posters and cards were loaned by the American Bible Society.

In addition to a series of Sunday morning sermons by the pastor, Rev. Stanford S. Closson, there were three special Sunday evening services, visual, audio and dramatic. A stronger Bible consciousness has been developed at Main Street Church because of the consideration of this phase of "Our Faith."

### Port Huron District

*E. Ray Willson, Superintendent*

**REV. PAUL PUMPHREY**, host to the ministers of the Port Huron District at Marlette February 6, began the monthly meeting by reading an appropriate scripture lesson from the discourses given from the Mount and then announced that the balance of the time usually given to morning devotions would be added to the time allotted the district secretary of evangelism, Rev. Kenneth Burgess.

The District Superintendent expressed his thanks to those who helped in promoting the Albion College advancement fund campaign. The matter of Advance specials was discussed as Chile is one of the special fields of missionary endeavor where our churches of the Detroit Conference have an opportunity to help out in a large way this year.

Combined choirs where possible and special music of merit were two suggestions that met with hearty approval as aids in connection with Bishop Reed's Preaching Mission on the Port Huron District, March 5-10. A schedule of the

MICHIGAN CHRISTIAN ADVOCATE



## Edwin Holt Hughes

BISHOP FRANCIS J. McCONNELL.

Edwin Holt Hughes was born in Moundsville, West Virginia, December 7, 1866, the son of Thomas B. Hughes, a Methodist minister. His earlier years up to the age of about 18 were passed in Methodist parsonages in West Virginia and Iowa. In 1885 he entered the Ohio Wesleyan University, from which he was graduated in 1889.

Edwin Hughes never had much to say about the years before he went to Delaware, Ohio, — not because there was any shadow or hardship in them, but because they were passed in just such circumstances as those of most boys in Methodist parsonages of that period, with frequent removals from place to place under the operation of the old-time itinerant system.

The conversation in the Hughes home was about like much conversation in preachers' homes elsewhere. There was a definite standardization of religious thought and speech in those days, — the emphasis being on a positive emotional experience of religion which was thought of as the normal and most thoroughly genuine. The young Hughes was a good deal confused by some of these utterances, with their definiteness as to what a religious experience is in the rather extravagant descriptions of the times. A few weeks after the freshman Hughes had enrolled at Delaware there was held there a special religious service for the students. At one of the exercises Ed knelt at the altar of prayer and a friendly counsellor simply said to him: "Behold, I have set before thee an open door." And Hughes said within himself, "I certainly can go through an open door." After that vision of obedience to the divine will appeared to him, it continued to ap-

pear to him through the entire course of life. The story of his life is one long comment of the Master's word: "He that doeth the will of God shall know of the truth of the teaching." All things that appealed to him as truth had to meet this test as to whether or not they came out of doing the divine will, — if it was emotional feeling, did it come out of doing what seemed to be right? If it was largely intellectual conception, did it come as conviction arising out of persistent and purposely moral activity?

It is at least suggestive to think of the career of our friend to think of him as moving through doors which one after another seemed to open of themselves before him. He never seemed to be looking about for openings, — one after another they were waiting for him. As soon as he determined to study for the ministry a friend came forward to lend him enough financial help to enable him to enter theological school. He had no sooner gotten well-started in theological school when Hope Chapel, in Boston, one of the pulpit agencies of the Old South Church from which George A. Gordon was at the time the one who chose the preacher, opened to him. When graduation came, the Methodist church at Newton Center, Mass., which was famous for calling forth the highest and best in its preachers, beckoned to him; and when the pastoral time there was finished, Malden Centre, one of the most responsible pastorates in New England, was waiting for him. After that came the invitation to the presidency of DePauw University, which virtually meant pastor-at-large to the entire state of Indiana; and, finally, the election to

and confidence in his own fitness to survive the struggle. When these elements of strength were either lacking or but poorly furnished the road was indeed blocked. Some persons are given to a feeling of smug repugnance at the thought of revealing to anybody such skeletons in our American closet as are frankly mentioned here. They might well ask themselves whether it is not more worthwhile to put the searchlights on all conditions which tend to produce Communists rather than to conceal these known conditions out of a false and harmful pride. It is, I think, a fair generalization that the majority of Communists are frustrated individuals who are, for one reason or another, bewildered by the circumstances which confront them in their daily living. This is not to say, of course, that all frustrated persons become Communists.

I was a member, from 1939 to 1946, of the Proletarian Party. This is a small group of intellectuals of which most Americans have perhaps never heard. The party is Marxist, dedicated to the promotion of the Communist cause. The various members with whom I have been acquainted and associated are, in the main, sincere and earnest promoters of the truth according to their lights. It was because of the ideological grip which Marxism had upon me that only with great difficulty I succeeded gradually in divorcing myself from this group. During my connection with it I wrote articles for the party journal, gave lectures, sold literature to various bookstores, and for ten months served as National Organizer.

If a sense of frustration sometimes leads a person into accepting Communist teachings, similarly a sense of frustration often leads him out. This has been true in my case. In short, Communism fails to provide the answers to the deeper questions which trouble the searcher for

fare of mankind, must inevitably, it seems, be interrupted with the power they possess. Far from trying to terminate the dictatorship, they will then strive to perpetuate their power and privilege. History provides sufficient warnings on this matter.

The Christian must likewise seek the establishment of human brotherhood. He, too, must hate the evils and injustices which obtain in society. But he cannot subscribe to any course of action in which the individual is a mere puppet, however worthwhile the declared purpose. He believes that the purposeful action of rational and enlightened individuals is far more apt to engender a more desirable world than the regimented action of cultists. All worthwhile and enduring progress in the life of man has resulted from the acceptance of each innovation by the majority of the people as consciously willing individuals. Therefore, of course, the Christian must oppose any social change that does not include corresponding changes in the individual.

Marxian Communism asserts with doctrinaire finality that there is no God. It declares atheism to be an inseparable part of its philosophy. Friedrich Engels, in his eulogy of Marx at the latter's funeral, said, "Humanity is shorter by a head." Would not humanity be much shorter still if it denied God? Marx admittedly recognized the time-honored morals of mankind and was himself committed to them. At the same time he dogmatically affirmed that all ideas were the ideas of the ruling class in any epoch. How, then, can the basic conceptions of right and wrong have endured through all changes of society? Is it not a singularly convincing sign that there *is* God? The very desire for a better world is now for me no longer merely a reflection of material conditions but

the Bishopric, which meant a larger active field than John Wesley had when he declared that the world was his parish. He frankly admitted that the entrance to these fields gave him pleasure, but I knew enough about his acceptance of all of them to know that he never in the slightest degree sought to open the door himself.

I suppose that any one who knew Edwin Holt Hughes thinks of him first of all as a preacher. His voice was a precious gift in its quality and its carrying force; and after the first few sentences of a sermon the voice ceased to attract attention for its quality as a voice and began to hold the hearers because of what the voice was saying. The sermon was always based on the will of God, and every sentence was written with the spiritual aim. It has been said of Methodist preaching that it has been chiefly instrumental, with the sermon not intended as an end-in-itself, but as an instrument. This was true in a sense of the Hughes preaching, though here the preacher worked toward the highest instrumentality, the creation of the sermon throughout so that it could be remembered on its own account and carried in the mind of a hearer through long years. The sermons were beautiful, not as arranged in rhetorical adornment but as built on a sound foundation, with true proportion among the parts, like a palace on a ship. This meant the constant use of the pen. There were very few things that Bishop Hughes said in public address which had not at some time been written down. For a loose extemporaneousness which had not back of it hard work with the pen, he had little patience. The result was a mastery of utterance resembling somewhat the sermons of Phillips Brooks, with whom, by the way, Hughes often discussed the problem of preaching. He used to say that the most nearly perfect of the Brooks sermons was the one entitled, "Judged by the Law of Liberty."

Since I have used the word *perfect*, may I say that in a long acquaintance with Borden P. Bowne, I never heard him pronounce a public address "perfect" but once. After a memorial address at services in honor of the late Alden Spauldine, a benefactor of Boston University, Bowne said to me that the address of Edwin Holt Hughes upon that occasion was "perfect."

Of the pastoral side of his work as a minister it is hard to speak, for there was so much of it, and it was done with such fine human exquisiteness of tact and feeling. One watching Dr. Hughes in his pastoral contacts or in his dealing with students might easily conclude that he personally knew everybody in his parish. It has been said of him, perhaps with exaggeration and perhaps not, that after a quarter-century of contacts in the state of Indiana he knew more persons in terms of personal contact than anybody else in the state. In this, of course, he was aided by a memory but little short of miraculous. But there was more in it than memory: there was genuine interest and thorough good will. His natural approach to any one whom he met was friendliness and helpfulness.

For the means he possessed he was the most generous man with his money I have ever known.

The entrance into a larger field of service, like the educational, led to something of a change in his preaching,

— somewhat of a broadening of the range of interest. He preached once a month to the DePauw students, an audience of usually about seven hundred and fifty, with the atmosphere one of optimism for the most part, — and then, every few days, I might say, to audiences anywhere within reach, and Sundays to all types of congregations, Methodist and otherwise. During the first years at DePauw he usually spoke to widely varying types of audiences, to the number of about 300 every year. This rate of speaking continued during most of the years of his career as a bishop.

The episcopacy gave Bishop Hughes a prominence which nothing else could. I have said that in these later years there was a noticeable broadening of his interests, not that he became especially concerned with a new order of things, but that he saw the importance of the principles for which he had always stood in new applications. For example, he had always been in favor of prohibition of the liquor traffic. Instead of loosening his grip on what he had always believed, the difficulties of enforcing the law on a nation-wide scale did not dim his ardor for his idea of the way to deal with it. He stood throughout his life for the treatment of the Negro as a human being. Indeed in the days just before the Civil War his father, Thomas B. Hughes, then a citizen of Virginia in what is now West Virginia, was so thoroughly abolitionist in sentiment that hoodlums attempted to burn down his parsonage. Hughes had no patience with segregation schemes. He felt that in this land the problem had to be worked with and by the two races together. One of the best speeches on the Negro question I have ever heard was by Bishop Hughes, under the one-word title, "Together."

For the progressive movements of the type led by Theodore Roosevelt he had large sympathy, though it would not have been fair to call him a radical, — "liberal" was the term he preferred for himself. In the seething social turmoil of these later days, he was against national isolation and thought that we should have to come to something in international organization akin to Woodrow Wilson's League of Nations.

He gave six months of service as a worker among the soldiers overseas during the first World War, — and would have been hard to win for the support of anything today looking for universal military conscription.

Some of the younger men among us would now and again become impatient with Bishop Hughes because he did not speak out more often on a wide variety of social issues. The reason for this was that he did not consider himself qualified to speak on any question that came up, and more especially because he could not always see a clear leading moral principle in some of these issues: when he did, he could speak with all the Hughes fire, as when back in the days of the Boer War he denounced England's treatment of the Boers. For the most part, however, he would not speak until he could put a problem on broadly human and moral grounds. Bishop Hughes did not try to speak on everything, but if there seemed at times to be a lack of extensiveness in his talk there was no lack of intensiveness when he did. (Please turn Page)

In college he never cared for mathematics, though he always got passing grades. In the classics he was excellent. There is a story told of him which I have verified by my own examination. The story is that once after Bishop Hughes had preached at the Sunday service at one of the foremost universities in our land he was walking on the grounds of the university and a professor pointed out to him a Latin inscription chiseled into a stone wall. The professor called the bishop's attention to the aptness of inscription. "Yes," said the bishop, "but the Latin construction is wrong." When Hughes visited that chapel again the offending Latin error had been chiseled away.

Just a word as to scholarly liberality. Just a year or two before "E. H.," as we called him, was elected bishop, a serious crisis arose in Boston University over the alleged heresy of Professor Hinckley G. Mitchell's teaching of the Old Testament. The incident caused sharp division in Methodist circles. Letters for and against Mitchell were sent to the appointing committee. I saw a good many of these letters. The most pronouncedly positive letter in favor of the accused professor was written by Dr. Hughes of DePauw University.

Probably the most widely known activity of Bishop Hughes in recent years has been his advocacy of the unification of the various branches of Methodism. He was equipped by an ancestral fitness to see both sides of the question as it concerned the relations between North and South. One of his grandmothers was an ardent Unionist and the other an ardent Confederate. As I have said, his father was an abolitionist. He was once captured by a band of pro-slavery men who first said they would hang him, and then mingled this with enough mercy to say that they would let him have a running start of a hundred yards and he could get away if he could. He got away.

By the story of his father's experience, and by his ancestral connections, Hughes knew both sides of the controversy, both North and South, and through the years came to see the worth of both sides. The historic truth is that the war from '61 to '65 was a totalitarian war, as

every war is likely to be when the winning sides' war-cry is "Unconditional surrender."

Bishop Hughes was a member of the Commission on Unification, and everybody commended the value of his services there; but his decisive contribution was in his preaching throughout the South. He developed in the South the sentiment that made unification possible.

Still the actual voting issue was in doubt up to the last day. The bishop was at the Southern General Conference on the day when that conference was to do the final voting, and was to speak to the conference after the vote, whatever it might be, — acceptance, rejection, or compromise. He wrote three speeches, — one in case of acceptance, one in case of rejection, one in case of compromise. He got a chance to deliver the first, — a note of victory. When it was all over a discerning Southern Methodist said: "Bishop Hughes of the Northern Church is the best Southern Bishop the South ever had."

In this rapid glance down through this wonderful man's life we might get the impression that he had not known sorrow or had not been acquainted with grief. He had indeed met with unchecked success in his life-career, but he had his griefs. There is a phrase now almost slang which is significant of a heroic stripe of character: "He took his troubles in his stride." This fits E. H. Hughes. He was the father of eight children, two of whom died in early infancy, one at the entrance of adult life unfolding into fulfillment of sterling graces of character. Just a few years ago the wife of his youth died after a long illness bravely borne. The compensating feature is the devotion and love of the children who still remain.

I began these remarks with a reference to that Delaware prayer-meeting of the long ago, when a friend who understood Edwin H. Hughes said to him: "Behold, I have set before thee an open door." It is certainly permissible for the Christian friends of this man to believe that Bishop Hughes heard again, as he had heard so many times before, "Behold, I have set before thee an open door." — and that he passed on through the door.

## How The Churches Help The Red Cross

ALMA D. FULLER

In Blackfoot, Idaho, a small group of church women defied local prejudice and fear by going regularly to visit patients in the state mental hospital. This set off a chain reaction in community attitude toward the mentally ill with benefits exceeding their highest hopes.

When a new superintendent took over the management of the hospital, he recognized the community's negative attitude as one of his greatest obstacles. The best adjunct to treatment for mental patients, he knew, is to surround them with normal activities — handicraft to keep hands busy and relax the confused mind; card parties, dances, games and community sings to provide social stimulation; walks, picnics, and fishing trips to bring patients outdoors; help in writing letters and in selecting reading material from the library to keep them in contact with new ideas; church services, Bible study sessions, and musical programs to nourish the spirit.

Such a program calls for volunteers, a great many of them, and the new superintendent knew they would have to come from the immediate community. Turning to the Red Cross, he asked for Gray Ladies to be especially trained for service in the state hospital. With the original group of church women volunteers as a nucleus, an all-out press and public speaking campaign was conducted to break down the community's prejudice of 38 year's standing.

Women as well as their husbands had to be convinced that they would be in no danger from violence; that there was no stigma to mental disease; that mental illness hits one in five families — that at one time they or their families might need help in being brought back from a world of delusion; and that their help really would be instrumental in making the miserable happy again. Six months later, over 50 women had completed an in

## DEAD:

### Beloved Patriarch

Bishop Edwin Holt Hughes, beloved patriarch of the Church and one of the authors of Methodist union, is dead. The 83-year-old bishop died in Washington on Feb. 12 after a two-week illness with pneumonia, after being stricken while on a speaking engagement at Muncie, Ind.



Bishop Hughes

While serving in the Methodist Episcopal Church, Bishop Hughes was an active proponent of unification and he was chosen to represent all three uniting branches to make the address at the climactic moment of the Uniting Conference in 1939. Then he joined Bishops John M. Moore and James H. Straughn in proclaiming the new church.

Son of Rev. and Mrs. Thomas B. Hughes, he was born in 1866 at Moundsville, W. Va. His family produced another bishop, Matthew Simpson Hughes, who served from 1916 till his death in 1920.

Edwin Holt Hughes was educated at Ohio Wesleyan and Boston University School of Theology and subsequently was honored by Syracuse, DePauw and the University of Maine. He first served churches at Newton Center and Malden, Mass., then was president of DePauw university, Greencastle, Ind., from 1903 until his election as bishop in 1908.

He served the San Francisco Area 1908-16; Boston Area, 1916-24; Chicago Area, 1924-32; and Washington Area, 1932-36. He was recalled to active service twice, following the death of Bishop Adna W. Leonard in the Washington Area, 1942-44, and following the death of Bishop Ernest G. Richardson in the Wisconsin Area, 1947-48.

His episcopal career was marked by his interest in education and temperance. He was a trustee of the Carnegie foundation and of five Methodist schools. In 1923 he was acting president of Boston university and 10 years later of The American university. He headed the Board of Temperance, 1932-40.

He was author of 10 books, largely concerned with evangelism and temperance, climaxed with his autobiographical, "I Was Made a Minister," 1943.

Funeral services were Feb. 11 at Foundry church, Washington, with burial at Greencastle, Ind.

## CHURCH-STATE:

### A Reasonable Limit?

What is the reasonable limit in the application of the principle of separation of church and state? Two warnings have come from Washington that the limit may be near.

A case now before the Federal Communications commission could go so far as to ban religious broadcasting, according to Rev. R. Alton Reed, Texas Baptist, who asks the FCC to license short-range FM stations for his state convention and to set aside a band for religious and nonprofit institutions. While seeking a policy, the commission has deferred rulings on the applications of the Baptists and a Reorganized Mormon group.

The Ministerial Union in Washington

heard the other warning from Prof. Ernest Johnson of Teachers college, Columbia university, who said, "The separation of religion from life is a reactionary tendency which the very persons who are now calling for it do not really, deeply and permanently want." He warned that "complacent indifference to religion" may result from extension of a secularized policy for public schools.

## APPOINTMENTS:

### New Chaplain for House

Three religious leaders are involved in job changes.

● Rev. Bernard Braskamp has become the first new chaplain of the House of Representatives in a quarter-century, succeeding Rev. James Shera Montgomery, 87-year-old Methodist. Pastor of Gunton-Temple Memorial Presbyterian church, Washington. Dr. Braskamp has been acting House chaplain 175 times, was acting Senate chaplain for the 1948 special session.

● Rev. Garland Evans Hopkins, noted young (36) mission executive, has resigned as associate secretary of the Division of Foreign Missions to become an associate editor of *The Christian Century*. Service as a chaplain, as a liaison officer with American forces and with the mission board has taken Mr. Hopkins to 30 countries in five years. A Virginian and graduate of Union Theological seminary (Richmond), he is a contributor to *THE CHRISTIAN ADVOCATE*.

● J. Ernest Wilkins, Chicago attorney and member of the Judicial Council, has been nominated for a city circuit judgeship by Republicans, first Negro to be so honored in Chicago. On Apr. 11 he will oppose a former state's attorney for vacancy left by promotion of Judge P. J. Finnegan.

## HERE AND THERE:

### Bishop Is Better

● Bishop W. Angie Smith of the Oklahoma-New Mexico Area, who has been ill, was reported greatly improved and home from the hospital on Feb. 7.

● Members of 52 Protestant denominations gave \$1,001,574,371 for local expenses and benevolences in 1949, the United Stewardship council reports.

● Twenty-one Massachusetts Protestant clergymen sent a letter to their congressmen opposing use of public funds to aid religious or sectarian education. Most of the ministers were Methodists.

● The American Bible society has received a letter of thanks from Commanding General Papagos for 173,500 new Testaments sent to his men in the Greek army.

● Because he feels spiritual guidance is greatly needed in a materialistic society, Egypt's Coptic Patriarch Anba Youssab plans to send a mission to the United States.

● President Robert L. Stearns of the University of Colorado has been named Rocky Mountain Regional chairman for the Japan International Christian University campaign for \$10,000,000.

## Tribute To Bishop Edwin Holt Hughes

Raymond H. Huse

The first sentence Bishop Hughes spoke to me was at the Maine Conference where he was presiding as a youthful bishop and I was visiting the conference as a youthful district superintendent. These were the words, "How do you pronounce your name?"

I said, "When I was a boy in a Massachusetts city the Hughes family pronounced their name *Hushes* and most of them were Irish Catholics and we were very careful to tell our schoolmates that our name was not *Hushes* but *Huse*. But as the years went by and statesmen, governors and bishops spelled their name *Hughes* and pronounced it accordingly, we were glad when people called us *Hughes*." I think because of the similar name, we had a certain kinship of spirit that stayed with us through the years, and I have been lonesome ever since the bishop went to heaven.

Bishop Edwin H. Hughes began his ministry in the New England Conference about the same time that I began mine in the New Hampshire Conference. Charles Parkhurst, the editor of *ZIONS HERALD* at that time, took him under his wing and featured his plan for personal evangelism. Briefly, the plan was that instead of having long drawn-out evangelistic meetings (glorious as they were) be conducted a few weeks of special services, but he won his new converts by means of personal work. We are so used to doing it this way in these days that this does not seem like a new plan, but perhaps we do not quite realize how recently personal evangelism has been developed. Charles Parkhurst said that Dr. Edwin Hughes was the pioneer.

As I have meditated upon the interesting career of our beloved Bishop Hughes, I have concluded that the outstanding characteristic, the key to his spiritual success, was *loyalty*. In the first place, he was loyal to his own folks. His father was an old-time Methodist minister and very much appreciated his men. I can see one could not help but love and adore him. Bishop Edwin Hughes preached yesterday and he is the greatest preacher I ever heard. The old man replied, "Do you ever hear Matt?"

The Hughes boys, Ed and Matt, had an agreement that which ever one of them got the fewer votes for bishop should withdraw from the race and turn his strength to the other. That brought about the election of the younger brother, Ed. He told me he had eight restless years but was happy indeed when in 1916 Matt was elected, and the two brothers had a few happy years of fine fellowship before Matt was suddenly called to the life eternal.

Fred Morgan was sent to General Conference to represent *ZIONS HERALD*. It became evident that Edwin Hughes was to be elected, so Dr. Morgan went to him to get his picture for *ZIONS HERALD*. He said, "The matter is not settled. I don't want you to have it now." So Morgan reluctantly left him. As the election simmered away it became still more evident that Hughes was the choice of the General Conference. Dr. Morgan came to him again and said, "This matter is sure now and I must have your picture to get it in *ZIONS HERALD* in time." "Well, all right, come this way," and Hughes brought out a satchel full of pictures of himself ready for use, should the occasion require it. I think you brethren will appreciate this human touch!

Secondly, Bishop Hughes was loyal to his friends. Here is a characteristic incident. The author of this tribute had written a book called "Letters on the Atonement" and had sent a copy to Bishop Hughes. That was unnecessary since the publishing house gave all the bishops copies of all books published. Bishop Hughes was in Europe at the time—those were the terrible days of World War I. A preacher in the South became alarmed at the theology expressed, especially criticisms of John Wesley. He wrote the bishop about it and asked, "Who is this man Huse? Does his work compare with that of John Wesley?" Bishop Hughes wrote in reply, "If you are sincere in your question as to who Dr. Huse is, I'll send you one of the many copies of the book, and district superintendents, and I have never heard him speak ill of his brethren." The illustration is given in an illustration of his loyalty to his friends.

The boys who were his schoolmates at Boston University were sure of his abiding affection. 1916 was General Conference year. That was the year we all expected that Cramer would be elected to General Conference. Instead the brethren turned to Garland. After it became evident that Cramer would not be elected, the bishop sent for him, put his arm around him and said, "I want to hug you." He thus showed the true sympathy he felt and comforted his friend.

Thirdly, the bishop was not only loyal to his family and to his friends, but he was loyal to The Methodist Church. When I was growing up, Methodists were the poor relations among the denominations in New England. After Bishop Hughes was assigned to the Boston Area, Harvard University wanted a special speaker for some event. They sent for Hughes, for all he was a Methodist and our preachers have sat with the king ever since!

Another characteristic of Bishop Hughes was his love of children. He not only had eight children of his own but showed loving interest in all children, especially those of the young. He said, "If a person does not love children, there is something the matter with him."

One time he came to my church in Greencastle to be our guest speaker. We were anxious to have our daughter become acquainted with him but just at that time she was eager to have her first pair of pumps. She turned to her mother in whispered tones to buy some to be right away, and thus she interrupted the opportunity to talk with the bishop while the ladies of the church were making the last minute preparations for the banquet. We were greatly disappointed and ashamed, but I trusted Bishop Hughes' sense of humor. He scribbled a few lines and passed them on to read.

There was a little girl named Huse. Who was called on a pump at her. The pump had a pair of pumps. And that was too soon. And then gave her a fit of the blues. Huse was a little girl named Huse. Who was called on a pump at her. The pump had a pair of pumps. And that was too soon. And then gave her a fit of the blues. Huse was a little girl named Huse. Who was called on a pump at her. The pump had a pair of pumps. And that was too soon. And then gave her a fit of the blues.

## RELIEF:

### Hour of Sharing

To climax its "strategy in spiritual dynamics," the Week (Mar. 5-12) of Dedication. The Methodist Church, will take part in "One Great Hour of Sharing" on Mar. 12. Along with 16 other denominations, Methodists will give their money through Church World Service to further aid in overseas relief and reconstruction work.

Four national network radio programs next month will lead up to the Sunday morning appeal in the churches.

On Mar. 2 a Mutual network program from 9:30-10 p. m. will show the need for relief in Asia. On Mar. 4, NBC will carry a 4-4:30 p. m. dramatic account of resettlement of uprooted people all over the world. Refugee and interchurch aid work will be featured by ABC on Mar. 9, 10:30-11 p. m., and the climax will be on Mar. 11, eve of the collection when CBS will broadcast a round-up dramatic program on all aspects of work done through CWS from 6:30-7 p. m. (All times listed are eastern standard.)

## CLERGY:

### Must a Preacher Tell?

Ministers of the nation watched with concern the murder trial of Mrs. Elva Moad, who has been acquitted by an Eastland (Tex.) jury.

The Rev. James W. McClain, Episcopal rector who once won radio fame as Dr. I. Q., was subpoenaed to testify in the trial after it developed he had talked with Mrs. Moad in confidence. His announcement that he would refuse to violate her confidence and risk contempt of court and a prison term brought him support of the Dallas Episcopal diocese.

The trial ended without Mr. McClain being called as a witness. His statement then was: "While a test case for higher courts did not develop, it was clearly established that there are certain areas of our religious lives upon which the state must not infringe."

The diocese has asked the state legislature to change Texas laws so clergymen cannot be called to repeat any information given them in confidence by laymen.

## ARMAMENTS:

### As by Lightning

"With the announcement of the hydrogen (hell) bomb mankind has been challenged as though by a stroke of lightning into alert awareness of the tragedy and implications of the armament race," says Rev. Charles F. Boss Jr., executive secretary of the Methodist Commission on World Peace.

Dr. Boss calls for support of a proposal by Sen. Brien McMahon (Conn.) for all nations to reduce armament production and for the United States to spend 50 billion dollars on a moral crusade for peace.

Protestant and Jewish clergymen in Newark, N. J., wired President Truman to "pursue every available means of stopping this maniacal march toward world destruction" and called for a peace conference with Russia.

Production of such bombs "threatens the very existence of mankind and therefore is unchristian," the Ohio Pastors' convention asserted in a resolution calling on the President and Congress to abolish such weapons.

Looking at the miniature steeple, which serves as a symbol of the "One Great Hour of Sharing" appeal for funds by Church World Service are Dr. Reginald H. Helferich, CWS deputy director of displaced persons in Europe, and Dorothy Nicholls, chairman of the CWS youth advisory board. The current campaign to seek contributions for overseas relief and reconstruction is patterned on the "One Great Hour" appeal of 1919



A. J. Muste, secretary of the Fellowship of Reconciliation, national religious pacifist organization, called sanction of the bomb "a vote for war."

## TEMPERANCE:

### Union for Strength

A wedding of two national temperance groups took place in Chicago when the 57-year-old Temperance League of America (former Anti-Saloon League) and the National Temperance Movement of America (five years old this April) voted to merge.

The league is a veteran of many political battles, while the movement, a nonpolitical organization has worked toward co-ordination of various temperance groups within states.



### The Goal for Your Church

in new members this General Conference, is "one for every 14 active members"

### Use the Most Fruitful Method

Visitation evangelism gets the most. Observe a full week of visitation by all means, and win "1 for every 14 active members"

### Get Your Tools Now

You will need to order according to the size of your congregation. The cost is nominal for every member. You will win new members. Turn Over Charts, for \$12.00

TIDINGS • Hearst

the coal fields — traditionally filled with great animosities and skull-cracking, but marred by only minor violence last year. "The basic pattern of strikes," in the opinion of John Harriman (the *Boston Globe's* "T.G.M."), "has changed in this country." "Not picket lines but full page advertisements in newspapers, not mass meetings but radio appeals, seem to mark industrial disputes at the moment." About the only exception of note in the past couple of years has been the Bell Aircraft strike in Buffalo, which ended last October. There, although in most strikes legal action against the union and its members is withdrawn on the reaching of a settlement, 23 union men went on trial early this month in a mass indictment for rioting and conspiracy — the first time in 30 years that the anti-rioting law has been invoked. They face maximum penalties, if convicted, of six years in jail and \$5,000 fines. 116 trials in all were scheduled as a result of the strike. The "conspiracy" to "riot" was planned, it was charged, in a union meeting; but the defense showed it was a well-advertised open meeting, announced by radio, newspapers, and handbills, a fact which hardly supports "conspiracy."

Not many years ago the Bell pattern was the norm, a peaceful strike the exception rather than the reverse. What has caused the change?

For one thing, unions have pretty much grown up and come of age. They have won a place of increasing power and respect and security, and are modeling their actions upon that knowledge. "They no longer have to resort to muscle flexing and balancing of chips on their shoulders in order to keep up the morale of their membership." They are no longer afraid of employers, nor employers afraid of unions, in the sense that has so often prevailed in the past; and fear is the great stimulant to violence.

Employers have contributed to the peace. They have ceased to hire thugs and company police equipped with small arms. They have found it paid off only in the long run and even greater trouble; production was suspended, not stimulated — and the drive for production is still paramount in industry.

But perhaps as great a tribute as any should go to the public whose opinion is the chief

## Worcester Conference

Donald D. Douglass

The Worcester District Conference under the direction of the Rev. Charles T. Allen met in the Wesley Methodist Church, Worcester, Mass., on May 8th. Attendance was high throughout the day with 192 being present for the laymen's banquet in the evening.

The Rev. Claude Voorheis, reporting for the district committee on Christian Education, said that during the past year clinics and workshops had been conducted at Maynard, Milford, Leominster, and Saxonville. The sub-district youth groups are now well organized and efforts are being directed toward the organization of young adult groups. The coming year is to feature well-planned workshops on a sub-district basis.

The evangelism committee report was presented by its new chairman, the Rev. C. Malcolm Keir. The district committee will offer a new program for the coming year. District directors are planning to assist the local church, upon their request, for aid in directing local programs.

The W.S.C.S., under the leadership of Mrs. Willard Osborn, has been able to extend its services through the boards visiting every church within the district. Special attention was called to the Milford W.S.C.S. for a 300 per cent increase in membership during this past year. This fall is the 10th anniversary of the W.S.C.S. and it is planned that every society will arrange to visit one other society and take them a birthday cake.

The Rev. Lloyd Duren, chairman of the district licensing committee, recommended the licensing of the following as local preachers for the first year: Robert Meister, Maynard; Frederick Donaldson, East Templeton; Ernest F. Perrier, East Templeton; Elton Taylor, Oxford.

The following were recommended for the renewal of their local preachers license: Mer-

H. Jay, Lowell; Edward Swenson, Epworth, Worcester; Clifford Merrill, Centralville, Lowell; Robert Dunlap, Milford; William Nims, Trowbridge, Worcester; Arthur Worthley, Highland Union, Lowell; Ernest Maloney, Natick; Olaf A. Myhr, Highland Union, Lowell; Paul D. Woodbury, Jr., Covenant, Worcester; Charles L. Knight, Jr., Frammingham; Lindsey Varnum, Southbridge; Mrs. William F. Koonsen, Barre; Herbert W. Wheeler, Covenant, Worcester; Charles Clark, Charlton City; Raymond Husha, Charlton City; Burton Spongberg, Quinsigamond, Worcester; Robert M. Clogston, East Templeton; Willard Osborne, Shrewsbury; Alfred Carroll, East Douglas; Elmer Bigwood, Cochranton; Herbert G. Nabb, Granterville; John A. Caswell, Whitinsville; Dr. Laurence A. Averill, Wesley, Worcester; Mrs. Charles W. Delano, Wesley, Worcester; Farnham B. Goulding, Wesley, Worcester; Seymour W. Hund, Wesley, Worcester; Winthrop G. Richards, Wesley, Worcester.

The district conference recommended that seven be recommended to the New England Conference for listing as Accepted Supply Pastors, five to be recommended for admission on trial, two to be recommended as deacons, and two as elders.

Special mention was made at the conference of:

1. That May 30, 1950 is to be the 50th wedding anniversary of the Rev. and Mrs. Joseph M. Shepler of Townsend.

2. That a daughter was born to the Rev. and Mrs. Foster Williams, and a son to the Rev. and Mrs. Donald D. Douglass.

3. It was announced that the Rev. Stuart Thornton, who has served 12 years at the Foxbridge Memorial Church, Worcester, will be asking for retirement at this coming annual conference.

4. It was announced that the Rev. William Osborn of East Templeton will be moving his residence to New Hampshire.

The United Church of Ashland, Mass., expected to open its new building during the month of May. The new building will be located at the corner of South Main and Central streets. The new building will be located at the corner of South Main and Central streets. The new building will be located at the corner of South Main and Central streets.

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