HUGHES, BISHOP EDWIN H.
Edwin Holt Hughes was born at Loudonville, N. 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.B., Syracuse University, 1902; D.D., Ohio Wesleyan, 1904; LL.D., Deacon University, 1908).

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

As president of Deacon University from 1903 to 1908 he displayed great power of organization. In 1906 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 riddle test he is said to be as fascinating 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 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 home. 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; any rate, that was Hannah's sorrow. So she went into God's temple at Shilo, and, bowing at the altar, prayed, "O Lord of hosts, if Thou wilt indeed be pleased with the offering of Thine handmaid, and wilt give unto Thine handmaid a son, 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 "Her heart was poured out upon the Lord." The priest, believing in her sincerity, said, "Go in peace; and the God of Israel grant thy petition." So little Samuel came to the long-waiting mother. Then he was old enough to be away from her, she took him up to the Shilo 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 Halden Center parish, telling of the arrival of the personage 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 "is our gift."

Perhaps, also, I shall not be accused immodest if tonight I claim a small place in the company of New Testament women. Then the Virgin Mary received the revelation of her wonderful motherhood, as 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 handmaid. He hath filled my heart with joy, and holy is His name." I know that this song of Mary is not all. There was Simeon's revelation to us, "Yes, 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 hast thou trespassed 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, "Mist 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 Saul's second letter to Timothy. Evidently Saul had no son of his own. So his heart adopted the young disciple, and the whistle begins, "To Timothy, my dearly beloved son." In a few moments another person steps modestly into the scene. "We hear Saul 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's message she had 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, "Stand 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 an apostolic 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 spokesman 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 personage homes; I saw many fathers and mothers, brothers and sisters, and so on; 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 on your own near househo's 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."
Bishop Edwin Holt Hughes was born at Moundsville, W. Va.,
December 7, 1866, and his parents were the Rev. Thomas E. 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 Univers-
ity 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
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 Paul 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 2, 1848, 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 Barlow Hughes, D.D., of the Iowa Conference, who only superannuated last fall after 43 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 widowed mothers and one younger. They are Rev. Mr. and Mrs. T. Hughes, the brilliant partner of Dr. Hughes.

BISHOP'S COLLEGE: Established at the close of the centenary collegiate institute.

ALLEGHENY COLLEGE: Founded in 1815.
Dr. Hughes attended school all over West Virginia as a member of an itinerant minister's household. He attended the West Virginia State University for a time, but soon entered Ohio Wesleyan University, from which institution he graduated with the degree of A.B. in 1888. 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 and graduated as one of the honor men in 1897. He graduated from college at 22 and from the Seminary at 25. Rev. E. K. Arbutnot, 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 Dr. 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, 1885. His first appointment at 25 years of age was a circuit in Madison Township, Poweshiek County. The following fall he went back to college and 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 $1,200 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 the Penn. University March 21, 1913, 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 764 to 825, and the endowment from $2,600 to $31,000. More than a current expense deficiency of $6,000 new there has been made for four years. Dr. Hughes was transferred to the Indiana Conference by Bishop Warren in 1917. 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 90,000 mem-
He graduated from college at 22 and from the Seminary at 25. Rev. J. 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.

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Dr. Hughes was elected President of DePauw University March 31, 1902, 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 500 to 950 and the endowment from $240,000 to $320,000. Once there was a current expense deficiency of $4,000; 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, 1887, one week after graduation, to Miss Isabel E. Ebert, daughter of Dr. J. B. Ebert, of Atlanta, Ga. His father performed the ceremony. One of Mrs. Hughes' sisters married Rev. Thomas C. Cleveland, 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; Roll, 11; Everett, 9; Caroline, 6; Meritt Sharp, 4; and Anna Louise, 16 months.

Dr. Hughes received A. A. from Ohio Wesleyan in 1865, and B. S. from W. U. in 1867. He has Residency addresses at Winona and many other interdenominational churches. He wrote the widely used "Letters on Evangelism" in 1908.

Bishop-elect Hughes is prominent in many respects. His early promise has readily ripened. He grips the conclave. 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, WEDNESDAY, JUNE 21, 1882

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

Wherever Methodist Episcopal churches are organized in territory outside of an Annual Conference, or of any regular Mission of one 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 PRESIDENTS

It shall be the duty of each presiding elder to have 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 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, shall urgently suggest 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 the Discipline are faithfully executed in his district and that the Secretary of the Quarterly Conference, whether the Sunday schools have been organized and the Methodist Episcopal and the cause of Home Mission and Church Extension have been properly represented in each school.

He shall also urge that the cause of Home Mission and Church Extension be presented to the congregation and people separately from every other connection.

DUTIES OF PASTORS

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

BISHOP-ELECT

called at any time by the President of this Board.

The presiding elder of each Annual Conference shall be a committee to distribute all Home Mission funds in the disposal of the Annual Conference, and as the approval of the presiding Bishop and the Annual Conference.

The corresponding secretary at Philadelphia shall send to the missionary societies of the same in the annual Conference Board, and be an accurate account of all receipts and disbursements for the year and report annually to the Annual Conference and also to the Board in Philadelphia, and shall transact with every money receivers for all sums disbursed by him.

The Annual Conference Board shall be
The ministerial members of the Home Mission and Church Extension Conference shall constitute a judicial conference to hear appeals of local preachers convicted at an annual meeting, and judicial conference to be presided over by a 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 in the said churches or may be constituted a separate 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 act the pastor in carrying into effect the provisions of the Discipline and plan of the Board of the support of this cause, and also to ascertain at least the amount asked of each circuit or station, and the amount required at 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 urge such treasurer to secure the amount before the close of the year.

It shall be the duty of each presiding elder to see that the provisions of the Discipline and plan of the Board are faithfully executed in his district, and if any Church Extension has been properly conducted in each school, he shall also urge that the cause of Home Missions and Church Extension shall be presented to the congregation and people separately from every other collection.

**DUTIES OF PASTORS.**

The support of Home Missions and Church Extension is committed to the Conference shall appoint 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 on ministers for supplies and appropriations to the secretary of the Annual Conference Board, payable to the treasurer who shall disburse it. The Annual Conference Board shall, as far as possible, collect the amount of the appropriation, and also to the Board in Chicago, and shall transmit to the secretary of the Annual Conference Board, payable to the treasurer who shall disburse it. The Annual Conference Board shall, as far as possible, collect the amount of the appropriation, and also to the Board in Chicago, and shall transmit to the secretary of the Annual Conference Board, payable to the treasurer who shall disburse it.

The Annual Conference Board shall appoint a committee to secure the amount asked of the conference, with due regard to the circumstances and ability, and with each pastor and Quarterly Conference when the amount of the appropriation is in the collection of funds.

The treasurer of the Conference Board shall, as far as possible, remit all funds coming into his hands to the Board in Chicago.

**HOME MISSION AND CHURCH EXTENSION BOARD.**

In Mission Conferences and Missionary Conference shall be a Board of Home Missions and Church Extension composed of the Bishop and three other ministers, and one layman. This Board shall have the same powers and duties within the bounds of the Mission Conference as Mission that the Annual Conference Board has within the bounds of the Annual Conference.

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

There shall be a District Board of Home Missions and Church Extension in each District of each District in Mission Conferences, consisting of the presiding elder and two ministers, and one layman (one of whom shall be District Home Missionary Secretary), who shall be appointed by the Bishop with the approval of the Annual Conference.
Dr. E. H. Hughes Is Dead at 83; Retired Bishop

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

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 acute pneumonia.

Dr. Hughes was president of DePauw from 1903 until 1918, and thereafter was successively Bishop of San Francisco, Boston, Chicago and Washington. He was senior Bishop of the Methodist Church from 1935 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 a minister in 1899 after studying at West Virginia Wesleyan University and obtaining a bachelor of arts degree from Ohio Wesleyan University. He held pastoral charges in Newton Center and Malden, Mass., before he was elected president of DePauw.

During his year as bishop, Dr. Hughes was active as president of Boston University for four months in 1921 and was several times acting president of American University in Washington.

Was Vanderbilt Lecturer

At various times he occupied the lectureship at Vanderbilt University, DePauw University, University of Southern California, Southern Methodist University and Williams 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 and president of the State Teachers Association of Indiana and for...
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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 years 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, Southern Methodist University and William Lambart 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 former president of the Board of Temperance of the Methodist Church. He was a fraternal delegate to the English and Irish Methodist in 1930, and chairman of the Emergency War Commission of the Methodist Church in 1941.

He was married in 1892 to Isabel Ebbert, who died in 1936. 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, Ebert 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 New York, 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, 1946, 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 married, eloped with Dr. Agnes Barr in 1916. She became his associate in surgery.

Dr. Chase, who created a stir in medical circles in July, 1946, 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 Convex 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, Gimbel's Sales Official

Bertram L. Greenwald, sixty-five, an executive in the central buying office of Gimbel Brothers, Inc., died yesterday at his home.

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

Surviving are his wife, Mrs. Greenwald, a daughter, Mrs. John F. Oliver, and a son, John E. Greenwald, a brother, and a sister, Mrs. George W. Heister, all of Philadelphia, and two grandchildren.

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

(By Courtesy of The Indianapolis News.)

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

The photograph reproduced was taken in France, and shows Bishop Hughes and Edwin H. Hughes, Jr., his eldest son, who for a year and a half has been with the ambulance unit No. 622. It was taken in recognition of his valor. The younger son 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 Out Today

General Custer

A GREAT many people failed to love George Armstrong Custer, including a number who have written about him, but Elizabeth Baran Armstrong loved him in his lifetime and for fifty-seven years afterward. To the wounds that she placed on his memory throughout her long widowhood her friend and literary executor, Marquette Merrington, now adds a further garland in honor of the Custers' family 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 Big Horn River in Montana remains, but that is not Miss Merrington's concern, though she does manage to convey her notion that the 2nd 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 "Lizzie," 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 brave, who might come home a battered veteran. He also seemed to remember that he had once seen Captain Custer slightly unbalanced. 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, even when separated they longed for each other and were. But if Custer missed her, Elizabeth he had war, and

Books Out Today


HANDBOOK OF BASIC MOTION PICTURE TECHNIQUE, by Earl V. Orsborn. (Amateur Film Producers\' Conf. Whittlesey, $3.65. Amateur film

Engaged to Stepbrother

Japan is Friend of U.S.A. Says Pastor (Continued from page one)

progress that has been made in this world is all the result of the doctrine of Christ. This is a proof that there is not one God in this world; there is but one God. The schools and hospitals which you have established are a manifestation of the wonderful teachings of Christ. During these days of revolution this love of Christ is wonderfully expressed in the work of the Red Cross.

The missionaries are constantly on the go seeking to help the wounded. They have been a great help to my soldiers, for which I feel thankful to express my sincere thanks.

God hates a state of revolution. Peace will come to this land. I hope you pacemakers will earnestly pray and energetically preach the gospel of Christ far and near, so that all men will know that Christ is the Saviour, for all heaven and earth there is none to be compared with Him. I hope that none of you will oppose the command of Christ to not rail at His name. For His righteousness. His doctrine has spread through all the world. No other religion can be compared to His. The ages of old are unworthy to be called His friends. Christ lives forever and ever. His name can never perish. Truly Christ is good! He is the light of the world.
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 531. 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 488 votes, and Dr. Lewis, 466, with the following receiving the rest of the votes in the following proportion: McIntyre 422; Sturts, 346; Downey, 335; Bristol, 193; Hingel 119; Jennings 109; Mason, 199; Dorchester, 73; 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-

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

Baltimore, May 28:—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 324 votes and Dr. Hughes 511. The next three were Robert McIntyre 481, F. M. Bristol, 385, H. C. Sturts 329. There are yet two bishops to be elected, Dr. Snell, 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,
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 1863 was made bishop. Bishop Bowman was made bishop in 1872 and now Dr. Hughes in 1908. Dr. Hughes is the youngest man ever chosen to such a high position. He was born at Moundsville, W. Va., December 7, 1860 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 Etherton 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 matter 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 534 votes and Dr. Hughes 511. The next three were Robert McIntyre 481, F. M. Bristol, 368, H. C. Stunts 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.

P. 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. Cobb.

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

"Daily Banner" Greencastle, Ind.
May 26, 1908
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 28.—Currency legislation is the chief topic between leaders of the senate and house. The revival of the discussion has led to all sorts of rumors of probable agreement between the conference 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 currency bill the failure to take action would be disastrous to the majority. This fear was emphasized by Representative Barstow 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 financial 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 impression given out by many leaders that there is no hope for action at the present session is for the purpose of arousing the country to demand action before adjournment. The report is current around the house that there is a movement to “dovetail” the Aldrich and Vreeland bills, retaining the prin-
hat in playing politics the vice president and his shrewd lieutenants never have had a brass band accompaniment.

The selection of A. C. 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 8, between Mr. Moorman and Charles W. Miller of Josphen. 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 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 listless. Dr. Hoop's Restorative corrects all these conditions and stimulates the circulation. It is also valuable in cases of fever, colds, coughs, colds in the head, indigestion, and general weakness.

It is the conviction of many physicians that many of the cases of convulsions are due to an irritation of the bowels and kidneys. Dr. Hoop's Restorative is very efficacious in these cases and should be used in all cases where this condition exists. It is also a most efficacious remedy in cases of colds and coughs and is invaluable in cases of colds in the head. It is also of great benefit in cases of indigestion and general weakness.

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 post office 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 could 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 in 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 so 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 had of it hard work with the pen, he had little patience. The result was a mastery of oration 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 human exactitude 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 man he possessed 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 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 the 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 the problem has 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 he would not have been fair to call him a radical, 'liberal' was the term he preferred for himself.

BISHOP HUGHES C.A. 11 102.08

Bishop Hughes is one of the younger men. He had been in the pastorate during all his public life, spending eight years in the church at Malden, Mass., where he was successively as president of DePauw University. In the pastorate he showed himself a Christian teacher and preacher and deeply endowed 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 he followed him wherever he went. His career as president of DePauw 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 Reed Smoot. 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 MEMORIAL OF THE LATE:

BISHOP EDWIN HOLT HUGHES
1866 - 1930

Arthur Boman:

Whatlickriskina man is time,

Create a. full burning on the upward sight

When those stoned Hills? In brilliant dums

On which God's 'tenth in majesty and might

Whose glory floods all heaven with purple light

What 'Welcome home!' this contains, fits a song!

The loved thought lost in grim dark's

'darkness night.'

First, these six cattle him about thus thing:

Next, horses worn in trample from that wing.

Oh, how's whose whose light we also mock.

This gloved arm with Christian act's

mock strong:

As towering heart and tongue the light a mock.

X. J. Bost in Chun, the Union wildly greets
great in they endless on running in a trip.

R. M. BRADLEY & CO., INC

REAL ESTATE
PROPERTY MANAGEMENT

16 Commercial Street
Boston, Mass.

333

171
found one of the keenest joys of living. How, then, dare we be so 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 he world and its prac ret the judgment of the crucified. 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 him 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 Christ it is passionately missionary. Therefore, those people have felt especially he 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 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, wherever the cost, "I was determined to be ignorant of everything except Jesus Christ and Jesus Christ I 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.

The Election of Bishops in Recent Years

The General Conference of 1881 elected three Bishops, Clark, Thomson and Kinney. 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 Warner, Pott, Hillyer, and R. O. Haynes were elected; and in 1884 Bishops Neele, Walden, Maloney 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 Bishop Vincent and Fitzgerald were chosen; on the fourth Bishop Dowell was elected. On the sixth, seventh, eighth, ninth, tenth, eleventh, twelfth and thirteenth ballots there was no election. On the fourteenth Bishop Newcom was elected. On the fifteenth there was no election, and on the sixteenth Bishop Goodsell was elected.

In 1886 the Conference ordered that two Bishops be elected. There were fourteen ballots without an election.

Idea: Canvas for World Service

The story of a certain church begins when in 1947 it paid only $251 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 Canvas 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 the subject 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 $1133 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.
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. Edward Holt Hughes donned the sacred robes of that high office. President Hughes came to the University in November, 1892, 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, chum-club 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 Doud. 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 work 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 well supported. In various ways the endowment fund has increased from $25,000 to $250,000, 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 the surplus during this last year a net surplus has been noted.

There is still another service that Dr. Hughes has performed for DePauw. He has brought much honor and recognition from the entire world by his election to the Episcopacy. For two months the eye of the Methodist church has been upon the institution where his president it has claimed as bishop. When the committee of trustees in 1893 named him bishop, Hughes in a measure of great success and with honors. During his college days he won the interstate educational contest and became a member of the Phi Beta Kappa society. His work has been singularly fruitful from the time he came as a presidioal 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 motos and filling precepts to the university but none higher than the lesson of his life: "To work for noble principles, not men."

The has been much idle speculation 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 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. Kleinian and five Lieutenants, a company of DePauw students, five hundred strong, greeted their presi-
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 fame 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 Nowens, the versatile reader, in the fourth number has been contracted for. Mr. Nowens compares 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 DEPAUW "CRACK" ATHLETE WILL CAPTAIN ALUMNI TEAMS.

STEPHENS: 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 hold the variety bats, for he will appear as the captain of the alumni baseball team in the varsity-alumni athletic carnival to be pulled off on McKeen Field on Saturday afternoon 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

HIGH 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 St. John 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. Straitnham, and Bishop Wilbur E. Nauk, all of Washington. Also at the service were Bishop W. W. Peck of Richmond, Va., and Bishop Alexander P. Shaw of Baltimore, Md.

Bishop Hughes was buried in Greensville, Indiana, where he had presided over DePauw 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 indicated.

**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 name 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 built on a sound foundation with true proportion among the parts. This meant

**The Loyalty of His Life and**

There were few things that Bishop Hughes said in public addresses that had not been carefully written.—FBH.

**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 enthusiasm 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.—FBH.

**Superlative Service for Unity**

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 said, "I saw the final vote, whatever it might be—acceptance, rejection or compromise. It was the same three speeches. 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."—FBH.

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

ALBION 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 1905, as featured luncheon speaker at the P. K. Warf 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 9:30 A.M. to 12:30 P.M. and two in the afternoon from 2:00 to 5:00 P.M. "Economic and Business Incentives," and "Business and Law" will be discussed in the morning, and "Publishing Business—Financial Information, Accountancy," and "Human Relations in Business" in the afternoon.

Participants in the conferen will include such distinguished and informed people as Dr. William Ford, professor of finance at the University of Michigan; Dr. B. O. Tugger, professor of accounting and assistant dean of the School of Business Administration of the University of Michigan; Bishop Marshall R. Red of Detroit; Noble Tripp, vice president of the Detroit Trust Company; and James R. Nason, president of the Rapid Standard Company, Inc., of Grand Rapids.
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 Rheta 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. Easton 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 Sumimoto of Detroit.

FLOWERFIELD held a community all-family night in the Flowerfield school house. After a cooperative supper, a program was presented consisting of devotion, special music, and a talk by Rev. Inez Wacht of Marcellus. Thirty-one attended. Flowerfield is heading the circuit in Sunday school attendance with Edwards Corners and Harmony Chapel coming up. Rev. L. J. Washburn 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. Holmes, pastor, opened the series on Ash Wednesday evening and Dr. Herbert R. Hudnut of Woodward Avenue Presbyterian Church spoke March 1. Future speakers will be: Rev. Merrill Lees, executive secretary of the Detroit Council of Churches, March 8; Dr. Vorster A. Munnik, Nardin Park Methodist Church, March 15; Dr. Ernest L. Houts, First Baptist Church, March 22; Dr. Win. C. Hamln, 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. Win. 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.

PLINT 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. Aasele, Mr. Harry Frederick Joleside, Mr. David W. Smith, and James W. Snell. The pastor, Dr. William O. Mooney, 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 memorials 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 32-voice choir, under the direction of Ralph Mihnau, Miss Virginia Keen 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. Mastors, Sr., and George E. Mastors, 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 console was purchased. After presentation of the history, the pastor, Rev. James W. Love, conducted a service dedicating the rebuilt organ and the new Tower Music System. To complete the evening's program, Mr. Edmond Weerpel, 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 channel microphones for organ and choir pick-up. Organ music and choir anthems may be heard over the four loud speakers in the tower simply by turning on the Tower System. Total cost of the improvements, about $6,000, was met by friends and members of the church.

LASINGS 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, part of the Sunday school under the direction of Mr. Darwin U'Ren, in which members and friends were asked to bring Bibles and Scriptural portions of special significance, brought some 50 items. The oldest Bible was 152 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. Crosson, 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 in this phase of "Our Faith."

Port Huron District

E. Roy Willson, Superintendent

REV. PAUL PUMPHIRE, 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 discourse 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 to 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 special was discussed as this 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 were two suggestions that met with hearty approval at aids in connection with Bishop Reed's Preaching Mission on the Port Huron District, March 5-10. A schedule of the
Edwin Holt Hughes

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 counselor 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 apparently to him, it continued to appear 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 pulpits agencies of the Old South Church from which George A. Gordon was at the time the one who chose the preacher, 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 forface of mankind, must inevitably, it seems, be ruptured 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.

Marxist 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 admitted 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 pulse on a ship. This meant the constant use of the pen. There were very few things that Bishop Hughes and in public address which had not at some time been written down. For a loose extemporaneity 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 Allen Square, 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 excellences 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.

By this means he possessed 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 hoddlums attempted to burn down his house. 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 these seemed at times to be a lack of extensiveness in his talk there was no lack of intensity 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 Confeder ate. 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 vindication war, as every war is likely to be when the winning side's warcry 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 — handicrafts 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 years 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 has 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 an engagement at Muncie, Ind. While serving in the Methodist Episcopal Church Bishop Hughes was an active proponent of union and was chosen to represent all Methodists who branch to make the address at the bicentennial moment of the conference in 1889. Then he joined Bishop John M. Moore and James H. Strang in proclaiming the new church.

Bishop Rev. and Mrs. Thomas B. Hughes, who was born in 1860 at Mountville, W. Va. His father's name was Thomas, Hughes served from 1916 until his death in 1938. Edwin Holt Hughes was educated at Ohio Wesleyan and Boston University School of Theology and subsequently was honored by Synod, DePauw and the University of Maine. He served consecrated at the same day to the presidency in 1888.

He served the San Francisco Area, 1908-18; Boston Area, 1918-24; Chicago Area, 1924-26; and Washington Area, 1926-32. He was recalled to active service during the next five years. A Virginia and graduate of Union Theological Seminary (Richmond), he is a graduate of the Christian Advocate.

J. Ernest Wilkins, Chicago attorney and member of the Judicial Council, has been nominated for a second judicial appointment by President picking as his wife, under his wing and he created his plan for personal evangelism. Briefly, the plan was spread among the people of the church.

The bishop's own words, "I have been a leader in this work for many years. I have been a leader in the work of the church." He was a leader in the work of the church for many years.

HERE AND THERE:

Bishop is Better

Bishop W. Angie Smith of the Oklahoma-New Mexico Area, who has been a leader in the church for many years, was recently honored by the hospital on Feb. 27. He was recently honored by the hospital on Feb. 27.

Members of 52 Protestant denominations gave $3.1 million for local expenses and benevolences in 1946, the United States congress united.

Elwood Bishop, member of the Judicial Council, has been named for a second appointment by President and members of the Judicial Council for the coming year.

The American Bible Society has delivered a letter to the Pontifical Commission opposing use of the Book of Common Prayer in the Greek church. The letter was delivered by Bishop Calvin V. Larrabee, who is a member of the United States congress united.

President Robert L. Stevens of the University of Colorado has been named to the board of the Missouri Regional chairmen for the Japan International Christian University. The board represents 350,000 Methodist churches.

THE CHRISTIAN ADVOCATE
RELIED:

Hour of Sharing

To climax its "strategy in spiritual dynamics" the Week (Mar. 31) of Dedication, the Methodist Church will take part in "One Great Hour of Sharing" appeal for funds by Church World Service and other denominations. Methodist will give their money through Church World Service to further aid in overseas relief and reconstruction work.

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

On Mar. 2 a Mutual network program from 6:30-10 p.m. will show the need for relief in Asia. On Mar. 4, NBC will carry a 4:40-10 p.m. dramatic account of resettlement of uprooted people all over the world. Refugees and interchurch aid work will be featured on the ABC Mar. 3, 6:30-11 p.m. and the climax will be on Mar. 11 eve of the collection when CBS will broadcast a round-up program of dramatic segments on all aspects of work done through CWS from 6:30-11 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 Maed, who has been acquitted by an Eastland (Texas) jury.

The Rev. James W. McClain, Episcopal rector who served as a radio commentator on Dr. W. L. Q. Taylor, who disappeared in the trial after he had talked with Mrs. Maed in confidence. His announcement that he would refuse to violate her confidence and risk contempt of court and a prison term brought support of the Dallas Episcopal diocese.

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

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 (ball) bomb mankind has been challenged as though by a stroke of lightning into alert awareness of the tragedy and implications of the armaments race," says Rev. Charles E. Bane Jr., executive secretary of the Methodist Commission on World Peace.

Dr. Bane calls for support of a proposal by Sen. Brien McMahon (Conn.) for all nations to rededicate armament production and for the United States to spend $9 billion dollars on a moral crusade for peace.

Protestant and Jewish clergymen in New York, N. J., wired President Truman to "urge 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.

FEBRUARY 23, 1950

A. M. Musto, secretary of the Fellowship of Reconciliation, national pacifist organization, called sanction of the bomb "a vote for war."

TEMPEMPER:

Union for Strength

A wedding of two national temperance groups took place in Chicago when the 50-year-old Temperance League of America (former Anti-Saloon League) and the National Temperance Movement of America (founded five years ago 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

Observe a full week of v

all means, and win "1"

Get Your Tools Now

You will need to order

according to the size of yo

members. The cost is no

member. You will win in

Turn Over Charts for s

$12.

TIDINGS • Bea

Looking at the miniature steeple, which serves as the symbol of the "One Great Hour of Sharing" appeal for funds by Church World Service and other denominations. Methodist will give their money through Church World Service to further aid in overseas relief and reconstruction work.

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 March 1st. Attendance was high throughout the day with 120 being present for the luncheon banquet in the evening.

The Rev. Claude Voorhees, reporting for the district committee on Christian Education and the report of the summer schools, was absent.

The district executive secretary, Mrs. Charles A. Delano, had in charge of the central office.

The coming year is to feature well-planned workshops on a sub-district basis.

The evangelism committee, reporting for its chairman, the Rev. C. M. Fordham Kett, had in charge of the central office.

The district conference will elect a new program for the coming year.

The WSCS, under the leadership of Mrs. Willard Osborn, has been able to extend its activities through the boards, visiting every church in the district. Special attention was called to the WSCS's work in the past year.

The Rev. Lloyd Duren, chairman of the district, reported for the district committee, recommended the following as local units for the year:


The following were recommended to the METHODOIST STATIONS, 1950:

AIRTEX MODERN ELASTIC STOCKINGS

LIGHrWEIGHT

Streptomycin By Air Mail
Photographs from this file have not been included but are available upon request. For more information please contact research@gcah.org