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John Nicanor Pascoe

First Bishop of the Methodist Church of Mexico

By E. H. R.

"Here time will be reckoned from before and after John Nicanor Pascoe... the first Protestant Bishop Mexico had ever known"

John Nicanor Pascoe was born in San Telmo, State of Mexico, on the 18th of August, 1887. His parents were James Pascoe and Juana Gómez, daughter of one of the first martyrs of the Gospel in Mexico, Nicanor Gómez. James Pascoe, an Englishman, was one of the first missionaries to Mexico, and worked in Toluca, capital of the state, Villa Victoria, Rincón and Santa Cruz. He was the editor of a magazine, "El Heraldo," from 1875 to 1887, and he was a very capable defender of the faith.

Juan N. Pascoe studied in the Literary and Scientific Institute of Toluca; in Colegio Palmore, Chihuahua; in Colegio Wesleyano, San Luis Potosí, and later in Vanderbilt University, where he received his B. D. degree. He is therefore a product of the mission schools of our Church.

It was due to Dr. J. B. Cox's instrumentalitv that he entered Palmore College, and to Dr. F. S. Onderdonk's that he went to school in San Luis. To both Dr. and Mrs. Onderdonk he owes a great debt of gratitude because through their kind interest and solicitude, he thinks that his life was saved when once he suffered a very serious illness. The opportunity to study in Vanderbilt came largely through Prof. Andres Osuna, who helped him both financially and morally.

Among those who contributed most effectively in the development of his character, mention must be made of Miss Lucy C. Harper and Miss Lizzie Wilson, missionaries in Colegio Palmore, and also Prof. Severdo I. Esquivel.

His call to preach came when he was studying at Palmore College, although he went there to take up the study of a commercial course, which he did not finish, but only to give up his desire of entering a business life and asking for permission to preach. He was licensed on the 28th of February, 1907, in Chihuahua, his presiding elder, Rev. J. H. Fitzgerald, signing the license. Exactly one year afterwards, he was admitted on trial by the District Conference, and the recommendation is signed by Bishop Seth Ward, who presided at the District Conference and also at the Annual Conference, having been perhaps the last Conferences that he presided over, as he was taken away shortly after.

In February, 1910, he was ordained deacon, Bishop W. A. Candler having officiated, and on the 29th of March, 1917, after having returned from Vanderbilt, he was ordained elder by Bishop Collins Denny in the City of Mexico.

His pastoral charges were as follows: In 1907, after taking the commercial course, he became pastor's assistant in Torreon, Rev. R. E. Tyler being pastor. It was that year that the church now existing was built. The next year he was sent to Durango, and from there went to San Luis Potosi, where at the same time that he was assistant pastor, he took the theological course. He remained here four years, and in 1912 went as pastor to Laredo, Texas, from which he went to Nashville, Tennessee, to enter Vanderbilt University.

In December, 1915, he was sent to Mexico City, as pastor of the church on Balderas Street, where he remained until, because of the redistribution of the territory, he went north to the city of Chihuahua. After a four years' pastorate, in 1922, Saltillo was the next pastorate, then Allende, San Antonio, Texas, and in 1926 he returned as presiding elder of the Monterey District.

In Nashville, Tennessee, he met a Mexican girl, ex-student of Laurens Institute, converted in Monterey, who went to the
Methodist Training School for further preparation. They were married on the 18th of May, 1916, and well mated, she has proven a helpmeet and unfailing inspiration to his arduous and distinguished ministry.

They have four children, the oldest thirteen years and the youngest three, the youngest being born on his father's fortieth birthday.

Some of the outstanding privileges that he considers have come into his life are the following: being a delegate, and also his wife, to the Ecumenical Conference of Methodism, which met in London in 1921, and also that same year a delegate to the World Congress against Alcoholism, in Lausanne, Switzerland. In 1922 he was sent as a delegate to the Anti-Saloon Convention, held in Toronto, Canada. During this year he has had the high privilege of attending the General Conference of the Methodist Episcopal Church, South, which met in Dallas, where the unification of both Methodisms in Mexico was authorized.

Perhaps it may be of interest to copy a paragraph of the brief message which as the representative of Mexican Methodism, Mr. Pascoe presented at the Ecumenical Conference, which was stated above, met in London in 1921:

"WE NEED A NATIONAL METHODIST CHURCH not because we do not love or because we do not need the mission. We love him, and admire him, and need him, but Methodism has to take such a form as to grasp the national spirit of the people. The spirit of Methodism, like the spirit of Christianity, is at home in every heart, but the forms of ritual and of government may not be out of touch with the people to which we minister. It is impossible to legislate from the United States so as to supply the needs of Mexican Methodism. Our present political constitution, whatever its defects may be, demands a national church, and we as good Methodists need to hearken to this demand. Our ministry and membership need it, in order to be able to put all their faith and strength and courage into the tasks we have before us. The Catholic Church is pressing this need, and I certainly hope THAT WHETHER METHODISM IS UNITED IN THE UNITED STATES OR ELSEWHERE OR NOT, WE MAY BE ABLE BY THE NEXT ECUMENICAL CONFERENCE TO REPORT A UNITED METHODIST CHURCH IN MEXICO."

The Missionary Voice offers its congratulations to Bishop Pascoe and the Methodist Church of Mexico. He will prove no manakin bishop at a time when the young Church is looking for a leader. Brilliant, cultured, loyal to the old things that ought to remain, he is forward-looking and aggressive—an agitator, for the good things that are new, but ought to be done.

September Twenty-first in Mexico

By ANNIE CARLYLE

This striking Methodist news story from Mexico by Miss Carlyle comes to us through the courtesy of our generous neighbor, The Presbyterian Survey.

The date on which this letter is written does not matter. It commemorates Sunday, September 21, 1930. Before and after the flood in Noah's day. Before and after the war in the United States of the North. But here time will be reckoned from before and after John Nicanor Pascoe was consecrated Bishop of the Methodist Church of Mexico—the first Protestant Bishop Mexico had ever known. He was elected on Friday, September 19th, by the delegates to the first General Conference, whose sessions opened at 10 o'clock on the morning of September 16th—the Independence Day of Mexico when the Banner of our Fourth of July and the Banner of the 16th of September salud each other.

The Conference was held in the Methodist Church of the Holy Trinity on Gante Street. The church is usually called by the name of the street, and the street is named for a pious monk—member of the Franciscan Order who founded a vast monastic center of which, three hundred years ago, the Methodist Church of the Holy Trinity was a part.

The ballooning to elect a bishop began about noon on Friday, September 19th. Eighty-six delegates were present. A two-thirds vote of the entire number of votes cast was necessary for an election. The ballooning began at noon and continued until 7:30 P.M. with two hours for dinner. At 7:30, on the 17th ballot, the two-thirds vote had not been attained. Something had to be done. After spirited debating, a vote was taken to change the law of the election to a simple majority. This was carried, and John Nicanor Pascoe on the 19th ballot was elected Bishop by a majority of ten votes of Dr. V. D. Biezé, who received the next higher number.

The newspapers here speak of the voting as a quarrelsome or turbulent affair. It was not. There was emphatic speech, but at no time was it rancorous. Mr. F. Fernandez was a splendid President, and without any aggressiveness, gavel in hand, controlled the enthusiasm of the voters who were enthusiastic because thoroughly intelligent. Sometimes there were eight or ten men on their feet at one time waiting to be heard, but the order was perfect as each one was heard in his turn.

Everything was open and above board. There was no stuffing of the ballot box, no secret interviews, no campaigning, no intriguing. If there were criticisms, they were met at once. The tellers sat on the platform in full view of the audience. The votes were counted aloud. After the ballots were counted to prove they represented the full number of votes, Mr. J. T.
MEXICAN METHODISTS ELECT OWN BISHOP

The Rev. John Niemor Pascoe was elected first bishop of the "Methodist Church of Mexico" on Friday, September 19, and consecrated at an impressive service in Mexico City on Sunday, September 21.

The Methodist Church of Mexico was formed in Mexico City in July of this year by the union of the churches and missions maintained for more than half a century by the Methodist Episcopal Church and the Methodist Episcopal Church, South, from the United States. It now becomes a wholly independent church, all its ministers being native-born Mexicans. Bishop Pascoe was superintendent of the Monterey District of the church, South, before the organization of the independent body.

To the Rev. J. P. Hauser, missionary in Mexico, we are indebted for this account of the Conference:

"The General Conference of the new Methodist Church of Mexico met in Mexico City on the morning of the sixteenth of September in the historic church of Canto, No. 5. Ninety delegates came together representing the two Methodisms. The sessions were opened by the Lord's Supper under the direction of the eight district superintendents. Dr. Pedro Flores Valderama, who is just completing fifty years in the ministry, gave the inaugural address.

"The Conference was organized the first morning and that afternoon the committees began to work in earnest. The second day the Committee on Episcopacy brought in its report, which contained several radical measures, such as that the bishop shall be elected for four years only, and that there would be no re-election. The place of residence was fixed for Mexico City, but later it was voted that if it seemed necessary the residence could be in some other place in the area.

"Thursday was also spent in regular business, and with deep interest the delegations awaited Friday morning when the election of the new bishop should take place. The voting began at about twelve o'clock and lasted till 3.30 P.M., when it was very apparent that no election would result. So the Conference adjourned till five o'clock, when voting was resumed and continued till 7.30. On the first ballot the voting was as follows: V. D. Baez, 39; J. N. Pascoe, 33; V. Mendoza, 10; E. Velasco, 2; I. D. Clague, 1; B. Fernandez, 1; total, 88 votes. The second ballot gave Dr. Baez 45 votes, and J. N. Pascoe, 37, with Mendoza, 2, and Velasco, 2. From that time on the voting was between Dr. Baez and Mr. Pascoe, the latter gaining the lead on the sixth ballot and holding it till the eighteenth ballot when the election came.

"Bishop John Niemor Pascoe was born forty-three years ago in San Telmo, State of Mexico. He went through the mission schools in this country and received his higher education in Vanderbilt University, Nashville, Tenn., where he met his future wife, who was attending the Methodist Training School. They came back to their native land and Brother Pascoe has held the important churches of Balderas Church, Mexico City; Chihuahua; Saltillo; Allende; San Antonio, Texas, and Monterey, where after being pastor he became superintendent of the district of the same name.

"He has always been an outstanding leader in the young people's work and has been the heart of the nationalistic movement in Mexico. Mrs. Pascoe is quite as widely and favorably known as her husband, in her activity in women's work. She is the president of her conference missionary society, of the National Union of Women's Societies of Mexico, as well as the Evangelical Confederation of Women's Societies in Latin America, a union of women's work in the Caribbean Area, effected last year in the Havana Congress.

"The Methodist Church of Mexico thus starts out on its new career with a bishop that is widely known and well-beloved, and it also has a body of trained leaders. The new organization has over 15,000 members and includes the central states of Mexico, Morelos, Puebla, Tlaxcal, Hidalgo, Queretaro, and Guanajuato, and the border states of Sonora, Chiapas, Durango, Coahuila, Nuevo Leon, and a part of Tamaulipas.

"There are ninety delegates present, being an equal number of ministers and laity. This first General Conference is compared of all the effective elders but it has not yet been determined what the representation shall be in the succeeding Conferences. It was voted to fix the salary of the bishop at a modest sum and that this should be raised pro rata among the churches, seeking his traveling expenses from other sources.

October 16, 1930
the primary social institution, is weakened in its influence and value for developing citizens of character and of social worth. Likewise the discipline of the schools whose purpose is to make individuals more social among their fellows is frustrated. This riotous community anarchy expressed in the lynching saturnalia makes it impossible for the home and the school to realize their purposes in the development of constructive citizens. Lynching is therefore a process most destructive to community institutions of any that could possibly be indulged in by the people wherever it is practiced.

Adding to this debauch of character in the community's inhabitants and to the impairing of the purposes of the community's institutions, must be reckoned also the terrible drain of lynching upon the religious life and sentiments of the people who practice, or even tolerate, the savage custom. It inevitably wrecks social confidence in the ability of the church to build stable character and to give peace to human relationships. Wherever this process of weakness of confidence goes on, as it is going on in our American life today through the increase of the lynching habit, the church suffers the loss of recruits to its membership and of loyalty to its precepts. The great curse of lynching in America lies in the direction of these facts herein suggested: Disrespect for legal processes and the orderly forms of government; mockery of the primary institutions of society, notably the home and the school; impoverishing generally the character of the community; destroying loyalty and sanctions by means of which spiritual forces are fostered in the life of the community.

Such considerations as these make it absolutely imperative that the people of good literature and as also intended to increase Subscriptions to The Christian Advocate, Southwestern Edition.

Sunday, November 2 is Subscription-Giving Day.

die, and the strong propaganda of their local newspapers, local State communities are simply unable to correct this evil which is so deep-seated in its hold upon such surprisingly large masses of folks. It is true of lynching, as it was unquestionably true of the "liquor traffic" that, if the federal Government found it necessary to suppress the "liquor traffic" by means of centralized authority, it is all the more necessary to suppress the lynching evil with that same imposing national authority.

Lynching will never be stopped in this country until the nation accordingly decides to mobilize all the machinery and moral influence of the federal Government to supplant the weakness and the lack of courage in local State and municipal authorities. But lynching continues because the Government winks at its definite responsibility in this direction.

It is the shameful paradox of our national ethics that our Government professes to be the guardian of human liberties while at the same time it declines to be the guardian of human life. An American citizen is, to all intents and purposes, the property of his Government. Some day, some astute lawyer will see his way clear to show that the lynching process is primarily destructive to American property in persons; and the nation will be challenged to protect its property in persons as zealously and promptly as it now does its property in material wealth.

If the church is too weak or too preoccupied to throw the weight of its influence and vigorous efforts against lynching as it has done against the "liquor traffic," and if the national Government, by its compromising policy, or by its evasive silence, will not act against lynching, it seems to us that the time has come, and we herein call upon the Negroes of the
The Gospel in the Valley of Toluca

By Dr. Juan N. Rascoe
Secretary, Men's Work, Methodist Church of Mexico
Former Bishop, Methodist Church of Mexico

Back in 1865, an English mining man, my father, James Rascoe came to Mexico to engage in his profession. But seeing the urgent need of the people for Christianity, he gave up mining, and began to preach the Gospel and distribute Bibles and tracts. He was supported by a small group of English evangelicals. In his constant travelling by horseback and by stagecoach, he was often attacked by fanatics and bandits.

James Rascoe organised the first Protestant congregation in Toluca in 1873, in spite of much persecution. Having lost his first wife, who had come with him from England, he married the daughter of one of the first converts, Hocnor Gomez, who in 1884 was killed by an infuriated group of fanatic Catholic Indians.

When the National Evangelical Convention of Mexico met recently in Toluca, capital of the State of Mexico, it was announced one morning that the descendants of the first preachers of the Gospel in the valley of Toluca would be introduced. Everyone expected that four or five people would come forward to the altar, but the group that filed in seemed almost interminable.

Here were two old men and two old women, each almost 80 years old, direct descendants of the martyr, Hocnor Gomez; then followed another generation of boys and girls and, finally, the fifth generation -- babies carried by their mothers -- about 100 in all.

The Convention members were deeply impressed by the fact that from a humble Indian family who accepted the Gospel eighty years ago, here were preachers, physicians, architects, engineers, artists, teachers, deaconesses, nurses. One of the men in the
group is the municipal president of his home town. Although it is a small town, last year he raised 25,000 pesos and put up a public clock in the municipal building. He has a brother who is a doctor and helped the same town to build a fine high school.

A lady of the group is a teacher and also has a boarding department for girls and boys from neighboring towns who attend this school.

Two men of the group helped to build public schools in their villages. One of the young men is an artist and a short time ago had his paintings exhibited in the Palace of Fine Arts in Mexico City.

Some of the young women have been doing deaconess work in many cities and towns, and one of them is the General Secretary of the Women's Missionary Federation of The Methodist Church.

All of the groups are Protestants: Presbyterian, Methodist, Baptist, etc.

As the congregation looked at the crowded altar, there was unanimous agreement that evangelical missionary work is worthwhile.
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CATHOLICISM LOOKS AT A NEW WORLD

"In 25 years, if the church is still working in Latin America, it will have changed to something that we would never have dreamed of.

The problems of the church will get worse before they get better.

The church is changing, taking a look at the new world around it. The church and the democratic institutions with it are in trouble and the church now knows it."

Thus, Msgr. William J. Quinn, codirector of the National Catholic Welfare Conference's Latin American Bureau, assessed the hopes of Roman Catholicism there and the challenges to it. He was addressing a symposium held at DePaul, one of Chicago's two largest Roman Catholic universities.

Trouble spots in the world like Viet Nam, Berlin, and others are taking second place to the situation of the church and the democratic institutions in Latin America, he said. Other observations:

- The church made a mistake in colonial times in allying with the homelands (Spain, Portugal) instead of helping change the social order.
- It found itself aligned with today's conservative groups, and viewed as a religious luxury for the wealthy.
- Today, the church is trying to shake off old world trappings. It has no history of popular financial support. The masses have emotional, but not intellectual ties with the church.
- Chile may become the first federal government in the world to vote communism in a free election.
- In only three countries—Mexico, Cuba, Bolivia—has land reform come and only with bloody revolution. Three months ago in Mexico, there was more land reform in one month than in Venezuela in two years of the Alliance for Progress.
- The shortage of priests is appalling. "We are never going to catch up—not in generations ... If the church is going to be saved it will be by the lay people.
- "I believe this will be the last Vatican Council which does not include lay people—men and women."

Msgr. Quinn told of the construction of a magnificent new cathedral in Natal in northeast Brazil, ordered stopped by a newly appointed archbishop. "We will now begin to build the church," the prelate said, leaving the unfinished building to the elements.

What Latin America does not need in cathedras, Msgr. Quinn told his De Paul audience, is cathedrals.

METHODIST FUND TOPS $5 MILLION

There is now more than $5 million in the Methodist Investment Fund set up three years ago to aid church expansion.

Investments in the first two months of 1963 totaled $47,703, probably the largest of any comparable period since the fund was established, said George Hergesheimer, the treasurer.

Investments are sought from Methodist individuals, local churches, and agencies, who receive 5 percent interest annually. Capital is loaned to new and established churches for building purposes.

Predicts Trend Toward Unity

It may take 15 years for full union with the Anglican Church, says a well-known British Methodist, but possibly only five for intercommunion and mutual recognition of ministries.

Dr. Harold Roberts, past president of the World Methodist Council, was honored in March at a Philadelphia luncheon while on a U.S. preaching and lecture tour. Hosts were Bishop Fred P. Corson of Philadelphia, WMC president, and Dr. Lee Turtle of Lake Junaluska, council secretary for the U.S.

Dr. Roberts added that British Methodists will not accept the episcopacy as of the essence, but as one of the ways to unity and community of the church. Nor, he said, will union come until laws now giving the British crown authority over the Anglican Church are changed.

Methodist, Catholic Exchange

One rainy afternoon last November, more than 250 members of Grace Methodist Church in a New York suburb accepted an invitation to tour the new Holy Name Roman Catholic Church nearby.

This visit set off what Grace's pastor, the Rev. Paul Sartorio, calls "the dialogue in action" in Valley Stream, a town of 38,000.

Despite boots, rubbers, and dripping umbrellas, the Methodists, along with Protestants from other churches, got a warm welcome. They were shown every part of the church, including a good view of the altar. A priest explained the ritual and vestments.

Grace Church promptly returned the invitation, including Catholics from the Church of the Blessed Sacrament.

Some 355 visitors came through the wide-flung doors of Grace Church and its education building. There were exhibits on the worldwide work of Methodism, national missions, camps, universities, hospitals, the WSCS, Methodist Men, and the American Bible Society. Take-home literature was eagerly picked up.

The guests were greeted by Mr. Sartorio, who told them about Methodism, and by the lay leader, who outlined Grace's history. MYP members gave the visitors packets with the order of worship and a picture of the church. Each of them also received a name tag.

The MYFers guided groups of 20 to 40 on 90-minute tours, and official board members were stationed at all points of interest to explain traditions, symbolism, and customs. The nursery seemed to make a deep impression.

The Catholics, many of whom had never been inside a Protestant church, were amazed at the similarities to their own church, Mr. Sartorio said, and were impressed with the scope of Methodism's work in the world.

One of the Catholic churches had a lengthy article in its next bulletin, expressing what the visit had meant to the members.

Bar Küng Speech at USC

The Los Angeles Roman Catholic archdiocese has barred an ecumenically-minded Catholic theologian from making a public speech at the University of Southern California.

He had told a University of San Francisco audience the day before that the church should end censorship and "Roman inquisitorial proceedings" against its own clergy.

Father Hans Küng is in his early 30s, Swiss-born, consultant to the Second Vatican Council, and professor of dogmatic theology at West Germany's University of Tubingen. He was one of four liberal Catholic theologians recently prevented from speaking at the Catholic University of America in the nation's capital.

In various speeches around the U.S., he has called for withdrawal of the church's index of prohibited books, recognition of the validity of mixed marriages performed in Protestant churches, and reform of the Roman Curia to delegate some power to the bishops.

"The more the church makes freedom a reality within her—of thought, speech or writing, and action—the more this freedom will present an advance toward the Christians separated from her.

"Whatever religious trappings there might be to lack of freedom contributes toward making the church less believable in the eyes of the world ... and that is a miserable disaster. Freedom must shine out everywhere through her institutions and constitutions, ministries and administrations."

Inquisitorial proceedings, he said, are those in which denunciations are accepted, order of procedure and all acts kept secret, and sentence passed without stating the grounds for judgement.

The Curia, which has always been staffed with Italian priests, should have every country, every mentality represented, the theologian said.

He favors changing the canon law requiring the Catholic partner in a mixed marriage to work for the conversion of the other. The Catholic church should recognize mixed marriages in Protestant churches as valid, and let parishes work on harem and education.
news digest

NEXT FAMILY CONFERENCE. October 14-16, 1966, has been set for the 15th Methodist National Family Life Conference, according to Bishop Hazen G. Werner, chairman of the general committee on family life. It will again be held in the Conrad Hilton Hotel, Chicago.

METHODOIST BISHOP DIES. There has been reported the recent death of Methodist Bishop J. N. Pascoe, first bishop of Mexico's Methodist Church and graduate of Vanderbilt Theological School. Mrs. Pascoe is editor of the Spanish edition of Upper Room.

FIVE AT ONE TIME. Hyde Park Methodist Church, Tampa, Fla., has five of its members in theological seminary. Five are in high school or college but preparing for the ministry. The former include J. P. Floyd, Jr., and Lawrence McChesney, both at Duke; John Bickerstaff, attending Drew; Virgil M. Newton III, at Princeton; and Bruce Stricker, Emory. Hyde Park Church has had a number of young men enter the ministry.

MOVES TO COAST. The new Hollywood office of TRAPCO was open in late March at 1777 North Vine Street, with Dr. Howard E. Tower as representative to the entertainment industry. Shooting of two Breakthin episodes was scheduled to start.

MEET IN MEXICO. The quadrennial congress of the Confederation of Methodist Women of Latin America was held recently in Mexico City. It stressed aid to Methodist mission work, and that of the Woman's Society in Central and South America. It honored Mrs. Frederieck Layham of Australia, president of the World Federation of Methodist Women.

NEW ORDER ON RACE. Desegregation of Roman Catholic hospitals in the 71-county Atlanta archdiocese has been ordered by Archbishop Paul J. Hallinan, who last year integrated the Catholic schools. "There will be no separate section for any racial group."

NEW COURSE THIS YEAR. Methodist-related Seeuric College in Nashville will offer this summer for the first time, seminars in church finance and property management, according to Dean John W. Johnson. They will offer two hours of graduate credit toward a degree.

Methodist Elected as Mayor. Dr. Jack S. Willett, president of Methodist-related Oklahoma City University, has been elected mayor of Oklahoma City on a nonpartisan reform ticket.

He will continue as president of the school. Since there is a city manager who directs day-to-day administration, the mayor's duties are to preside over the city council and fulfill other top-level functions.

Dr. Willett is a former Navy chaplain. He received degrees at Hendrix College and Perkins School of Theology. He has been a pastor in some of his state's leading Methodist churches, and has held important posts in Methodism and in civic life. He is a member of the General Board of Missions.

May See Union in 1968. The 1968 Methodist General Conference, along with a special session of the EUB General Conference, may well be the unifying conference for both denominations.

Months and years of planning and discussion were climaxed in March at Cleveland, Ohio, when their joint commission on union dissolved the 20 committees which had for several months studied the proposal. The commission then authorized five new committees to develop a detailed plan of union.

A tentative schedule adopted calls for development of a statement of principles of a plan and basis of union for presentation to the 1964 Methodist General Conference in Pittsburgh. Upon favorable vote there, a full plan of union would be developed by the joint commission and submitted to the 1965 EUB General Conference. If passed there, it would be submitted to the 1967 annual conferences of both denominations. If the necessary majorities are obtained, the proposal will come before the 1968 Methodist General Conference and a possible called session of the EUB General Conference.

The chairmen of both commissions on church union, Bishop Glenn R. Phillips of Denver, for the Methodists, and EUB Bishop Reuben H. Mueller of Indianapolis, expressed feelings of encouragement and confidence in the progress made at Cleveland, and hope of commission members that union will be achieved within six to eight years.

The committees established at Cleveland are on faith and ritual, ministry, ecclesiastical program and organization, relations overseas, and institutions and property. They will report in September to the next joint commission meeting in Nashville.

At Cleveland it also was voted to put into practice a guide for culturating contacts and understanding between the denominations. They will include pulpit exchanges and attendance of representatives at each other's meetings at all levels, including that of administrations and trustees of institutions.

Dedicated to the joint commission's executive committee for study were special matters such as the name of the new church, representation on boards and agencies, tenure of bishops, method of naming conference or district superintendents, and review of forms of administration.

Describes 'Bad' Blind Schools. There are overseas some "very bad" schools for the blind which are a discredit to Christianity, says Eric P. Boulter, associate director of the American Foundation for the Overseas Blind.

Most are run by relatively unknown Christian sects, he said, and operate under the banner of the church while exploiting the sightless.

Some of them are virtual prisons where young people must stay the rest of their lives; he told a John Milton Society meeting in New York. At others, the blind are "suffocated by piety" with nothing to read but the Bible.

While the practices are not widespread, he said, "all of us have been too silent too long." Missionaries going overseas lack modern knowledge to aid the blind, often using outdated methods. Boulter suggested more training in new techniques, and a manual prepared by mission boards.

Just a little bit of knowledge in the back pocket would make a tremendous difference."

Hit Criticism of Cuba Project. An article answering criticisms of UN projects which will aid Cuba, appears in a recent issue of World Community, published by the National Council of Churches department of international affairs and United Church Women.

The article is on the UN Special Fund and explains that the Cuban project is mainly concerned with agricultural research, which will take five years. It will be another five years before concrete results may be expected. Cuba pays more than one half the cost, and since contributions to the Special Fund are made in current dollars of the nations taking part, no U.S. dollars will be used.

Cuba is only one of 92 countries in which the Special Fund has projects or is planning them, the article said. The U.S. Mission to the UN, it said, has objected to approval of the allocation to Cuba, which it has a right to do. However, the project has been approved.

The Special Fund is modest in comparison to U.S. foreign aid, the article said. Its 286 projects involving total expenditure of $589 million, of which $462 million is provided by recipient countries, control of the projects remains in UN hands.

Some critics have attacked Paul G. Hoffman, director of the Special Fund, as though his first duty were to U.S. opinion rather than to carrying out the obligations of his office.
Received D.D. from Garrett Biblical Institute, Evanston, Ill. 1932.

JOHN NICANOR PACCEO

John Nicanor Pacceo was born in San Telmo, State of Mexico, on the 18th of August, 1887. His parents were James Pacceo and Juana Gómez, daughter of one of the first martyrs of the Gospel in Mexico, Martin Gómez. James Pacceo, an Englishman, was one of the first missionaries to Mexico, and worked in Puebla, capital of the state, Villa Victoria, Atlixcal and Santa Cruz. He was the editor of a magazine, "El Náufrago," from 1878 to 1897, and he was a very capable defender of the faith.

Juan N. Pacceo studied in the Literary and Scientific Institute of Mexico; in Colegio Palmore, Chihuahua; Colegio Joseliano, in San Luis Potosí, and later in Vanderbilt University, where he received his B. A. degree. He is therefore a product of the mission schools of our Church.

It was due to Dr. J. N. Conde's instrumentality that he entered Palmore College, and to Dr. W. E. Underwood's that he went to school in San Luis. To both Dr. and Mrs. Underwood he owes a great debt of gratitude because through their kind interest and solicitude, he thinks that his life was saved when once he suffered a very serious illness. The opportunity to study in Vanderbilt came largely through Prof. James Osborn, who helped him both financially and morally.

Among those who contributed most effectively in the development of his character, mention must be made of Miss Lucy C. Turner and Miss Mary Wilson, missionaries in Colegio Palmore, and Miss Prof. Constanza I. Escalante.

His call to preach came when he was studying at Palmore College, although he went there to take up the study of a commercial course,
which he did not finish, but only to give up his desire of entering a business life and asking for permission to preach. He was licensed on the 28th of February, 1907, in Chihuahua, his presiding elder, Rev. J. C. Fitzgerald, signing the license. Exactly one year afterwards, he was admitted on trial by the District Conference, and the recommendation is signed by Bishop Seth Ward, who presided at the District Conference and also at the Annual Conference, having been perhaps the last Conference that he presided over, as he was taken away shortly after.

In February, 1910, he was ordained Deacon, Bishop J. B. Smidler, having officiated, and on the 20th of March, 1917, after having returned from Vanderbilt, he was ordained elder by Bishop Collins County in the City of Mexico.

His pastoral charges were as follows: In 1907, after taking the commercial course, he became pastor's assistant in Tom rosa, Rev. R. E. Tyler being pastor. It was that year that the church now existing was built. The next year he was sent to Durango, and from there went to San Luis Potosí, where at the same time that he was assistant pastor, he took the theological course. He remained there four years, then in 1913 went as pastor to Laredo, Texas, from which he went to Nashville, Tennessee, to enter Vanderbilt University.

In December, 1913, he was sent to Nashville City, as pastor of the church on located street, where he remained until, because of the re-distribution of the territory, he went north to the city of Chihuahua. After a four years' pastorate, in 1922, Saltillo was the next pastorate, then Laredo, San Antonio, Texas, and in 1926 he returned as presiding elder of the Montereytay District.

In Nashville, Tennessee, he met a Mexican girl, ex-student of
Laurence Institute, converted in Monterrey, the went to the Methodist Training School for further preparation. They were married on the 10th of May, 1910, and well related, she has proven a helpmeet and unfailing inspiration to her husband's and distinguished ministry.

They have four children, the oldest thirteen years and the youngest three, the youngest being born on his father's forty-fifth birthday.

Some of the outstanding privileges that he considers he have come into his life are the following: being a delegate, and also his wife, to the Ecumenical Conference of Methodism, which met in London in 1932, and also that same year a delegate to the World Congress against Alcoholism, in Lucerne, Switzerland. In 1933 he was sent as a delegate to the Anti-Slave Convention, held in Toronto, Canada. During this year he had the high privilege of attending the General Conference of the Methodist Episcopal Church South, which met in St. Louis, where the unification of both Methodists in Mexico was authorized.

Perhaps it may be of interest to copy a paragraph of the brief message which as the representative of Mexican Methodism, Mr. Pascoe presented at the Ecumenical Conference, which as stated above, met in London in 1932:

"IT MIND A CHURCH not because we do not love or because we do not need the missionary. We love him, and admire him, and need him, but Methodism has to take such a form as to grasp the national spirit of the people. The spirit of Methodism, like the spirit of Christianity, is at home in every heart, but the forms of ritual and of government many a time are out of touch with the people to whom we minister. It is impossible to legislate from the United States co
as to supply the needs of Mexican Methodism. Our present political constitution, whatever its defects may be, demands a national church, and we as good Methodists need to harken to this demand. Our ministry and membership need it, in order to be able to put all their faith and strength and courage into the tasks we have before us. The Catholic Church is pressing this need, and I certainly hope that some

HABERDASHERY IN THE METROPOLITAN CONVENTION OR NOT, WHICH WILL BE RULED BY THE NEXT GENERAL CONFERENCE TO BE HELD IN MEXICO.

The Missionary Voice offers its congratulations to Bishop Paseno and the Methodist Church of Mexico. He will prove no manakin bishop at a time when the young Church is looking for a leader. Brilliant, cultured, loyal to the old things that ought to remain, he is for an-arranging and aggressive - an agitator, for the good things that are now, but ought to be done.