

so why should it go out of its way for this dubious cause? But the Senate judiciary committee met at ten p.m. on call from Senator Eastland and cleared the McCormack bill, and the next morning it slipped through the Senate without discussion. So the Roman Catholic Church, which has already collected many millions on previous claims for war damages suffered in the Philippines, now benefits from \$8 million more. Philippine public schools have not been indemnified for war damages, but the schools of the church will benefit by this astronomical give-away. Ironically, much of the money will go to representatives of European Catholic orders whose Philippine representatives favored the Axis powers during World War II. So an oblivious public is robbed and tax money is taken in defiance of the Constitution to support an establishment of religion.

Drive On for Catholic Vice-President

TIME's issue for August 6 carried a two-column report, couched in sympathetic terms, of a "confidential survey" made by the Democratic state chairman of Connecticut, himself a Catholic. This survey attempts to prove that "Democratic presidential chances in November may well depend upon getting a Catholic on the national ticket." Based on studies of the votes of northern states in which a proportion—but only in the case of Rhode Island a majority—of the population is Catholic, it attempts to build a case for vice-presidential nomination for Massachusetts Senator John Kennedy, who is a serious contender, or for Mayor Robert Wagner of New York, who hasn't a chance. Comment on slanted analyses of this kind can safely be left to those who have already made up their minds and who need something to clothe their conclusions. The important question is not *Time's* "Can a Catholic Win?" but: Should any of the public figures who hold that faith and who have so far been suggested as possibilities for vice-president be nominated, and if they are nominated, do they deserve to be elected? Our opinion is No. None of those suggested has demonstrated sufficient independence so that he can be trusted to stand against the never-ceasing drive of the Roman Catholic Church for access to public funds, as seen in the McCormack bill, and for preferential treatment by public figures and bodies. The Roman church is not reconciled to those aspects of the Constitution of the United States, and in particular of the First Amendment, which keep church and state separate, make illegal the use of tax money for the support of religious establishments and insist that all churches shall stand on equal footing in their relations with the state.

Two Voices Heard in North Carolina

NOT ALL North Carolinians cheered as their state legislature met in special session to consider bills proposed by Governor Luther H. Hodges and his advisory commission on education to circumvent the Supreme Court decision barring racial segregation in the public schools. The state council of churches announced that it will ask the legislature rather to move toward integration in the schools "as fully and as soon as possible," though it

conceded such a course will raise "difficult problems." Episcopal Bishop Richard H. Baker, council president, will request an opportunity to set forth the churches' position. Other religious groups—among them the United Church of Raleigh and the Carrboro-Chapel Hill ministerial association—plan to make known to the lawmakers their opposition to the bills, which they have good reason to feel are likely to cause grave injury to the state's public schools. ¶Addressing the Methodist Southeastern (white) jurisdiction's quadrennial conference at the Lake Junaluska, North Carolina, assembly grounds recently, Bishop J. W. E. Bowen of Atlanta, representing the Central (Negro) jurisdiction, declared that Negro Methodists are not "just waiting to rush into white churches." But, he said, they don't like being barred therefrom. A chorus of "amens" greeted his statement. ¶Lake Junaluska, which each summer is host to a swarm of Methodist and other church gatherings, gave Vice-President Richard M. Nixon an opportunity to flee from the furor aroused by Harold Stassen's questioning of his value to the Republican party's cause when it invited him to give what was later described as a "semireligious" address on August 5. He was escorted to Lake Junaluska by Billy Graham, another speaker of the day. The evangelist was also Mr. Nixon's host as he appeared for addresses the same day at two other assembly grounds in the area—Montreat (Presbyterian, U.S.) and Ridgecrest (Southern Baptist).

A New World Council?

[EDITORIAL CORRESPONDENCE]

Herrenalb, West Germany, July 25.

IT IS A SIGN of the renaissance of West Germany that it is able to be host to ecumenical gatherings such as the group of working committees of the World Council of Churches which has been meeting here in Herrenalb on the northern frontier of the Black Forest near Karlsruhe. The boom of life is obvious in this little resort where the oldtime German habits of abundance in food and drink, bands playing, lights sparkling and solid sitting about and doing nothing in particular are coming into their own again. On the edge of the little town is one of the Evangelical Academies, elegantly spacious, religiously demure, with a bonneted deaconess and a gospel hymn at six in the morning. This was the headquarters of the "working committees." Through them the World Council is now driving through the various Evanston concerns, and is stirring its member churches to be churches within the light of the gospel that shone on the shores of Lake Michigan.

One of the most impressive drivers the World Council has harnessed to its chariot is Egbert de Vries, now director of the Institute for Social Affairs in the Hague. Dr. de Vries is piloting, with precision and verve, the study going on in the complicated debatable field of "The Responsible Society." He has been involved in world affairs at many points in the East and in international organizations, and is obviously a master in the apologetic for the church in the world, the Christian religion in life as it is. As a layman, and a Dutch one, he knows where he stands theolog-