and patriotic reasons. It is obviously contrary to Catholic teaching. It is also, in my opinion, contrary to our national welfare. As I argued on the occasion in question, the realization of any such project would inevitably to nationalistic state totalitarianism, akin to that in contemporary Germany or Japan, with all the evils it is inflicting upon the world. On the other hand, if we Americans will recognize and respect the rights of minorities as well as of majorities, if we will frankly accept the fact of cultural pluralism among us, we shall be the better able to escape any centralizing tyranny, to enjoy the liberty of reasonable discussion and persuasion, and to persevere in what I conceive to be the true "American way of life."

The National Conference of Christians and Jews is, first and foremost, a civic organization. It seeks to promote good citizenship through cooperation of Catholic, Protestant, Jewish Americans and the allaying of prejudice and intolerance among them. It recognizes their religious differences and expressly eschews any attempt or desire to unite them in creed or worship. Its Protestant and Jewish leaders—and I as a Catholic—firmly convinced, however, that friendly association and civic cooperation of believers in God, in the supernatural order, and in the moral law of the Decalogue, are essential and can only be useful to our country internally and externally. Furthermore, I personally believe that the Catholic Church in America will thereby benefit. It would appear that "better practicing Protestants" and "better practicing Jews" might provide greater incentive for "better practicing Catholics" than would more and worse pagans.

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