

essential Romanist viewpoint. He points, not merely to past actions on the part of Roman Catholic groups in other countries, but to definite statements by leaders whose authority is recognized by the Roman Catholics all over the world. He quotes Papal documents, condemning American ideals of freedom of religion, and separation of church and state. He maintains that these documents prove that Roman Catholic leaders must inevitably seek to gain control of our government and to destroy our American liberties, unless they are to abandon their fundamental principles.

These are serious charges. They cannot be lightly cast aside.

The agitation to send an ambassador to the Vatican started many Americans to thinking, "Is it possible that the spread of Roman Catholicism in this country is not merely a religious movement, but that it also has political implications? Can it be that the leaders of the Roman Catholic Church are not merely anxious to win spiritual oversight over American people, but are actually seeking such political control as would eventually make it possible for them to use forceful means of putting down other religions?"

In free America such a suggestion seems fantastic. Yet the history of the Roman Catholic Church is replete with instances where it has been done. In the fifteenth century, Poland became one-third Protestant. No one could be elected king of Poland unless he first gave a pledge that he would respect the right of all his Protestant citizens to the unhindered exercise of their religion. Yet, the trained controversialists of the Roman Catholic Church went into Poland in great numbers, and began an intensive campaign against Protestantism, similar to the active propaganda efforts which that Church is making in America today. After this campaign had succeeded in somewhat reducing the number of the Protestants, the Roman Catholic leaders instituted measures of oppression