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**The Roman Catholic Church**  

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**at the Fountain Head**

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**In the Light of the Fairbanks-  
Roosevelt-Vatican  
Incidents**

**Adna Wright Leonard**



# The Roman Catholic Church at the Fountain Head

In the Light of the Fairbanks-Roosevelt-  
Vatican Incidents.

*By*

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Rome, Italy. (1901-1903.)



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TO THE MEMORY OF

*My Mother*

WHO LIKE MONICA OF OLD,  
DIRECTED MY YOUTHFUL STEPS,  
AND WHOSE PROTESTANTISM WITHOUT BIGOTRY  
INSPIRES MY PRESENT LIFE IN THE MINISTRY OF TRUTH.



## FOREWORD.

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THIS address was first delivered in the Walnut Hills Methodist Episcopal Church, Cincinnati, O., of which the author has the honor of being the pastor. At the conclusion of the address the large congregation by a rising vote requested that it be published. The address was later delivered before an unusually representative gathering of the Cincinnati Methodist Preachers' Meeting, and that body made a similar request. In view of these requests the address has been put in this permanent form. Before the manuscript was placed in the hands of the publishers, it was submitted to Dr. Frederick H. Wright, Superintendent of the Italian Missions of the Methodist Episcopal Church in this country, who gives it his hearty endorsement, confirming the facts herein con-

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tained. It is with the sincere hope that this may assist in promoting the cause of Christianity and of personal freedom that it is given to a larger public.

THE AUTHOR.



## The Roman Catholic Church at the Fountain Head.

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It is safe to say that never before have two private citizens of any country in visiting Rome stood so completely in the limelight of political and religious interest as have Mr. Theodore Roosevelt and Mr. Charles N. Fairbanks in their recent visits to the Eternal City. Mr. Fairbanks, shortly after the expiration of his term as Vice-President of the United States of America, began a tour around the world. In all the countries he visited, notably in Japan, Korea, and China, he created great interest in the Christian religion by his courageous and direct testimony to his faith in it, and of what it has meant to him personally. Wherever he has gone he has been known as a Christian and an American of the highest type.

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In the early part of February Mr. Fairbanks arrived in Rome, and as former Vice-President of this Nation, he desired to pay his respects to the king, the Pope, and the American Methodist Episcopal Church. Arrangements were made for him to visit King Victor Emmanuel on Saturday and the Pope on Monday. Arrangements were also made for him to speak in the American Methodist church on Sunday afternoon. When it became known to the Vatican authorities that Mr. Fairbanks was to deliver an address in the Methodist church, it was suddenly announced that it would be impossible for the Pope to give audience to the former Vice-President, if he carried out his announced intention of speaking in that church, because the Methodists had been active in proselyting among the Catholics.

Mr. Fairbanks replied that while he would be very glad to pay his respects to the head of the Roman Catholic Church, whose followers in America had rendered such splendid service to the country, he could not withdraw from his

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engagement to speak in the American Methodist church.

At a dinner given in his honor by the rector of the American Roman Catholic College, Mr. Fairbanks gave a toast to the Christian Church. In the course of his remarks he made no reference to denominations, but complimented the Catholic Church upon the great things she had accomplished for God and humanity.

In the course of his address before the American Methodists, he said: "It is impossible to emphasize too strongly the good work the Christian Church is doing in all lands and amongst all nationalities. The agitation going on in the political, social, and economic worlds is due to Christianity breaking down the castes and prejudices, and lifting mankind to a higher plane. All Christian Churches are worthy of support. They above all should be inspired by a generous, tolerant spirit towards each other. Nothing is more unseemly than the narrow jealousies which they occasionally manifest toward each other. Let the Catholics and the

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Protestants of all denominations vie in carrying forward the work of the Master.”

Mr. Roosevelt, former President of this Nation, arrived in Rome in the early part of April, on his return trip to America from his great hunting expedition in Africa. The eyes of the world were upon him and his every movement was observed with keenest interest. His visit to the Eternal City and the events which transpired while he was there are now known the world over. The most concise and authoritative statement we have seen of the Roosevelt-Vatican incident appeared in *The Outlook*, April 9, 1910. I quote verbatim from that magazine:

“NAPLES, April 3, 1910.

“DEAR DR. ABBOTT: Through *The Outlook* I wish to make a statement to my fellow-Americans regarding what has occurred in connection with the Vatican. I am sure that the great majority of my fellow-citizens, Catholics quite as much as Protestants, will feel that I acted in the only way possible for an American to act, and because of this very fact I most ear-

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nestly hope that the incident will be treated in a matter-of-course way, as merely personal, and, above all, as not warranting the slightest exhibition of rancor or bitterness. Among my best and closest friends are many Catholics. The respect and regard of those of my fellow-Americans who are Catholics are as dear to me as the respect and regard of those who are Protestants. On my journey through Africa I visited many Catholic, as well as many Protestant missions, and I look forward to telling the people at home all that has been done by Protestants and Catholics alike, as I saw it, in the field of missionary endeavor. It would cause me a real pang to have anything said or done that would hurt or give pain to my friends, whatever their religious belief, but any merely personal considerations are of no consequence in this matter. The important consideration is the avoidance of harsh and bitter comment such as may excite mistrust and anger between and among good men. The more an American sees of other countries the more profound must be his feelings of gratitude that in his own land there is not merely complete toleration, but the heartiest good-will and sympathy be-

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tween sincere and honest men of different faith—good-will and sympathy so complete that in the inevitable daily relations of our American life Catholics and Protestants meet together and work together without the thought of difference of creed being even present in their minds. This is a condition so vital to our national well-being that nothing should be permitted to jeopard it. Bitter comment and criticism, acrimonious attack and defense, are not only profitless, but harmful, and to seize upon such an incident as this as an occasion for controversy would be wholly indefensible and should be frowned upon by Catholics and Protestants alike. I very earnestly hope that what I say will appeal to all good Americans.

“Faithfully yours,

“THEODORE ROOSEVELT.

“Lyman Abbott,

“Editor of *The Outlook*.”

## THE FACTS OF THE VATICAN INCIDENT.

Cable advices from Lawrence F. Abbott, president of The Outlook Company, received on Sunday from Naples, bring the authoritative

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story of the incident to which Mr. Roosevelt refers in the above message to the American people. While still in Africa, Mr. Roosevelt wrote to Ambassador Leishman, at Rome, asking for an audience with the king of Italy, and saying that he would be happy also to be presented to the Pope. As the result, the following exchange of telegrams occurred:

Ambassador Leishman to Mr. Roosevelt, March 23d: "The rector of the American Catholic College, Monsignor Kennedy, in reply to inquiry which I caused to be made, requests that the following communication be transmitted to you: 'The Holy Father will be delighted to grant audience to Mr. Roosevelt on April 5th, and hopes nothing will arise to prevent it, such as the much-regretted incident which made the reception of Mr. Fairbanks impossible.'"

Ambassador Leishman's accompanying comment: "I merely transmit this communication without having committed you in any way to accept the conditions imposed, as the form ap-

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pears objectionable, clearly indicating that an audience would be canceled in case you should take any action while here that might be construed as countenancing the Methodist Mission work here, as in the case of Mr. Fairbanks. Although fully aware of your intentions to confine your visit to the king and Pope, the covert threat in the Vatican's communication to you is none the less objectionable, and one side or the other is sure to make capital out of the action you might take. The press is already preparing for the struggle."

Mr. Roosevelt to Ambassador Leishman, March 25th: "Please present the following through Monsignor Kennedy: 'It would be a real pleasure to me to be presented to the Holy Father, for whom I entertain a high respect, both personally and as the head of a great Church. I fully recognize his entire right to receive or not to receive whomsoever he chooses for any reason that seems good to him, and if he does not receive me I shall not for a moment question the propriety of his action. On the



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other hand, I in my turn must decline to make any stipulation, or submit to any conditions which in any way limit my freedom of conduct. I trust on April 5th he will find it convenient to receive me.' ”

Ambassador Leishman to Mr. Roosevelt, March 28th, transmitting following message from Monsignor Kennedy: “His Holiness will be much pleased to grant an audience to Mr. Roosevelt, for whom he entertains great esteem, both personally and as President of the United States. His Holiness quite recognizes Mr. Roosevelt’s entire right to freedom of conduct. On the other hand, in view of the circumstances, for which neither His Holiness nor Mr. Roosevelt is responsible, an audience could not occur except on the understanding expressed in the former message.”

Mr. Roosevelt to Ambassador Leishman, March 29th: “Proposed presentation is of course now impossible.”

The liberal Catholics in Rome, on their own initiative, independently of Mr. Roosevelt, en-

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deavored to persuade the Vatican to recede from its position. If any doubt could be entertained as to the significance of the condition attached by the Vatican to the reception of Mr. Roosevelt, the meaning of that condition was made entirely clear by Cardinal Merry del Val, Pontifical Secretary of State, in his conversation with Mr. O'Laughlin, the correspondent of the *New York Times*, in connection with this endeavor of the liberal Catholics:

Cardinal Merry del Val to Mr. O'Laughlin: "Can you guarantee that Mr. Roosevelt will not visit the Methodists here?"

Mr. O'Laughlin: "I can not. Indeed, I believe that Mr. Roosevelt is just the man to go there. He will do as he pleases."

*The Outlook* believes that this statement of the correspondence gives the readers of *The Outlook* all the essential facts in the case. It is impossible for *The Outlook*, as it certainly was for Mr. Roosevelt, even to consider the question whether there has been anything in the course of the Methodist Church in Rome to

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justify the feeling of hostility in the Vatican to that Church.

In commenting upon this, Dr. Abbott very truly says: "Mr. Roosevelt has rendered a service to the country by his maintenance of American principles in his correspondence with the Vatican and by his Message of Peace to the American people. He could not honorably have done other than he did. An Ex-President of the United States could not visit Rome and fail to ask for an audience with the Pope without a palpable slight to the Holy Father. He could not accept the conditions imposed by the Vatican without a violation of the essential spirit of American brotherhood: that religious differences must not affect social relations. Catholics as well as Protestants in America will agree with the judgment of Mr. John Callan O'Laughlin, himself an American Catholic, who was in Rome, in conference both with Mr. Roosevelt and with the Vatican, and who cables to the *New York Times* the judgment which he shares with liberal Catholics in Italy: 'Familiar as

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I am with all the facts, and looking at his action from the viewpoint of an American Catholic, I personally feel that any other action Colonel Roosevelt might have taken would have resulted in the humiliation, not only of himself, but of the American people, Catholic as well as Protestant, and would have established an unwise precedent of serious consequences in the future.’ ”

In connection with these Vatican incidents the Methodist Episcopal Church has been severely criticised. Archbishop Ireland, in endeavoring to defend the Vatican, said of the Fairbanks-Vatican incident: “It was not a question of Mr. Fairbanks being a Methodist or going to a Methodist church in Rome for Sunday devotions. It was a question of appearing to give the fullest approval to the work of the Methodist Association in Rome. American Methodists in Rome are active, and, I may readily say, pernicious proselyters.” He also declared that “The means employed are

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by no means honorable. They take every advantage of the poverty of the poor of Rome." Again, in the same interview, as reported by the press, he stated that "The books circulated and displayed in the windows of their book-stores are slanders against the Catholic faith, the Holy Pontiff at Rome, and a misrepresentation of the whole Catholic system."

In connection with the Roosevelt-Vatican incident, Archbishop Ireland again gave a statement to the press regarding the work of the Methodist Church in Rome, which, in its tone and spirit, was even more bitter and abusive than was his statement in connection with the Fairbanks incident.

Other prelates and dignitaries of the Roman Catholic Church, both in Rome and in this country, have made similar accusations against the Methodists of Rome and the methods employed by them in their work in Italy. Such statements are untrue, as will be shown later.

But, inasmuch as the methods employed by the Methodists in Rome are being inquired into,

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as the result of utterances like those of Archbishop Ireland, may we not with propriety inquire into the methods the Roman Catholic Church has adopted throughout all her history?

An Irish bishop once said to the Rev. Alexander Robertson, D. D., the pastor of the Scotch Presbyterian Church in the city of Venice, Italy: "I for one never desired the overthrow of the Pope's temporal power; for as long as that lasted, the world possessed in Italy an object lesson of the degradation to which a dominant Roman Catholic Church reduces a country and a people." What Italy and other Catholic countries have passed through at the hands of the Roman Catholic Church would be the experience of every other country that would surrender to that Church the reins of temporal government or that would allow itself to be dominated by it.

Before the fall of the Pope's temporal power, Italy was divided into a number of small States. The Northern States were seven—Piedmont,

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Lombardy, Venetia, Genoa, Parma, Modena, and Tuscany. In the central part were the Papal States, composed of six Legations and thirteen Delegations. In the south were Naples and Sicily.

Of the northern division, Piedmont was a kingdom, the rulers of which were members of the ancient house of Savoy, and bore the title of "Kings of Sardinia," after the acquisition of that island in 1702. The other States of the northern division were grand duchies and duchies, ruled by princes and dukes. They were independent of each other and were in a constant state of jealousy. The rulers were tyrants, who kept their positions with the aid of foreign soldiers whom they hired, and also by the assistance of the powerful ecclesiastical rulers of the Papal States.

The Papal States consisted of six Legations and thirteen Delegations, ruled over by ecclesiastics of the Church of Rome. The Legations were ruled by cardinals—the Delegations by prelates. Within the Papal States the power

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of the Church of Rome was absolute, and with the exception of Piedmont, the influence that the Church exerted over the other States of Italy was almost an equivalent of absolute authority.

The southern division was composed of Naples and Sicily, and was known as the Kingdom of the Two Sicilies. This kingdom was ruled over by the members of the notorious Bourbon family.

Under the Papal Government conditions were at times unbearable. The poverty of the people within the Papal States was frequently so extreme that the Government was compelled to dole out food from the doors of the monasteries to prevent popular uprisings. The older Italians, even to this day, speak of the three F's of the Papal Government, by which is meant the method employed by the Church for the suppression of the uprisings of the people. The three F's stands for "farina, festa, forche"—food, amusements, and the hangman, or, to be more literal, flour, festivals, and the gallows.



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When food, such as it was—to say nothing of the manner in which it was given—failed to pacify the starving populace, amusements were inaugurated so as to draw attention from the serious side of life. People were then compelled to attend the theaters, which were subsidized by the Papal Government, in a manner similar to that by which they were compelled to attend mass. When, however, the doling out of food and amusements failed to prevent uprisings among the people, the soldiers and the gallows did their deadly work.

The Pope's soldiers then, as now, were foreigners, and were granted the utmost freedom in putting down the uprisings of the people. Perugia is to this day a testimony to the cruelty of the Pope's soldiers and to the Vatican's sanction of the same. In that city, in the year 1859, there was an uprising of the people against the Government. The Pope let loose his foreign soldiers upon the inhabitants. They were privileged to do as they pleased with their victims. Houses were looted, and men, women, and chil-

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dren were horribly massacred. Young girls were first insulted by the soldiers and then killed. The Pope was so well pleased with the dastardly work of the soldiers that he sent for the cruel leader, Captain Schmidt, and thanked him personally, and then ordered a medal to be struck to commemorate the event. The same thing was done after the massacre of St. Bartholomew. I have a facsimile of the very medal which the Vatican had struck to commemorate the St. Bartholomew massacre, and which is sold by the Roman Catholic Church in Rome to-day. Further reference will be made to the Perugia disgrace when I speak of Leo XIII.

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Before Gavazzi, the Barnabite friar, broke entirely with the papacy and became the pastor of a Protestant church, he would frequently use the word "Italy" in his sermons. This fact was made known to the Vatican authorities, and he was forbidden ever to use that word again under the threat of severe punishment. Patriotic songs were forbidden to be sung, and Italian history was not permitted to be taught in the

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schools. English newspapers were tabooed, lest the people should become infected with the spirit of freedom. Previous to 1846 there was not one daily paper published in Rome. Tourists from England or America were carefully watched in order that they might not infect the people with liberal ideas. At the time of Bishop John H. Vincent's first visit to Rome, a few years before the fall of the Pope's temporal power, his baggage and clothing were searched by regularly appointed officers of the Pope's Government. They found a copy of the New Testament which he was carrying in one of his coat pockets. He was immediately told that he could not have that. "Why," said the Bishop, "I read that every morning and every evening, and frequently during the day. I can not get along without it. It is God's Word. Why may I not have it?" But the only answer was that it was forbidden. A few years after that Rome was opened to the world, and as the soldiers passed through the entrance made in the city wall a few feet from the gate of

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Porta Pia, there went with them a representative of the British Bible Society wheeling a barrel of Bibles in a wheelbarrow. From that day to this the residents of Rome have had the privilege of reading God's Word as they chose.

The privileges of the police, "locusts of the State," as the people called them, were almost boundless. They could enter homes or places of business at any time, day or night. A man could be arrested without a warrant and imprisoned without a trial. If wills did not contain a liberal legacy for the Church, they were often invalidated. The prisons were called by the people "gulfs of hell." Into these prisons the victims of injustice and cruelty were thrown or placed without regard to age or sex. The world will never know how many people died indescribable deaths in Papal prisons. Corrupt, vicious, and scheming ecclesiastics were the judges. Mr. W. J. Stillman, author of "The Union of Italy," states that "drugs which produced delirium in the patient" were used, and that the "ravings were recorded as testimony

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against him." There was scarcely any education, either among the common priests or the common people. Yet, education was in the hands of the priests. There was no school for girls. Trollope, in his "Life of Pius Ninth," is authority for the statement that it was feared if a girl should learn to write she might be found guilty some day of writing love letters. There was no sanitation. Commerce and industry were not encouraged. In the Papal States the measures, weights, and coins were different. Heavy taxes were levied upon all business, manufactories, and industries. The drink-shops and lottery offices were the only ones not compelled to close on certain saints' days and festivals. There were few roads, and the railways were forbidden. Agriculture was practically dead, and societies for the promotion of agriculture were positively forbidden. The picture of the Papal States and of Italy during the time of the Pope's temporal power is a dark one indeed. Mr. Gladstone said of the system of government that prevailed previous to the

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downfall of the Papacy's temporal power, it is  
"an outrage upon religion, upon civilization,  
upon humanity, and upon decency." Count  
Cavour, one of Italy's most gallant sons, once  
said of that Government, "Misrule crushed out  
every generous instinct as sacrilege or high  
treason."

The Castle of St. Angelo, situated on the  
Tiber, and not far from St. Peter's and the  
Vatican, was built originally by Hadrian in  
136 A. D., as a tomb for himself and his suc-  
cessors. Later it became an instrument of the  
Inquisition and a treasure-house of the Vatican.  
From it a secret passageway leads to St. Peter's.  
It is now used as a fortress by the Italian Gov-  
ernment. Gavazzi, one of the first to enter the  
castle, in 1870, tells of that dungeon of the  
Inquisition and of what he saw. "Irons, hooks,  
chafing-pans, ropes, quicklime, trap-doors over  
caverns and shafts, whilst the remains of the  
human victims themselves, of all ages and of  
both sexes, consisting of hair, bones, skulls, and  
skeletons, were in dungeon, cellar, and shaft."

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It was my privilege, upon one occasion, to accompany the Rev. H. Grattan Guinness, the eminent Baptist clergyman of England, upon a visit to this historic building. He was so impressed with what he saw that he returned to his hotel and wrote the following poem:

### THE CASTLE OF ST. ANGELO.

Within thy massive walls, O darksome tower  
Are all the elements of greed and power,  
Of fear and crime, of cruelty and pride,  
Closely compacted, standing side by side.  
The dungeons black beneath, the pits profound,  
For prisoners murdered, walls which stifled sound,  
Chambers of horror where the rack, the fire,  
Tortured the wretched, longing to expire;  
Coffers for papal gold, enormous, deep,  
Sheeted with iron, bound with bars to keep  
Their priceless treasures from the pilfering hand;  
Chambers of luxury; bastions which defy  
Invasion; while deep hid from every eye  
A secret passage to St. Peter's leads  
And the proud Vatican! O could the deeds  
Be known which these strong walls have shut from  
day,  
An outraged world from Rome would turn away,  
And call her Temple which the fool deceives  
A house of merchandise, and den of thieves.

The Roman Catholic Church can ill afford to have the world reminded afresh of the

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methods it has employed to gain for itself wealth, position, and temporal power. Nevertheless, this is one of the inevitable results of the recent Fairbanks-Roosevelt-Vatican incidents.

What of the priests of the Roman Catholic Church in Italy? It was once considered a great honor for a family to give a son to the priesthood, but it is no longer regarded the honor that it once was. The best families do not give their sons to the Church as in former years. The result is the Church is dependent for her recruits for the priesthood upon the illiterate classes of society, who are among the least influential in the kingdom of Italy. The majority of the Italian priests have not chosen the priesthood as a profession. It has been chosen for them. Placed in the Church schools at the age of ten or twelve years, their young minds are pressed into the molds prepared by the Church in the Middle Ages. A person who remains in Rome for any length of time can



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not fail to be impressed with the characterless faces of the priests, who parade the streets in such great numbers. One observes not only sensuality and softness, but also the inevitable results of that system which requires priests to permit others to do their thinking for them. Their faces do not show signs of intellectual struggle. They seem to be content to lay aside the problems of life and to be guided in their thinking absolutely by those higher in authority. They virtually cease to think along certain lines or to grapple with some of the most profound problems of life when they enter the priesthood. As an example of the manner in which the priests accept without any question the decision of the Church, I cite the following incident:

According to one tradition of the Roman Catholic Church, St. Paul's "own hired dwelling" was located on the site that is now occupied by the Church of St. Mary, corner of Via Lata and Via del Corso. According to another tradition, the site of the church known as "San Paola alla Regola" is said to be the place where

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Paul's hired dwelling stood. In connection with this church there is a small chapel, which is shown as the actual room where the apostle to the Gentiles "called the chief of the Jews together." When I asked the priest in charge of the latter church to explain how there could be two different sites for Paul's hired dwelling, with a significant shrug of his shoulders, he // replied, "The Church says it." Had it been a question of more vital importance, the answer would have been the same.

Gladstone once said, "The Roman Curia aims at nothing so sedulously, prizes nothing so highly, as the total removal of the clergy from the general, open atmosphere of human life and thought." A Government school inspector, who examined some papal seminary boys, said that } "not one of them was fit to pass an ordinary examination in any national school." Father Curci, one of Rome's most learned Jesuit teachers, said a few years ago, "Young priests leave } the seminaries, not only without the love and habit of study, but even without the very idea

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of it." A young man, who had been a priest, but had left the priesthood and later became a student in the Methodist theological school of Rome, said to me: "You can have no idea of what the Church requires of her priests. Until I became a Protestant I did not know what it was to think independently of the Church and for myself." Such a system unmans the man. The *Missionary Review of the World* some time ago quoted from the "Church Eclectic" regarding the number of Roman clergy supported by the Church in Italy:

"Bishops, 272; clergy having some ecclesiastical charge, 20,465. The cathedral at Naples has on its roll 112 priests; the church of St. Nicholas, at Bari, 100 priests; St. Peter's, Rome, 120 priests.

"This will give an idea of how many clergy are only titularly employed in connection with the sacred ministry, and yet, notwithstanding this great nominal connection, there are over 100,000 priests in Italy who have no cures or any fixed employment.

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“It is not to be wondered, therefore, that the traffic in masses continues to flourish so vigorously, as it affords to many men the only means of earning a trifle. Masses for the repose of the dead and for ‘intentions’ are eagerly bought at second hand from the sacristans, who, while retaining the greater portion of the fee, are yet able thus to furnish their poorer brethren with some subsistence.”

Now, if this army of priests were in any real sense producers; if in things moral and spiritual they were a real asset to society, the moral conditions of the people would be vastly different from what they now are. The truth of the matter is, immoralities existing among the priests of Italy are unspeakable. Monks and priests who have left the Catholic Church have told me of some of the immoral practices common to the Italian priests which dare not be mentioned publicly or put into print. By this statement I do not mean to say that every Italian priest is morally unclean. There are undoubtedly some who are clean and godly men. How-

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ever, after a residence for some time in Italy, where I have been able to observe the lives of the priests at close range, and after conversing with men regarding this matter who were once priests and monks, I am convinced that the influence exerted by the average priest in Italy is anything but ennobling or uplifting. Lest I may seem to be prejudiced and unfair in this statement, I quote the following from the "Autobiography" of Guiseppe Maria Campagna, the ex-monk and patriot chaplain to the Neapolitan forces: "The enforced negation of myself and the immense corruption of my associates did not conquer me." I also quote the following from Dr. Robertson's history of "The Roman Catholic Church in Italy" as a further proof that my charge against the priests of Italy is not unfair:

"One day when I was walking near Arrone, in Mubria, with an Italian evangelist, a priest passed us on a black horse, when a boy, sitting on a low wall, cried, 'Un prete del diavolo!' (A priest of the devil.) I asked what the boy

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meant. The priest, I was told, was such a source of corruption in a certain village that the men rose up against him. The Church then had to take action, and it is only on such occasions that it does. No matter how notoriously wicked the priest is, unless the people complain, he is let alone. Its action in this case was simply to transfer him to another parish, thus really giving him a fresh field for the continuance of his evil ways."

The methods employed by the Roman Catholic Church in Italy in securing recruits for the priesthood, the training and education of the priests, and the low standard of morals represented by them, are in marked contrast with those of Protestantism, whose ministers choose the ministry for themselves, whose education is obtained in the free and open atmosphere of human life and thought, and who as a class are the very "salt of the earth."

Macaulay said: "The polity of the Church of Rome is the very masterpiece of human wis-

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dom. The experience of twelve hundred eventful years; the ingenuity and patient care of forty generations of statesmen have improved that polity to such perfection that, among the contrivances which have been devised for deceiving and controlling mankind, it occupies the highest place." Romanism is so vast in its proportions and intricate in its organization that any portrayal of it encounters two difficulties. First, it requires a statement so extended that the public has neither the time nor the patience to follow them to the end. Second, it involves saying much that is harsh, if indeed it be not harrowing to refined and cultivated people. The references which I make, therefore, to the history of the Church, including the priests and the popes, are necessarily brief and for the express purpose of reminding you of the methods which the Roman Catholic Church has adopted throughout her entire history.

After the death of Leo XIII, one of the most distinguished journalists of Italy exclaimed:

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“What a remarkably theatrical death! Just what the Italians desired, and the Vatican has made much capital out of it.” The service Leo XIII rendered to the world has been greatly overestimated. He was a shrewd and highly educated man. Had he been living, no such diplomatic blunders would have occurred as have taken place in connection with the recent visits of Mr. Roosevelt and Mr. Fairbanks in Rome. Pius X is not the man Leo XIII was, either intellectually or diplomatically. His reign will go down in history as a reign of blunders. Leo XIII might have disturbed the peace of nations more than he did, and can not, therefore, be accused of the atrocious things that some of his predecessors were accused of. But Gioachimo Pecci (Leo XIII) maintained popery from first to last, and as recent events have proven, his successor is determined to do the same. Instead of reforming the Church, of which for more than twenty-five years he was the head, he strengthened her in her practices of the Middle Ages. He was incapable of break-



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ing with the prejudices and errors of the past. Dr. William (now Bishop) Burt, head of the Methodist Episcopal Church in Europe, is authority for the following description of the Perugia disgrace:

“When Gioachimo Pecci was Archbishop of Perugia, the people of the city, at the cry of ‘Viva l’Italia!’ declared the whole province free and Italian, and without any disorder whatever elected a provisional government. When the Swiss soldiers, under the command of Colonel Schmidt, were marching upon Perugia with the purpose of reducing it in subjection to the Pope, the Provisional Government begged Cardinal Pecci to prevent bloodshed. To Adamo Rossi, a priest who besought him to stop the Swiss soldiers, the Cardinal replied: “Would you wish me to prevent the Holy Father from reconquering his legitimate sovereignty? I am a prince of the holy Catholic Church.” He allowed the hirelings to come on and carry out their brutal orders. What followed is now a part of the documented history of the struggle of Italy for

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independence and liberty. . . . In reference to these facts the distinguished historian, Francesco Bertolini, says: 'Unhappy Perugia was destined to be struck first. Like the other papal cities, the capital of Umbria had proclaimed her liberty, invoking the dictatorship of Victor Emmanuel II. The Pope sent to Perugia Colonel Schmidt and his helpers with decorations and promotions, and Cardinal Pecci, later Leo XIII, ordered solemn funeral services for his soldiers who had fallen in their efforts to purify Perugia. On the catafalque card Pecci placed the inscription, "Beati mortui qui in Domino moriuntur," which, intended for such dead, under such circumstances, was an insult to God.' Hon. Pasquale Vallari says in his history: 'Thirty houses were devastated, in which, Schmidt himself confessed, the women as well as the men were massacred, and young girls outraged. Then follows the honors and decorations to Schmidt and his men, and the pompous funeral services by Cardinal Pecci and the Satanically provoked inscription, "Beati," etc.'

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How is it that one guilty of such crimes should now be regarded as a saint? If his soldiers have not devastated our homes and murdered our children, it is because through God's good providence they could not. We must never forget, in estimating the man and his work, that at the age of eight years he was taken in hand by the Jesuits, educated in their schools and trained by their leaders, and was ever after their willing and powerful servant."

To the day of his death he was the sworn enemy of the Government of Italy and gave his approval to any act or movement that tended to weaken or destroy the prestige of the Government. He did more than any other Pope to strengthen the Church in her adoration of the Virgin Mary and in the use of the rosary. He published poem-prayers addressed to the most blessed Virgin. In a letter to the Bishops of Italy, September 20, 1887, he said:

"It is well known to you how much confidence, in these calamitous times, we place in the glorious Virgin of the rosary for the salva-

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tion and prosperity of Christians and for the peace of the Church. At other times we have reminded you of the magnificent triumphs won over the Albigenses and other powerful enemies of the Catholic Church, glories and triumphs which resulted, not only in profit to the Church, but also in temporal prosperity to peoples and nations. Why could not these marvels be renewed in our days through the power and goodness of the mighty Virgin? In order, therefore, to render more propitious this most powerful queen of heaven, we intend to honor her more through the invocation of the rosary. Hence, to increase the worship of the holy Virgin we decree, beginning with this year, that the solemnity of the rosary be elevated to the second class, and we beseech all that, while making sweet violence to the heart of this mighty Virgin, they pray for the exaltation of the Church and of the Apostolic See and for the liberty of the vicar of Christ on earth."

October 15, 1890, he addressed an encyclical to the clergy and people of Italy complaining

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of the atheistic spirit manifested in the proposed law in favor of civil marriage, and in the monument unveiled to Giordano Bruno, the Pope recommended all "to have as mediator before God the most glorious Virgin Mary, the never-vanquished queen of the rosary, who has infinite power over the infernal hosts, and who has often expressed her special affection for Italy."

Leo XIII and Pius X have given the greatest possible encouragement to saint and relic worship. Rome contains "relics" of our Lord, according to Romish tradition. In the Santa Maria Maggiore is to be seen the cradle of our Lord. His teeth and hair in Santa Groce, in Gerusalemme. The table of the Last Supper and the towel with which our Savior wiped the feet of the disciples, in the San Giovanni, in Lateranno. The iron bar of Hades is in a room over the Santa Scala. In other Roman Catholic churches are His swaddling clothes, specimens of the bread and fish miraculously multiplied, and the impression of His feet in stone. Ac-

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According to the Church of Rome, St. Peter has three bodies—one in Rome, one in Constantinople, and one in Cluny. St. Andrew has five entire bodies and one extra head. The sixth head is in Rome. St. James has a still better record. He has seven entire bodies and several extra heads. The entire world knows of the black Madonna of the Church of St. Augustine, and the Bambino in the Santa Maria in Aracoeli. To the enlightened Protestant world such things are utterly abhorrent.

Many people do not understand what is meant by the statement that the Pope is a prisoner in the Vatican. At the time of the downfall of the Pope's temporal power the Government of Italy passed a law granting to the Roman Catholic Church certain privileges. These privileges are known as the "Papal Guarantees," and are as follows:

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### PAPAL GUARANTEES.

- Art. I. The person of the High Pontiff is sacred and inviolable.
- Art. II. Attempts against the person of the High Pontiff, and any instigation to such attempts, are punishable as they would be if directed against the person of the king.
- Art. III. The Italian Government renders to the High Pontiff, in the territory of the kingdom, sovereign honors, and accords him the power to maintain a certain number of guards for his person and palaces.
- Art. IV. There is set aside in favor of the Holy See the endowment of an annual income of 3,225,000 Italian lire (\$645,000), which is the sum found inscribed in the Roman Balance Sheet, under the title: Sacred Apostolic Palaces, Sacred College, Ecclesiastical Congregations, Secretary of State, and Foreign Diplomatic Office.
- Art. V. The High Pontiff, besides the above-mentioned endowment, will

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continue to enjoy the use of the Apostolic Palaces and the Vatican and the Lateran, with all the buildings, gardens, and grounds annexed, besides the Villa Castel Gandolfo and its grounds, free from taxes.

- Art. VI. During the vacancy of the pontifical seat, no authority shall be allowed to interfere with the free action of the Cardinals.
- Art. VII. No public official or agent of police, in the exercise of his duties, can enter the residence of the High Pontiff.
- Art. VIII. It is forbidden to confiscate papers in the offices and pontifical congregations invested solely with spiritual attributes.
- Art. IX. The High Pontiff is free to fulfill all the functions of his spiritual ministry.
- Art. X. Ecclesiastics who, by reason of their office, take part in publishing in Rome the acts of the spiritual



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minister of the Holy See, are not on that account to be interfered with by the public authorities.

- Art. XI. The ambassadors or agents accredited by foreign Governments to His Holiness, enjoy in the kingdom the prerogatives and immunities accorded to diplomatic agents, according to international right.
- Art. XII. The High Pontiff can correspond freely with the whole Catholic world, and for this end he can establish post and telegraph offices, to be worked by his own clerks; and letters and telegrams to and from the Pontiff shall be free from every tax.
- Art. XIII. In the city of Rome, and in the six suburban sees, the seminaries, academies, colleges, and other Catholic institutions founded for the education of ecclesiastics, shall continue to depend only on the Holy See, without being interfered with by the scholastic authorities of the kingdom.

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While rejecting all of these guarantees, the Pope accepts what he pleases. He is the temporal ruler as well as the spiritual ruler of the Vatican. Were he to venture beyond the limits of the Vatican he would be subject to the laws of the Government of Italy and under the rule of King Victor Emmanuel III. This he positively declines to do. Leo XIII said: "We shall use our influence to maintain the authority and dignity of the Roman See and to reclaim the territory and civil power which by right belong to us, for the temporal dominion of the Roman Pontiff means the salvation of the human family. By these letters of ours we renew and confirm the declarations and protests which our predecessor, Pius IX, made against the occupation of the Roman States and against the violation of the rights of the Church of Rome." In another letter he says: "Let it be known that the affairs of Italy shall never prosper, nor shall there be peace, until provision shall have been made for the dignity of the Roman See and for the liberty of the Pontifex Maximus."

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Prisoner indeed, but the world knows that the Pope himself has closed the door and turned the key from within. The present Pope, following in the footsteps of his predecessor, has gone and done likewise. But what of the prison? The Vatican palace is one of the most magnificent buildings in Rome. It is said to contain the largest number of rooms of any one building in the world. Many of the rooms are furnished most elaborately. The gardens are both extensive and artistic. For his own protection the Pope has six hundred gayly dressed Swiss guards and also what is known as the "Noble Guards." He has his own post and telegraph equipments, and ambassadors are accredited to him from Catholic powers. This "prison" story is used to good advantage by the ecclesiastics of the Church of Rome all over the world among the believing poor and ignorant classes. Servant girls have been known to cut off their hair and sell it, that the money might relieve some of the wants of the prisoner, and priests have

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sold straw which, they declared, the Pope slept upon on the floor of his dungeon.

I was present when Pope Leo made his appearance in St. Peter's at the beginning of his silver jubilee. As early as seven o'clock in the morning people turned their steps in the direction of the cathedral, and the number kept increasing steadily until ten o'clock, when the great bronze doors swung to, at which time it is estimated that more than 40,000 people were within the world-renowned structure.

It was a patient multitude that stood for hours awaiting the appearance of him whose twenty-fifth year as Pontifex Maximus the Church of Rome was beginning to celebrate. The air soon became foul, due to the immense crowd of people, the many lighted candles, and smoking censers. Long before the Pope and the dignitaries of the Church made their appearance many persons fainted, and were taken to the numerous side chapels, that had been turned into temporary hospitals.

At precisely eleven o'clock the silver trumpets

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sounded the note of triumph, which was the same as that which announced the coming of Rome's emperors when Rome was the mistress of the world. At the sounding of the trumpets the curiosity of the crowd reached its highest point, and the subdued voices of the more than 40,000 people sounded like the roar of many waters.

The "Guarda Nobile," or Noble Guard, composed of five hundred well-drilled soldiers, and supported entirely by the Pope's personal income, was drawn up in double file on either side of the wide passage that had been preserved through the central part of the nave. Then followed the papal procession, headed by the prelates of the Church, chief among whom was the papal Secretary of State, Signor Rampolla, the most influential man in the Vatican next to the Pope himself. Following these were the heads of the various religious orders, the cardinals, and the bishops. Gioachino Pecci, or Pope Leo XIII, came next, seated upon the portable chair, which was carried upon the

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shoulders of four members of the Swiss Guards. The costumes worn by the guards were the same as those worn upon such occasions previous to the fall of the popes.

On each side of the chair, a short distance behind the Pope, a member of the Noble Guard carried a large fan made of ostrich feathers. The appearance of the Pope was almost startling, for he seemed to be more dead than alive, and when sitting motionless he resembled a statue of alabaster. His first effort to rise and give the "apostolic blessing" was a pitiable failure, and he sank back into the chair exhausted.

The procession moved slowly, and after a few minutes he again tried to gain his feet, and this time was successful. He stood holding to the chair with his left hand, while his right was outstretched in blessing. For several moments he remained standing, and again fell into the chair exhausted. After this three other unsuccessful attempts to stand were made, but not until within a few feet of the papal altar could he muster enough strength to rise from the chair.

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The celebration of the mass lasted for more than an hour, at the close of which the Pontiff commenced his slow and tedious journey back to the Vatican, the order of the procession being the same as when he entered.

At the great altar under the dome the procession paused, while the Pope pronounced the "apostolic benediction." This time, as before, the soldiers prostrated themselves, with their faces to the ground, as the Sovereign Pontiff passed. The cry of "Viva il Papa!" "Viva Leone XIII!" "Viva il Papa-Re!" ("May the Pope live!" "May Leo XIII live!" "May the Pope-king live!") rent the air. It was noticeable, however, that the noise was made chiefly by the many hundred priests that were present, the members of the clerical societies, and by the comparatively few devout people. The majority of that great crowd were mere lookers-on, from whom no word of praise came, and who took no part in the worship of the occasion.

The Pope passed into the Vatican at 1.20

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P. M., at which time the huge bronze doors of the cathedral again swung open, and in a little while St. Peter's was once more empty and still.

While witnessing the elaborate pageantry of the Pope and the Vatican upon this occasion, the soldiers falling before his "*holiness*" with their faces to the pavement, the cry of "Viva il Papa-Re!" ("Long live the Pope-king!") by the clericals and others who had part in it, the truth of Pasquino's "Contrast," which he fastened to a column of the Orsini Palace in the sixteenth century, was borne in upon my soul with tremendous power:

### PASQUINO'S CONTRAST.

Christ said: "My Kingdom is not of this world."  
The Pope conquers cities by force.

Christ had a crown of thorns.  
The Pope wears a triple diadem.

Christ washed the feet of His disciples.  
The Pope has his kissed by kings.

Christ paid tribute.  
The Pope takes it.

Christ fed the sheep.  
The Pope shears them for his own profit.



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Christ was poor.

The Pope wishes to be master of the world.

Christ carried on His shoulders the Cross.

The Pope is carried on the shoulders of his servants  
in liveries of gold.

Christ despised riches.

The Pope has no other passion than for gold.

Christ drove out the merchants from the temple.

The Pope welcomes them.

Christ preached peace.

The Pope is the torch of war.

Christ was meekness.

The Pope is pride personified.

Christ promulgated the laws that the Pope tramples  
under foot.

This contrast is only partly true to-day. Thank God! the Pope is not the power or personage he was in the sixteenth century. His power and influence are still great, but not sufficient to check the mighty progress of the nations of the earth at the dawn of the twentieth century.

The Methodist (Quarterly) Review for April, edited by Dr. Grose Alexander, contains a very strong article on "The Crisis of Roman Catholicism." The writer, who calls himself

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“A Modernist,” speaks the truth when he says: “It is not very long, as history measures time, since the Pope was the arbiter of Europe; since he mounted his horse while a royal hand held the stirrup; since he laid kingdoms under interdict and led armies to mighty wars; since he absolved nations from allegiance to their sovereigns and moved princes about at will; since, in a word, Europe was his; its kings little more than, and often literally, his vassals; its population his subjects; its gold flowing into his treasury in a stream that never ceased. To-day the most progressive nations of the earth acknowledge him no longer, and feel in their blood an instinctive distrust of him. He is one of the great powers no more. He has been stripped of his own principalities and is a ‘prisoner’ in the Vatican.”

The power and prestige of the Pope are waning, but popery is by no means dead. The Roman Catholic Church is the same at heart that she was in the Middle Ages. One infallible Pope can not change the decree of another in-

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fallible Pope. Therefore, the Church must remain "semper eadem." Until recently many people believed that the Roman Catholic Church was becoming more tolerant. But the refusal of the Pope to give audience to Mr. Fairbanks and Mr. Roosevelt unless they should comply with the conditions laid down by the Vatican, which conditions, if complied with, would have limited their freedom of action while in Rome, is fresh evidence of the fact that Rome is no more tolerant in spirit than she was in the time of Martin Luther.

During my residence in Rome, an Irish Catholic priest from America applied at our mission building for assistance. He wanted the help of some one who could speak both English and Italian. According to his own statement, he had had some trouble with his bishop in America. He could not settle the matter and decided to go to Rome, where he could see the "Holy Father." He journeyed to Rome, and applied for the privilege of an interview with the Pope. He was told by the ecclesiastic to whom he made ap-

*Very interesting*

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plication that it would be necessary for him to apply at the office of the Propaganda. There he was told to appoint a time when he could appear before his bishop. He replied: "How can I appear before my bishop? He is in the western part of the United States." He did, however, set a time two or three weeks from that particular day, never dreaming that he would be present. But to his utter amazement, on the day appointed, his bishop who had followed him, appeared. As soon as the bishop saw him, he said, "What are you here for?" The priest replied, "Not for the grace of God, or I would n't have come here for it." His bishop told him he would have to do a number of weeks' penance in a certain monastery for his misconduct. The priest, by way of gesture, doubled his fist, and said, "I won't do anything of the kind." Upon this statement guards were summoned, who overpowered him and later carried him to the place where he was to do penance. A friend who had come to Rome with him and who knew of the trouble

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secured his release through the civil authorities. He desired the services of a trustworthy interpreter to help him contest the matter in the civil courts. That we were not warranted in doing. His last words to us were, "I love the Church and the Holy Father, but they have bottled him up and I can't get at him." Other instances could be cited showing clearly that the papacy has not yet surrendered its foolish axiom, "Rome never changes."

The Church of Rome has not only not encouraged, but has systematically discouraged and even prohibited the general distribution of the Scriptures among the people. Leo XIII discouraged for as long a time as he could the publication of the Bible in such form that the common people could have access to it. It was Protestantism in Italy that compelled him to consent to the publication of the Scriptures so that the people could afford to buy them. In 1902 "The Gospels and the Acts" were published by the Society of St. Jerome, under the

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sanction of the Pope. The translation of the text was fairly good. Copious notes accompany the text which, of course, are in keeping with the teaching and traditions of the Church. The volume could be purchased for a lire, or twenty cents, and was welcomed by Protestants in Italy as well as by Catholics. The Protestants went so far as to urge the people to buy this edition of "The Acts and the Gospels." We furnished our colporteurs with copies in as large numbers as possible. But when it became known that the Protestants were using them generally in their work, they suddenly became very scarce, and within a short time it was almost impossible to secure one. It was evident that the Vatican feared the general distribution of the Scriptures. During the present year a priest said to a colporteur: "Go on with your selling. Go on with your Bible selling, and—we will go on with our Bible burning." Now, these are the methods employed by the Roman Catholic Church in these days. The fact is, that since Pope Nicholas I pronounced against the general distribution

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of the Scriptures, the papal records show more than a thousand years of unbroken hostility to the Bible and to Bible readers.

Those who have lived in Rome know full well that the Catholic Church does its utmost to win converts to Catholicism from among the Protestants who visit Italy. While a resident of Rome, as the pastor of the American Methodist Church, I frequently crossed the path of some English, Irish, or American priest who was doing his utmost to make the visit of some prominent Protestant in Rome "a pleasant one." It is in reality a part of a deep-laid and well-wrought plan whereby the Catholic Church wins converts. It is one of their methods of proselyting. There is a class of specially trained priests whose duty it is to come into contact with travelers. These priests are to be found in all the important towns frequented by tourists, but in Rome they abound in large numbers. The hotel registers with their lists of daily arrivals are open to the inspection of any respect-

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able person. It is, therefore, not difficult to learn who the tourists are, especially when the information is sought by men trained for that purpose. Not a few "*pensions*" in Rome are hotbeds of papal propaganda. Dr. Robertson, in an article to the *Continental Presbyterian*, says: "To all visitors whom the Church thinks it worth while conciliating, attention is shown. Tickets are sent them for Church festivals and ceremonies. Good places at these "spectacula," as the Italian calls them, are assigned them. They are invited to special audiences of the Pope, and English priests (and too many of the young priests in Rome are English or Irish) are toled off to show them the sights of Rome. Italian priests offer their services as teachers of the Italian language. Every year amongst my own circle of friends there are those who are thus made the objects of the Church's care."

From my experience in Rome, I can testify to the truthfulness of the above statement. In another part of the article already referred to, the author says: "There came to Venice some



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members of a wealthy and well-known philanthropic Paisley family. The mother told me how she and her two daughters were shown persistent kindness by an English priest. Very often these priests do not mention the subject of religion, but this priest did, and even after they left Rome they received letters from him on the subject as bulky as pamphlets. Two young ladies, sisters, from Inverness, told me that a priest had given them Italian lessons all winter. He insisted on their accepting his services, and, as they were desirous of learning the language, they allowed him to teach them. The daughter of one of our Scottish lairds, a member of Parliament, meeting the Duke of Norfolk, told him that she was going to Italy, adding jocularly, that she would like to see the Pope. The Duke at once said that he could easily arrange that for her. Nothing more was said. By and by the young lady went to Rome, and what was her surprise to be called upon, almost before she had got settled in her hotel, by a monsignore from the Vatican, who had come to con-

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duct her to a private audience of the Pope. Leo XIII seemed to know all about her, and received her with special attention, not even objecting to her Protestantism, which she courageously avowed in his presence in answer to a question put to her.\*

Now, the Church, whose history and methods have been such as I have very briefly described, has recently condemned the Methodist Episcopal Church in Italy, calling the American Methodists in Rome "pernicious proselyters." It has also been stated that "the means employed are by no means honorable. They take every advantage of the poverty of the poor of Rome," and that "the books circulated and displayed in the windows of their bookstores are slanders against the Catholic faith, the Holy Pontiff in Rome, and a misrepresentation of the whole Catholic system."

The Methodists have a great work in Italy.

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\* See "The Jesuit" by Mrs. Felicia Buttz Clark, published by Eaton & Mains, New York. A graphic and truthful portrayal of these methods.

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To Bishop William Burt more than to any other one man is the honor due for the development of that work upon the present broad and comprehensive lines. The great central mission building, located on the corner of Via Venti Settembre and Via Firenze, is an honor, not only to Methodism, but also to Protestantism. In this building the World's Sunday-school Convention was held three years ago, with delegates from thirty-seven countries. The building is estimated to be worth from \$225,000 to \$300,000. Repeated efforts have been made by the authorities of the Roman Catholic Church to purchase this building. Sometimes these efforts have been made openly, and sometimes under cover. It contains a large auditorium for Italian services, that will accommodate from seven to nine hundred people. It also contains for the use of the Italian work a Sunday-school room, Epworth League parlors, offices, a bookstore, a printing plant, and recitation rooms and dormitories for a theological school and boys' school.

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Dr. N. Walling Clark, Superintendent of the Mediterranean District of the Italy Conference, which district includes Rome, Florence, Genoa, and twenty-four smaller places, is also the president of the theological school. Prof. E. B. T. Spencer, formerly in charge of the Department of Latin Language and Literature in Denver University, is the president of the Methodist college for boys. Dr. B. M. Tipple has been since the fall of 1909 the pastor of the American church. The building also includes an American church with a seating capacity of about one hundred and fifty, and apartments for the district superintendent, the pastor of the Italian church, the pastor of the American church, the editor of the *Evangelista*, and the president of the Methodist college.

The Woman's Foreign Missionary Society own and successfully operate the International Institute or "Crandon Hall," and the Girls' Home School. Miss Edith Burt, daughter of Bishop William Burt, is at the head of the "International Institute," which last year gave

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instruction to two hundred and seventy girls. The original property, which cost \$55,000, has been outgrown, and was last year sold for \$130,000. A new property has been purchased, and during the present year three new buildings will be erected, which will double the capacity of the school. It has a twelve-year course, from the kindergarten to the collegiate grade, and during its brief history more than fourteen hundred young Italian women have come under its influence. This school is patronized by some of the most influential families in Rome and is recognized by those high in authority as one of the best schools for young women in Italy.

The Girls' Home School, in which there were sixty-seven girls last year, is in charge of Miss Italia Garibaldi, granddaughter of the great Italian patriot. This school is rendering splendid service and is worthy of the hearty support of the Church.

The "Isabel Clark Creche," founded by Mrs. Felicia Buttz Clark, in memory of her little daughter, who died a few years ago, is under

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the direction of the Woman's Foreign Missionary Society. More than one hundred babies are left each day in this home by mothers who go out to work.

In Florence there is a Methodist training-school for teachers and evangelists. In Venice is a boys' industrial school, where about fifty boys are given instruction in the crafts. Two years ago deaconess work was begun in Rome, and since that time three trained deaconesses have been engaged in visiting and nursing the poor. During the recent earthquake in Southern Italy two of these deaconesses went to Naples and labored for seven weeks among the sufferers. They knew no difference between Protestants and Roman Catholics in the help they gave and in the distribution of more than \$15,000 of Methodist money, which they distributed for the homeless and the suffering. It is one thing to make a slanderous charge of "*dishonorable methods*" against the Methodists of Rome, but it is quite another thing to prove it. The charge is false that the methods adopted

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by the Methodists in their work in Italy are not honorable. Large numbers of Italy's inhabitants have forsaken the Church altogether, many of them going over to infidelity and atheism. Some authorities assert that there are more than twenty million Italians in Italy who have severed themselves entirely from the Roman Catholic Church. If the Protestant Church does not reach and save these people, what Church will? Our ministers are instructed to preach the gospel to these people, and to help all who come within the range of their influence. If Catholics and non-Catholics attend our services and are converted to Protestantism, where is there anything dishonorable in that? The Methodist Church in Italy operates under the privileges granted to it or to any other denomination by the laws of the kingdom of Italy. We know that if the Church of Rome could have its way, the Methodist Church would be banished from Italy before the going down of another sun. We are not there by the permission, not even by the tolerance of that Church. Unlike it, we

*nearly 2/3*

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are as a Church loyal to the Government and to the best interests of the people of Italy. The king of Italy thinks so well of us that, a few years ago, he called Dr. William (now Bishop) Burt to the royal palace and made him a member of the Order of St. Maurice and St. Lazarus, the oldest and most respected order in Italy. He also presented him with a medal in recognition of his work. In bestowing upon him these favors, the king spoke in the highest terms of the work of the Methodist Episcopal Church in Italy.

The books published by our press in Rome are chiefly historical works and defenses of Protestantism from historical and doctrinal standpoints. We print millions of pages of literature every year for general distribution, and endeavor through this agency to make plain to the people of Italy the truths of the Holy Scriptures from the standpoint of evangelical Christianity. Our literature is trenchant and vigorous, but eminently truthful and logical. De Sanctus, the



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great apologist for Protestantism thirty years ago, himself at one time an influential priest, has left tracts and books on the Mass, Confession, Mariolatry, Purgatory, etc., which are published by the Waldensian Publishing House, and are sold by our Church in Rome. In reply to Archbishop Ireland's severe and unjust criticism regarding the literature published by the Methodist Episcopal Church in Rome, Dr. J. M. Buckley says:

“This would be very difficult to prove. We take, however, the testimony of Archbishop Ireland as to the fact that we are not secretly circulating them, but publish them and place them where the defenders of the Catholic faith may see them. If he will produce a book circulated by the authority of the Methodist Episcopal Church which slanders the Catholic faith, slanders Pius X, and is a misrepresentation of the whole Catholic system, we pledge him that we will secure the withdrawal of such book from circulation. But, having seen many of the books sold there, and not having seen in them

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anything fundamentally wrong as to the teachings of the Catholic Church, we question the accuracy of the Archbishop's representation. However, in that case, it would not trouble us to find among Roman Catholic books, in Italian, German, French, Spanish, and English, gross misrepresentations of the doctrines and practices and spirit, not only of the Methodist Episcopal Church, but of every Protestant communion. Even those communions that came out bodily from the Roman Catholic Church do not wholly escape."

So far as I am informed the Archbishop has not accepted Dr. Buckley's challenge.

We do help the poor to the limit of our ability, regardless of whether they are Roman Catholics, Jews, or Protestants. The undenominational "Priests' Refuge Home" has given temporary shelter to large numbers of priests and monks who have left the Church. It is usually filled to capacity. The Methodists have given every possible and reasonable aid in support of this

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work. Priests are not asked to leave the priesthood or the Church. They come of their own accord. The daily press of this country usually gives large space and prominent place in reporting the case of any Protestant minister who goes over to the Roman Catholic Church. If, however, a Catholic priest turns Protestant, too frequently but little space, if any, is given to it.

We do not operate under cover. Archbishop Ireland himself says: "The purpose of the Methodist *Association* in Rome is *confessed openly*." Are its methods, therefore, dishonorable if its purpose is "*confessed openly*?" We are doing in Italy what the Paulist fathers are doing all over this country. They say they are preaching the gospel to the "non-Catholics of the United States." We are preaching the gospel to the non-Catholics of Italy. It little matters whether they are Roman Catholics, infidels, atheists, or Jews. They are welcome to attend our preaching services, and if while there they find Jesus Christ as their Divine Savior from sin, we shall rejoice with them.

## THE ROMAN CATHOLIC CHURCH

That Methodism in Italy, which was not begun until 1873, in the year 1910 is strong enough to attract the attention of the Pope and the Roman hierarchy, should be an encouragement to Protestants throughout the world. It is admitted the world over, by both Protestants and Roman Catholics, that the Pope and the Vatican authorities have made egregious blunders in connection with the recent visits of Mr. Fairbanks and Mr. Roosevelt in Rome. I regard the whole matter as providential, for the world has had fresh proof of the intolerant spirit which has characterized the Church of Rome throughout all her history. It does not concern Methodism alone, but Protestantism. More than that, the recent attitude of the Vatican strikes at the very tap-root of personal liberty. It is greatly to the credit of both Mr. Roosevelt and Mr. Fairbanks that they were not swerved from a loyal adherence to the cardinal principles of American liberty, although as Ex-President and Ex-Vice-President of this great Nation, they could not honorably have done other than they did.

See Christian Advocate - Feb. 10, 1910  
Apr. 14 1910 - vol. 8  
May 5,

See Methodist Review - Vol. 79 pp 604-016











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