

ASSASSINATION OF PRES. LINCOLN

Every Person Implicated in the Diabolical Plot a Roman Catholic.

Standpoint Occupied by Ex-Priest Chiniquy, Who was the President's Close Friend.

Father Chiniquy, the apostate Catholic priest, who has been lecturing in Baltimore, in conversation with a Morning Herald reporter, made a number of statements regarding the assassination of President Lincoln, which are not to be found in the histories of the period, and accounts for that lamentable tragedy.

"I am a French Canadian by birth," said he to the reporter, "and was born in Kamovaska, Canada, in 1809. Both of my parents were Catholics, and I was, of course, brought up in that faith. From a very early age I was destined for the priesthood, and my education was conducted with that end always in view. Having been ordained, I arose very rapidly in the estimation of my religious superiors as well as in popular favor, and was soon looked upon as one of the most promising members of the Canadian priesthood. My work in the cause of temperance brought me into special prominence, and I became widely known all over Canada, and, indeed, in the Catholic church everywhere.

"In 1851 Catholic bishops and clergy from all over North America met in secret conclave at Buffalo, N. Y., and there the question was discussed, and it was decided to seize the cities of North America for the Catholic church. The plan adopted was to bring Catholic emigrants from Europe in sufficient numbers to gain control of the city governments by popular vote. The attempt was carried out to some extent, and was successful at least in New York. It was particularly the desire of the church to get possession of the school fund in the various cities in order to use it for the benefit of Catholicism. The well remembered struggle for the expulsion of the Bible from the public schools in Cincinnati in 1870 was the outgrowth of the action of the conclave in 1851.

"At this same conclave I was assigned to go to Illinois with a band of French Canadian Catholics, and to found a colony of colonies. Colonists also came from France, and early in 1852 I founded my colony at St. Anne, Kankakee county, Ill. A chapel or church was built, and we had a congregation of about 500 souls. "In 1858, after several years of study and many trials, I determined to leave the Church of Rome, whose doctrines I no longer believed. It was on Saturday evening that I reached my final determination, and the next morning I went into the pulpit and told my congregation of the step I was about to take, and my reasons. After talking to them for two hours I put the matter to a vote, and all but fifteen of my 300 parishioners expressed their intention of following me. This action, when it became known, created no little excitement all over the country. About a year later we joined the Chicago Presbytery, and afterward the Canadian Presbytery to which we still belong.

"Previous to this Abraham Lincoln had defended me when I was prosecuted by the church, and when, some time after our withdrawal from the church our colony was threatened with destruction from famine, he came forward and for our benefit delivered a lecture, in which he denounced the order of the Jesuits with the greatest boldness. This made our former friendship all the stronger.

"In 1862 a Canadian Jesuit priest was converted through my teaching, and from him I first learned of a plot of that order to assassinate Mr. Lincoln. He told me that the plot was first laid in 1861, in a conference at Washington, and in a conversation with Mr. Lincoln, who warned him of what I had learned. He told me that he was already informed of the matter by Mr. Samuel F. B. Morse, the telegraph inventor, who had heard it by chance while in Rome. Mr. Morse was not a Catholic.

"About a year afterward I converted another Jesuit priest, who had absolutely no knowledge of any other convert, and by him I was told the same story. I again went to Washington and warned the president. After the assassination, while I was in San Francisco, another Jesuit priest gave me, for a third time, identically the same account of the plot in the order against the president. While I was seeking information in regard to the crime I met the Rev. F. A. Conwell, of Chicago, who related the following:

"Ninety miles northwest of St. Paul, Minn., is the little village of St. Joseph, settled by Roman Catholics, and with a college for the education of priests. On the 14th of April, 1865, at 6 o'clock in the afternoon, two men drove up to the village hotel; one was the Rev. F. A. Conwell, chaplain of the first Minnesota regiment and the other was Horace P. Bennett, of St. Cloud about ten miles eastward. While Mr. Bennett was attending to the horse in the barn the landlord, J. H. Linneam, who has charge of the friary, and was purveyor for the priests, told Chaplain Conwell that President Lincoln and Secretary Seward were assassinated. And when Mr. Bennett returned from the barn to the tavern the landlord reiterated the statement to both his guests.

"This was not later than 6:30 p. m., and the assassination of Lincoln did not occur till about 10 p. m. Allowings for the difference in time between St. Joseph and Washington the news reached St. Joseph at least two hours before it occurred.

"The two men make affidavit of the fact, sworn to September 6, and October 18, 1883. Landlord Linneam, surveyor for the priests, refused to

swear, but makes a written declaration, October 20, 1883. They signed, saying that he told Conwell and Mr. Bennett that he had heard this rumor in his store from people who came in and out; but he cannot remember from whom. That lapse of memory probably saved the landlord's life. The priests of St. Joseph were cognizant of the plot to assassinate Lincoln and Seward.

"Without a single exception the conspirators were Roman Catholics. It is true that Atzeroth, Payne and Harold asked for Protestant ministers when they were to be hung, but they had been considered Catholics till then. John Wilkes Booth was a proselyte to Catholicism, and so were Atzeroth, Payne and Harold. But their false confessions appeared with them on the scaffold that would have opened the eyes of the American people to clearly see that the assassination of Lincoln and Seward were planned and executed by Jesuit priests. The murderers were instructed to conceal their religion. Such is the doctrine of the Catholic church. St. Liguori says:

"It is often more to the glory of God and the good of our neighbor to conceal our religious faith, as when we live among heretics we can more easily do them good in that way; or if by declaring our religion we cause some disturbance or deaths, or even wreathe of the tyrant." Liguori (Theologia, II, 3.)

"Dr. Mudd, at whose place Booth stopped in his flight, was a Catholic and so was Garrett, in whose barn Booth was killed.

"After the murder Father Chiniquy went to Washington in disguise. He found that the influence of Rome at the capital was almost supreme. The only statesman who dared to face the nefarious influence of Rome was Gen. Baker. But several other statesmen confessed that without doubt the Jesuits were at the bottom of the plot; and sometime this would appear so clearly in evidence before the military tribunal that it was feared it could not be kept from the public. Mrs. Surratt was a Catholic, and her house was the common rendezvous of the priests.

"Booth, the assassin himself, was confirmed in this very city of Baltimore. He was but the tool of the Jesuits. He was taught by them that the pope had called Jeff Davis his dear son, and had taken the southern confederacy under his protection. He was taught that Lincoln was an apostate, that he had been baptized in the Catholic religion, had rebelled against it and broken his oath of allegiance to the pope. He was taught that it was his religious duty to slay this infamous enemy of his church.

"Compare other murders known to have been plotted and executed by Jesuits with this one and you will find that they resemble each other as one drop of water resembles another. Compare the last hours of the Jesuit, Ravallan, the assassin of Henry IV., who absolutely refused to repent, though suffering the most horrible tortures on the rack, with Booth, who, with an unbroken leg, the bone almost puncturing the flesh, writes in his daily memorandum: 'I can never repent, though we hated to kill. Our country owed all its troubles to him (Lincoln), and God simply made me the instrument of his punishment.'

"I found that the influence of Rome was almost supreme in Washington. Several of the government men with whom I conversed told me that they had not the least doubt that the Jesuits were at the bottom of the crime. They were afraid to let the crime come out lest the priests should be implicated, and in the event of their execution they knew that riots, blood, fire and devastations must follow, and these the country, in its then divided state could not sustain."

Evading Real Issues.

The weakness of the case of those who are vigorously opposing the immigration restriction bill is shown by their persistent refusal to meet fairly and squarely the real and essential issue involved in the proposal of an educational test for new arrivals. The protest of the German societies of Chicago and of the league recently organized in New York, as well as the arguments advanced in congress by such men as Senator Caffrey, deal with but one aspect of the problem. They harp upon the obvious and admitted fact that illiteracy is not always and necessarily a sign of viciousness and incapacity, and indulge in irrelevant emotional appeals to principles which no friend of the educational test dreams of surrendering.

That immigration has done much for the development of the country is not questioned by any sane man. That it can and will do still more is equally beyond dispute. That an educational test if applied a hundred or even fifty years ago, would have barred out thousands of worthy, useful and desirable citizens, to the great detriment of the country, is also readily and cheerfully conceded. Why, then, urge considerations that have absolutely no bearing upon the question we are called upon to settle here and now?

What is this essential question? Simply this, whether or not the country needs a rest from the work of absorption and assimilation imposed by a practically unrestricted immigration. Today we only exclude paupers, criminals, diseased persons and contract laborers. If we need no further restriction in the interest of the American standard of wages and living, the educational test is indeed unnecessary and improper; but those who admit that present restrictive measures are inadequate are bound to supply a better and fairer test than that of ability to read and write, a test so perfect as to exclude all unworthy applicants and admit all worthy ones. The champions of the immigration bill recognize that here and there injustice would result, but they most emphatically deny that any great number of desirable immigrants would be shut out or that the law would stop immigration. Are not the labor organizations better authorities on the need of further restriction than the societies now fighting the Lodge bill?—Chicago Evening Post.

Yes, we have plenty of this issue. We can fill your order. Ten for \$30 cents; fifty for \$1.25; 100 for \$2.00; 500 for \$7.50; 1,000 for \$10.00.

A. P. A. PRINCIPLES.

The following are the declarations of principles adopted by the National Council of the A. P. A. Loyalty to true Americanism, which knows neither race, place, race, creed, color, nor sex, is the first requirement for membership in the American Protective Association.

"The American Protective Association is a political party, and its members are bound to be actively engaged in the discharge of their political duties, in or out of party lines, inasmuch as it believes every citizen should be bound to the discharge of the duties of citizenship by every individual.

"We consider the non-sectarian free public school the bulwark of American institutions, the best place for the education of American children. To keep them such, we protest against the employment of subjects, of any non-American ecclesiastical power, or officers, or agents, in public schools.

"We condemn the support out of the public treasury by direct appropriation or by contract of any sectarian school, or any other institution not owned and controlled by public authority.

"Believing that exemption from taxation is equivalent to a grant of public money, we demand that no real or personal property be exempt from taxation, the title to which is not vested in the national or state governments, or in any of their agents, or officers, or employees.

"We protest against the enlistment in the United States army, navy, or militia of any state, of any person, not an American citizen, or of any person, who cannot show their ability and honest intention to become self-supporting American citizens.

"We demand the change of the naturalizing the naturalization of minors, without a previous declaration of intention, and by providing that no alien, naturalized or petitioned to vote in any state in the union who cannot speak the language of the land, and who cannot prove seven years' consecutive residence in the territory, shall be eligible to the declaration of intention.

"We protest against the gross negligence and laxity with which the judicial department of the United States has permitted the naturalization laws, and against the practice of naturalizing aliens at the expense of committees or candidates as the result of a bribe, or the present proposition of American citizenship to the basest uses.

"We demand that hospitals, asylums, reformatories, and other institutions in which people are under restraint, be at all times subject to public inspection, whether they are maintained by the public or by private corporations or individuals.

"We demand that all national or state legislation affecting financial, commercial or industrial interests, be of a character and in no instance in favor of any one section of the country, or any one class of the people."

CANNON LAW.

1. The constitutions of princes are not superior, but subordinate to ecclesiastical constitutions.

2. The laws of the emperor cannot dispense with the laws of God, and the present constitution of the emperor to exact anything opposed to the apostolic rules.

3. It is not lawful for kings to usurp the things that belong to priests.

4. No custom of anyone can thwart the statutes of the pope.

5. Let no restriction be offered to the apostolic (cannon) precepts, but let them be salutiferously fulfilled.

6. The yoke imposed by the holy see is to be held, though it appear intolerable and insupportable.

7. The Pontiff can neither be loosed nor bound by the secular power.

8. The emperor cannot be judged by the pope, nor the pope by the emperor.

9. That as God he is far above the reach of all human law and judgment.

10. That all laws contrary to the canons and decrees of the Roman prelates are of no force.

11. That the laws of the ordinations of the Pope are unhesitatingly to be obeyed.

12. We ought not even to speak to one whom the Pope has excommunicated.

13. The emperor is fathers and masters, even of princes.

14. The civil law is derived from man, but the ecclesiastical or canon law is derived from God, and which the Pontiff can, in connection with his prelates, make constitutions for the whole Christian world, in matters spiritual, concerning the salvation of souls, and the right government of the church; and if necessary judge and dispose of all the temporal goods of all Christians.

15. The doctrine of teaching false doctrine concerning the sacraments, is excommunicated and degraded, and handed over to the secular power.

16. The emperor is bound to swear to defend the church against heretics, and they are laid under an interdiction.

17. The laws of heretics are to be confiscated and applied to the church.

18. Advocates or notaries, favoring heretics, or their defenders, or pleading for them in any way, or writing documents for them, are infamous and suspended from office.

19. The secular powers, whether permanent or temporary, are bound to swear that they will exterminate, according to their power, all heretics condemned by the church, and all temporal lords not publicly and heretically excommunicated.

20. Those signed with the cross for the extermination of heretics, and the privilege granted to the crusaders for the help of the holy land.

21. They are absolved from all obligations who are in anywise bound to heretics.

22. Whoever dies in battle against the unbelieving, merits the kingdom of heaven.

23. We do not esteem those homicides to whom it may have happened in their zeal for their mother church against the excommunicated, and persons that are not Catholics.

24. The Catholic princes are bound, both by civil and common law, not to receive or tolerate heretics, and much more are not to permit their rites, or their false sect, but are most solemnly bound everywhere, to repel and expel them.

25. The following temporal punishments are to be enforced on heretics: let infamy, and the consequent disqualifications for all civil acts, and instability, as well as active as passive that is, they can neither make nor will inherit what is left to them by others, and loss of parental authority, and other privileges granted to women, 5th—Confiscation of all goods, 6th—That vassals and slaves and other persons are to be deprived of all civil and paternal rights.

26. The Pope can absolve from all things.

27. Every bishop is ordinary judge in a cause of heresy. The reason is because the bishops can ex-officio, and ought to extirpate heretics, and inflict upon them the due punishment, and to attempt to punish on pain of deposition. Besides are the inquisitors especially deputed by the

apostolic see. Every bishop in his diocese is bound to see that he is a natural inquisitor, literally, in an inquisitorial, so as to have the same power with those already mentioned in a cause of heresy.

28. In every promissory oath, although absolutely true, there are certain conditions tacitly understood, amongst which are: 2nd—That I will have the good and authority of superior, 2nd—When the oath supposes the honor of the apostolic see to be illit.

29. That the council of Trent, the last and great authority of Rome, decrees and commands that the sacred canons and all general councils, also the other apostolic and human laws, and the ecclesiastical precepts of ecclesiastical liberty, and against its violators, all of which by this present decree it renews, and must be exactly observed by all.

EXTREME OATH OF THE JESUIT.

I do solemnly swear in the name of Almighty God, the blessed Virgin Mary, the blessed Michael the Archangel, the blessed St. John the Baptist, the holy Apostles St. Peter and St. Paul and the saints and blessed spirits, that I will have the good and authority of superior, 2nd—When the oath supposes the honor of the apostolic see to be illit.

30. I do further promise and declare that I will have the good and authority of superior, 2nd—When the oath supposes the honor of the apostolic see to be illit.

31. I do further promise and declare that I will have the good and authority of superior, 2nd—When the oath supposes the honor of the apostolic see to be illit.

32. I do further promise and declare that I will have the good and authority of superior, 2nd—When the oath supposes the honor of the apostolic see to be illit.

33. I do further promise and declare that I will have the good and authority of superior, 2nd—When the oath supposes the honor of the apostolic see to be illit.

34. I do further promise and declare that I will have the good and authority of superior, 2nd—When the oath supposes the honor of the apostolic see to be illit.

35. I do further promise and declare that I will have the good and authority of superior, 2nd—When the oath supposes the honor of the apostolic see to be illit.

36. I do further promise and declare that I will have the good and authority of superior, 2nd—When the oath supposes the honor of the apostolic see to be illit.

37. I do further promise and declare that I will have the good and authority of superior, 2nd—When the oath supposes the honor of the apostolic see to be illit.

38. I do further promise and declare that I will have the good and authority of superior, 2nd—When the oath supposes the honor of the apostolic see to be illit.

39. I do further promise and declare that I will have the good and authority of superior, 2nd—When the oath supposes the honor of the apostolic see to be illit.

40. I do further promise and declare that I will have the good and authority of superior, 2nd—When the oath supposes the honor of the apostolic see to be illit.

41. I do further promise and declare that I will have the good and authority of superior, 2nd—When the oath supposes the honor of the apostolic see to be illit.

42. I do further promise and declare that I will have the good and authority of superior, 2nd—When the oath supposes the honor of the apostolic see to be illit.

43. I do further promise and declare that I will have the good and authority of superior, 2nd—When the oath supposes the honor of the apostolic see to be illit.

44. I do further promise and declare that I will have the good and authority of superior, 2nd—When the oath supposes the honor of the apostolic see to be illit.

45. I do further promise and declare that I will have the good and authority of superior, 2nd—When the oath supposes the honor of the apostolic see to be illit.

certain prescribed times, according to the manner that I have just read through. That I will seek out and oppose, prosecute and fight (contu) persecutors and impugnators against the Roman pontiff, the pope, and his blessed successors, and this I will do with every possible effort.

BISHOP'S OATH.

I do solemnly swear in the name of Almighty God, the blessed Virgin Mary, the blessed Michael the Archangel, the blessed St. John the Baptist, the holy Apostles St. Peter and St. Paul and the saints and blessed spirits, that I will have the good and authority of superior, 2nd—When the oath supposes the honor of the apostolic see to be illit.

46. I do further promise and declare that I will have the good and authority of superior, 2nd—When the oath supposes the honor of the apostolic see to be illit.

47. I do further promise and declare that I will have the good and authority of superior, 2nd—When the oath supposes the honor of the apostolic see to be illit.

48. I do further promise and declare that I will have the good and authority of superior, 2nd—When the oath supposes the honor of the apostolic see to be illit.

49. I do further promise and declare that I will have the good and authority of superior, 2nd—When the oath supposes the honor of the apostolic see to be illit.

50. I do further promise and declare that I will have the good and authority of superior, 2nd—When the oath supposes the honor of the apostolic see to be illit.

51. I do further promise and declare that I will have the good and authority of superior, 2nd—When the oath supposes the honor of the apostolic see to be illit.

52. I do further promise and declare that I will have the good and authority of superior, 2nd—When the oath supposes the honor of the apostolic see to be illit.

53. I do further promise and declare that I will have the good and authority of superior, 2nd—When the oath supposes the honor of the apostolic see to be illit.

54. I do further promise and declare that I will have the good and authority of superior, 2nd—When the oath supposes the honor of the apostolic see to be illit.

55. I do further promise and declare that I will have the good and authority of superior, 2nd—When the oath supposes the honor of the apostolic see to be illit.

56. I do further promise and declare that I will have the good and authority of superior, 2nd—When the oath supposes the honor of the apostolic see to be illit.

57. I do further promise and declare that I will have the good and authority of superior, 2nd—When the oath supposes the honor of the apostolic see to be illit.

58. I do further promise and declare that I will have the good and authority of superior, 2nd—When the oath supposes the honor of the apostolic see to be illit.

59. I do further promise and declare that I will have the good and authority of superior, 2nd—When the oath supposes the honor of the apostolic see to be illit.

60. I do further promise and declare that I will have the good and authority of superior, 2nd—When the oath supposes the honor of the apostolic see to be illit.

61. I do further promise and declare that I will have the good and authority of superior, 2nd—When the oath supposes the honor of the apostolic see to be illit.

62. I do further promise and declare that I will have the good and authority of superior, 2nd—When the oath supposes the honor of the apostolic see to be illit.

63. I do further promise and declare that I will have the good and authority of superior, 2nd—When the oath supposes the honor of the apostolic see to be illit.

Still United.

ARIZ, Jan. 21.—During the debate in the Chamber of Deputies today on the estimates of the department of public worship M. Berard denounced the dangers of clericalism.

The premier, M. Mellie, declared there was no ground for such fears. Continuing, he denied the government was composed of clericals, or that it was under the influence of clericalism, adding that the so-called clerical peril was only put forward to divert attention from the socialist and revolutionary peril.

Ex-Minister Goblet then moved the separation of the church and state, which was defeated by 209 to 192 votes. Several members denounced the interference of Chief Rabbi Zadockean in the Esterhazy affair, whereupon M. Mellard replied that if the chief rabbi had acted improperly he could be deprived of his salary.

M. de Maly called attention to the propaganda of English and German pastors in various parts of France, denouncing them amid applause as "spies" and as being a veritable peril to the existence of the fatherland.

The estimates were then adopted. M. Dutrieux moved the denunciation of the concordat for understanding between the French government and the Vatican. The motion was defeated by a vote of 316 to 171.

The World's Great Blood Purifier is

Hood's Sarsaparilla, Which absolutely

Cures every form of Impure blood, from

The pimple on your Face to the great

Scrofula sore which Drains your system.

Thousands of people Testify that Hood's

Sarsaparilla cures Scrofula, Salt Rheum,

Dyspepsia, Malaria, Catarrh, Rheumatism,

And That Tired Feeling. Remember this

And get Hood's And only Hood's

Burlington Route

To the Klondike.

Thousands of adventurous spirits will start for Alaska in the next three months. The wisest will take the BURLINGTON ROUTE via Billings. That is the shortest and quickest line.

Folder about Klondike at TICKET OFFICE, 1502 FARNAM ST., OMAHA, J. B. REYNOLDS, Pass' Agent.

The New Union

Elevated

Loop in Chicago

It runs on Van Buren St

directly in front of the

Chicago, Rock Island & Pacific

Station

Passengers arriving in Chicago can, by the new Union Elevated Loop, reach any part of the city; or, for a five cent fare, can be taken immediately to any of the large stores in the downtown district.

All Elevated Trains will stop at the "Rock Island" station. Trains every minute. These facilities can only be offered by the "GREAT ROCK ISLAND ROUTE."

If you will send a 2 cent stamp for postage we will mail you at once a new bird's-eye view of Chicago, just issued in five colors, which shows you just what you want to know about Chicago and the new Loop and Elevated System. This map you should have whether you live out of the city and expect to come to it, or whether you live in Chicago and you or your friends contemplate making a trip.

Address: JOHN SEBASTIAN, G. F. A., Chicago

12-17

FOR KANSAS CITY, ST. LOUIS AND ALL POINTS

SOUTH AND SOUTHEAST

Ticket Office, N. E. Corner 18th and Farnam Sts.

FOR INDIAN TERRITORY, THE CHEROKEE STRIP, OKLAHOMA, FT. SMITH

LITTLE ROCK and HOT SPRINGS, ARK.

Ticket Office, N. E. Corner 18th and Farnam Sts.