

ASSASSINATION OF PRES. LINCOLN

Every Person Implicated in the Diabolical Plot a Roman Catholic.

Headpoint 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 Evening Herald reporter, made a number of statements regarding the assassination of President Lincoln, which are not to be found in the history 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 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 or 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. I went at once to Washington, and in a conference with Mr. Lincoln 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. Linneman, 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. Allowing for the difference in time between St. Joseph and Washington the news reached St. Joseph at least two hours before it occurred.

...but makes a written declaration, October 26, 1863. That sign, saying that he had killed and murdered Lincoln, and that he had done so in his own name, but he cannot remember from whom that name of memory probably saved the landlord's life. The story of St. Joseph was significant of the plot to assassinate Lincoln and Seward.

Without a single exception, the conspirators were Roman Catholics. It is true that Alzeroth, 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 in Catholicism and so were Alzeroth, Payne and Harold. But had their father confessors 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 death, or even wrath 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 sometimes 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, Ravallac, the assassin of Henry IV., who absolutely refused to repent, though suffering the most horrible tortures on the rack, with Booth, who, with an unmet broken leg, the bones almost puncturing the flesh, while 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."

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.

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