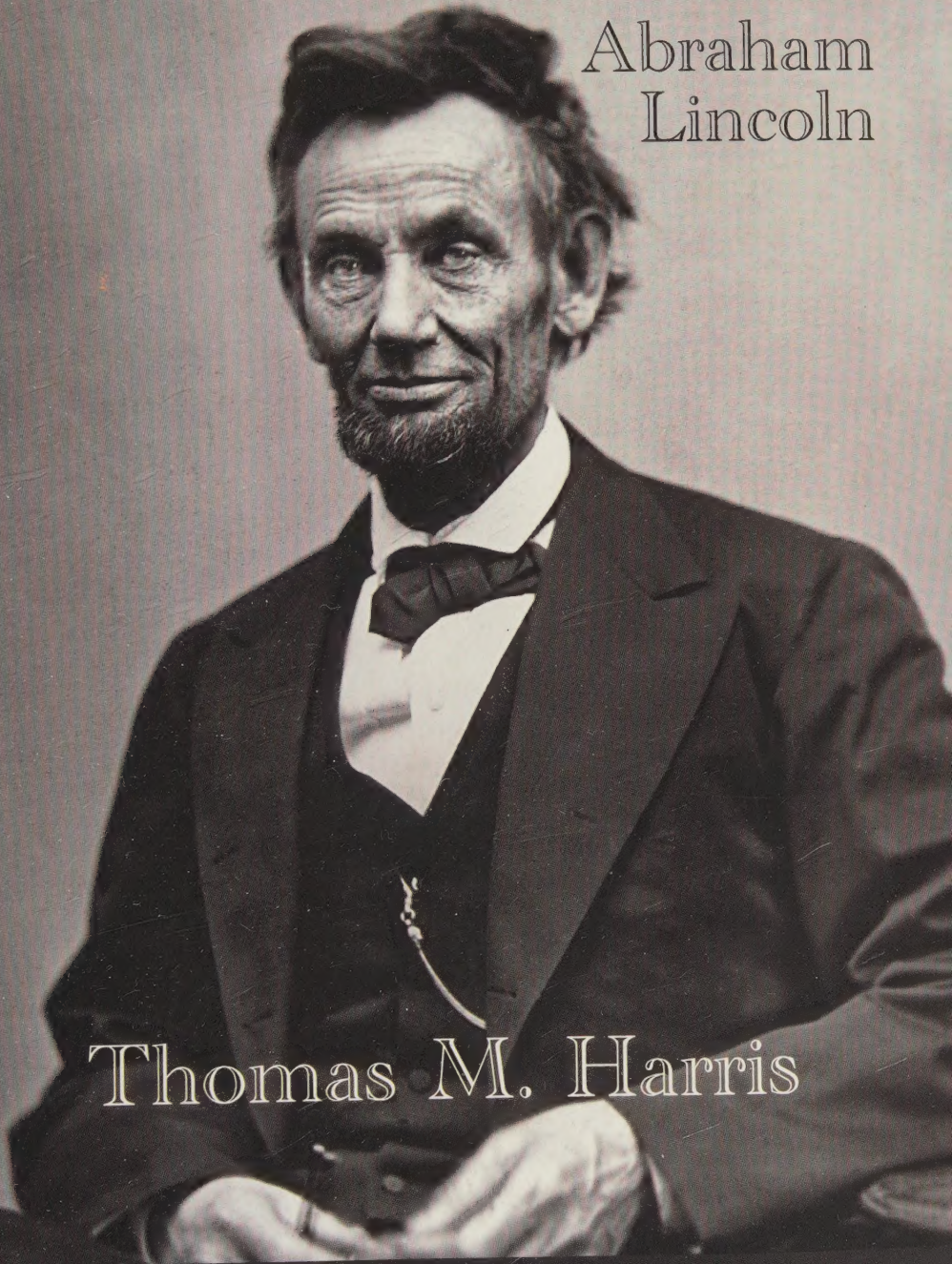



Rome's Responsibility  
for the Assassination of  
Abraham  
Lincoln



Thomas M. Harris

With an Appendix Containing Conversations  
Between Abraham Lincoln and Charles Chiniquy



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Rome's Responsibility  
for the  
Assassination  
of  
Abraham Lincoln

by

Thomas M. Harris  
Late Brigadier General, U.S.V.,  
and Major General by Brevet

Member of the U.S. Military Commission that investigated and presided over the trial of the conspirators who were convicted of assassinating President Abraham Lincoln.

1897



Garrisonville, Virginia 22463

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“Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For **we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.** Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; And your feet shod with the preparation of the gospel of peace; Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;” (Ephesians 6:10-18)



SURREAT. BOOTH. HAROLD.

War Department, Washington, April 20, 1865,

**\$100,000 REWARD!**

**THE MURDERER**

Of our late beloved President, Abraham Lincoln,  
**IS STILL AT LARGE.**

**\$50,000 REWARD**

Will be paid by this Department for his apprehension, in addition to any reward offered by Municipal Authorities or State Executives.

**\$25,000 REWARD**

Will be paid for the apprehension of JOHN H. SURREATT, one of Booth's Accomplices.

**\$25,000 REWARD**

Will be paid for the apprehension of David G. HAROLD, another of Booth's accomplices.

**LIBERAL REWARDS** will be paid for any information that shall render in the arrest of either of the above named persons, or their associates.

A person harboring or assisting the said persons, or either of them, or aiding their escape, or of money, will be treated as an accessory in the murder of the President and the attempted assassination of the Secretary of State, and shall be subject to trial before a Military Commission and the punishment of DEATH.

All details of bounty laws to be referred from the first to the second and subsequent of the numbers.

All special orders are referred to local public notices on the reverse. They must be read in connection with this notice daily, and are revised eight or ten days after they are promulgated.

**EDWIN M. STANTON, Secretary of War.**

**DESCRIPTIONS**—BOOTH is five feet six or seven high, slender build, black hair, black eyes, and wears a heavy black mustache.

**JOHN H. SURREATT** is about five feet seven high, dark hair, blue eyes, and light complexion. Height weight 145 or 150 pounds. Complexion rather pale and thin, with rather in his cheeks. Wears light shades of blue gaiters. Shoulder appears slightly uneven, neither prominent; also narrow, very prominent in the top; forehead rather low and appears low behind. Feet high on the right side; much smaller legs. His lips are closely set. A thin mustache.

**DAVID G. HAROLD** is five feet six or seven high, dark hair, dark eyes, rather broad heavy face, nose about half an inch and black, feet small, lower lip thick, mouth broken, naturally open and angry, slightly closed his eyes when looking at a person.

**NOTE**—In addition to the above, there are other authorities have offered rewards amounting to about one hundred thousand dollars, making an aggregate of about TWO HUNDRED THOUSAND DOLLARS.

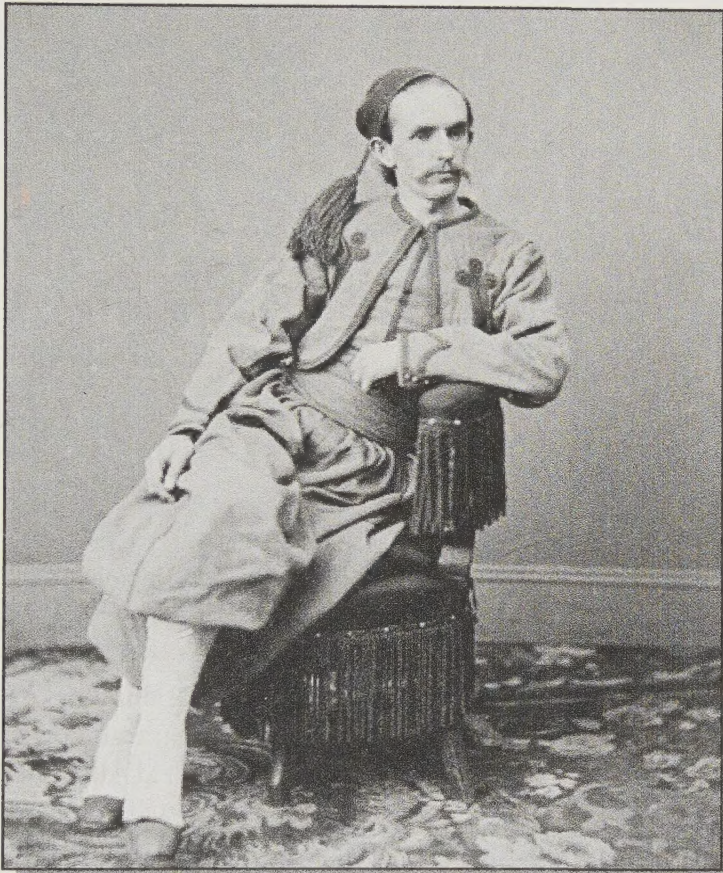
This is the wanted poster issued by the U.S. Government while John Wilkes Booth and John Surratt were still at large. On November 24, 1865, President Andrew Johnson, through Secretary of War Edwin Stanton, revoked the reward for John Surratt, thus reducing the chances of public cooperation in apprehending him. Johnson and Stanton knew when they revoked the reward that Surratt was in Europe and that he planned on fleeing to Rome under the protection of the pope. Surratt fled to Rome, as planned. That was not the only suspicious conduct by Johnson, Stanton, and other high officials that aided Surratt's escape. The reward revocation was preceded on October 13, 1865, by coded guidance issued by the U.S. Department of State to its consul in Liverpool, England, ordering him to take "no action" to arrest Surratt. That order was in response to information from the consul that Surratt was hiding under the protection of Catholic officials at the Oratory of the Catholic Church of the Holy Cross in Liverpool. Surratt could have easily been arrested at that time, and the consul was seeking instructions on how to proceed with the arrest. The reward revocation and "no action" orders helped Surratt stay at large, but a year later he was discovered hiding among the Papal Zouaves by U.S. officials interested in his capture. With Surratt's location widely known within the U.S. Government, the high officials in Washington could not continue to surreptitiously abet Surratt and the pope was forced to withdraw his protection; Surratt was then finally apprehended.



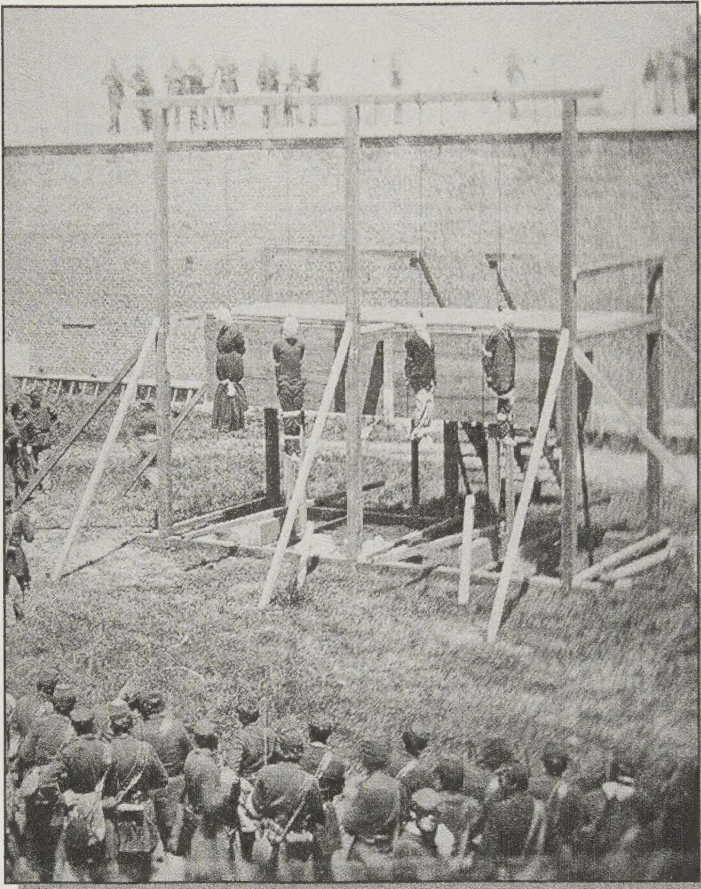
General Thomas Maley Harris



The U.S. Military Commission that investigated the assassination of Abraham Lincoln and prosecuted the conspirators. The author, General Thomas Harris, is standing third from the left.



John Surratt, conspirator in the assassination of President Lincoln, photographed after the assassination while hiding out under the protection of the pope near Rome as member of the Papal Zouaves. The Papal Zouaves were an infantry force formed by Pope Pius IX to defend the Papal States.

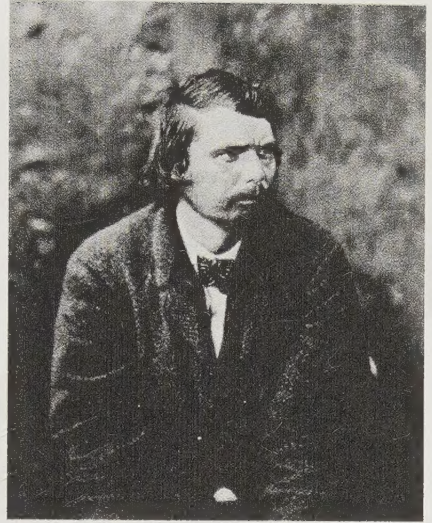


Conspirators being hung for the assassination of President Lincoln. From left to right: Mary Surratt, Lewis Powell (a/k/a Payne), David Harold, and David Atzerodt. Three of the other conspirators, Michael O'Laughlen, Samuel Arnold, and Dr. Samuel Mudd were sentenced to life terms in prison. Edmund Spangler was sentenced to a prison term of six years. O'Laughlen died in prison of yellow fever in 1867. Despite the triumph of justice in the military trial, Rome's influence still ran deep in the U.S. Government. In 1869, President Andrew Johnson pardoned Arnold, Mudd, and Spangler. President Johnson had previously (November 1865) revoked the reward for the arrest of John Surratt and other conspirators. Despite Johnson's efforts to impede John Surratt's capture, Surratt was ultimately arrested.

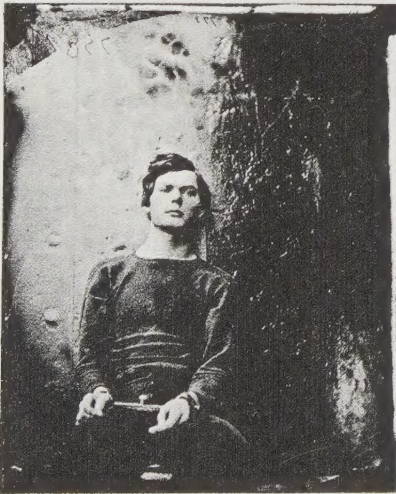




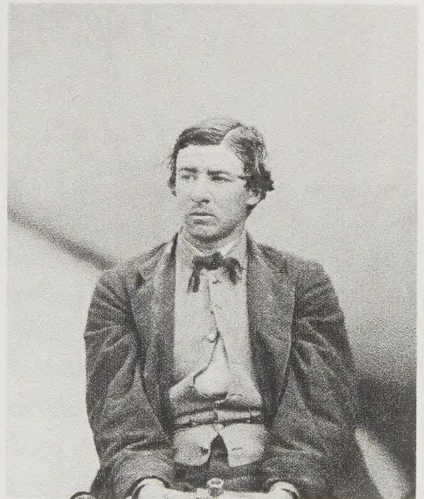
Mary Surratt



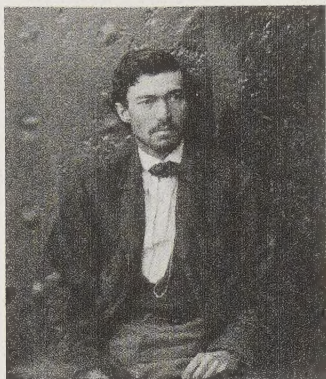
George Atzerodt



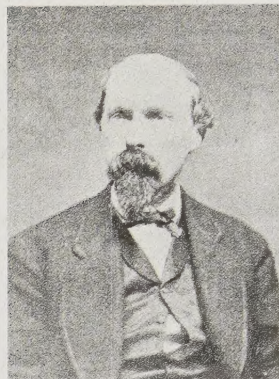
Lewis Powell  
(a/k/a Payne)



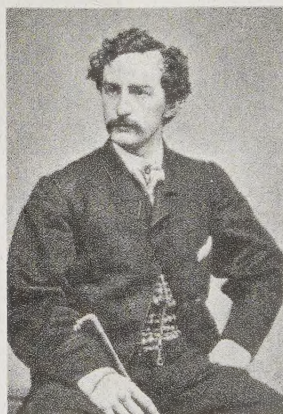
David Herold



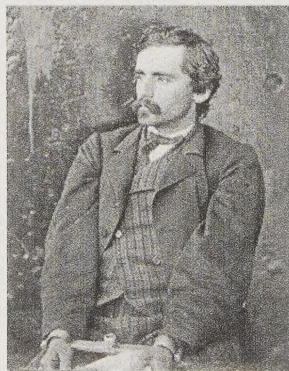
Samuel Arnold



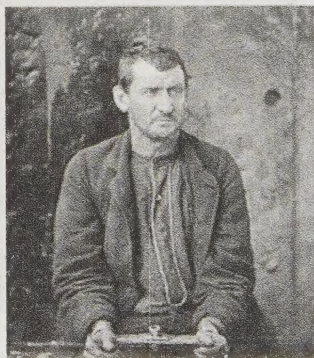
Dr. Samuel Mudd



John Wilkes Booth



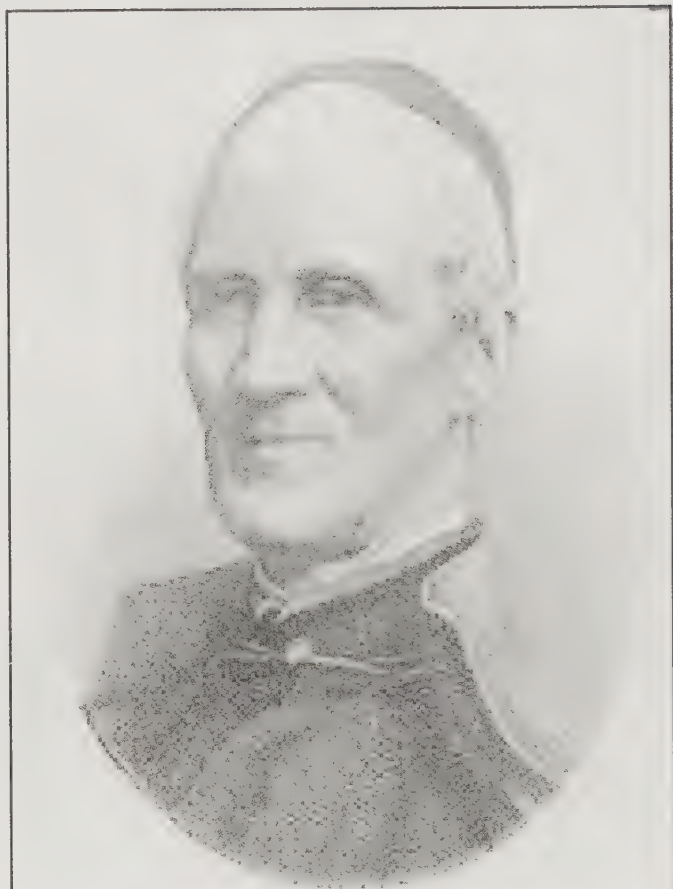
Michael O'Laughlen



Edmund Spangler



Pope Pius IX, who reigned from 1846 to 1878 and was pope during the U.S. Civil War. Note the triple crown behind his left hand, signifying that he claims to rule over heaven, earth and hell. He is famous for promulgating the doctrine in 1854 of the immaculate conception of Mary. He is lesser known for being responsible for the assassination of Abraham Lincoln.



Peter Beckx, Jesuit General (a/k/a The Black Pope)  
from 1853 until 1883.



President Abraham Lincoln, photographed by Alexander Gardner on February 5, 1865 (68 days before he was assassinated on "Good Friday," April 14, 1865).



## FOREWORD

The author of this book, General Thomas Maley Harris, was a medical doctor, who recruited and served as commander of the Tenth West Virginia Volunteers during the Civil War. He rose in rank through meritorious service to become a brigadier general in the Union Army. General Harris established a reputation for faithfulness, industriousness, intelligence, and efficiency. He was noted for his leadership in preparing his troops and leading them in battle. He was brevetted a major general for “gallant conduct in the assault on Petersburg.” After the Civil War, General Harris served one term as a representative in the West Virginia legislature, and was West Virginia’s Adjutant General from 1869 to 1870. General Harris was a member of the Military Commission that tried and convicted the conspirators who assassinated President Abraham Lincoln.

On November 21, 1891, General Harris wrote to Charles Chiniquy that “I have from the first suspected that the Church of Rome was the ultimate source of the Justification of that crime of the ages as the tools used for its accomplishment were all furnished by that Church.”<sup>1</sup> General Harris further stated: “I think I can also trace the fine hand of the Jesuit all through the trial.”<sup>2</sup> General Harris decided to document for the world what he knew. On March 16, 1895, General Harris wrote again to Charles Chiniquy that he had “just commenced to write a book entitled, *Rome’s Responsibility for the Assassination of Abraham*

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<sup>1</sup>C.T. Wilcox, *The Transformation of the Republic*, at 39, November 21, 1891, Letter from T.M. Harris to Charles Chiniquy, <http://www.antichristconspiracy.com/PDFDocs/Transformation%20of%20the%20Republic%20Sample.pdf>.

<sup>2</sup>Id.

General Harris explained to Chiniquy why he had not directly addressed Rome’s involvement in the assassination in his previous 1892 book, *History of the Great Conspiracy*. He stated in the letter that in his previous book he “had to confine [himself] to the charge and specifications as made by the Government on the trial.”<sup>4</sup> He stated that he would not be so confined in his new book and “will be able to make out a strong case if my eyes will permit me to accomplish the task I have undertaken.”<sup>5</sup> General Harris stated that he was suffering from a malady of the eyes, which made it very difficult for him to read and write. On March 25, 1895, he wrote to Charles Chiniquy that he had to suspend his work on his new book, because he “cannot see to keep on the line more than a few minutes at a time.”<sup>6</sup> He stated that due to his ailment “I write almost mechanically.”<sup>7</sup> General Harris wrote in his letter to Chiniquy that he had almost exhausted his powers of vision just writing the short letter to him. He hoped in the Lord to give him sight to finish the book. God delivered General Harris from his visual infirmity and he was able to finish the work, which you now hold. General Harris’ book was published in 1897.

General Harris’ account of the conspiracy to assassinate President Lincoln is authoritative, as he carefully listened to the 371 witnesses who testified under oath during the seven week trial of the conspirators. In his capacity as a member of the

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<sup>3</sup>C.T. Wilcox, at 51-52, March 16, 1895, Letter from T.M. Harris to Charles Chiniquy.

<sup>4</sup>Id.

<sup>5</sup>Id.

<sup>6</sup>C.T. Wilcox, at 53, March 25, 1895, Letter from T.M. Harris to Charles Chiniquy.

<sup>7</sup>Id.



commission, he dutifully heard and weighed the evidence, as he was called upon ultimately to render his judgement on the matter. His judgement that the responsibility for the assassination of Abraham Lincoln rests with the Vatican in Rome is based in part upon the evidence that was adduced during the trial of the conspirators.

His book summarizes the salient evidence brought out during the military trial and adds information from other sources to present before the public the ineluctable conclusion that the assassination of Abraham Lincoln was the work of the Roman Catholic Church. While the pagination of this book is different from General Harris' original book published by Williams Publishing Company, Pittsburgh, PA, in 1897, it contains General Harris's original writing in its entirety. The substance of the book is unaltered from that which General Harris published in 1897, other than a few punctuation corrections, the addition of an appendix, this foreword, the pictures and captions above, an afterword, and a single editorial note placed in bold type and labeled as such.

You will read in this book how one of the conspirators, John Surratt, was protected by clerics of the Roman Catholic Church in his flight from Washington, D.C., to Canada. Surratt was then spirited out of Canada to Europe, under the care of a Roman Catholic priest. Where do you suppose Surratt was finally found? He was found near Rome under the alias "Watson" in the 9th company of the pope's Zouaves. When the United States found Surratt, the pope was forced to pretend to withdraw his protection of him. Surratt was arrested by papal authorities. However, the arrest was only for appearances. Surratt was able to "escape" before American authorities could take custody of him. The papal authorities alleged unconvincingly that Surratt made his "escape" from Vallettri Prison by jumping twenty three feet to a narrow precipice, while he was under the guard of six men.

One of the papal guards recounted that "[a]s soon as the Lieutenant heard of the escape he ordered the entire party on watch

under arrest, *but I recollect clearly that a smile of satisfaction played around his lips at the time, and I sincerely believe that he was in secret sympathy with Surratt.*”<sup>8</sup> (italics in original). Twenty days after making his incredible escape from Valletri Prison, Surratt was captured and brought back to the United States for trial. The evidence of Surratt’s guilt was overwhelming, but Charles Chiniquy explained that there was a hung jury because several of the jurors were Catholic and “[t]hose jurymen had been told by their father confessors that the most holy Father, the Pope, Gregory VII, had solemnly and infallibly declared that ‘the killing of an heretic was no murder.’”<sup>9</sup> The U.S. Government was forced to release Surratt.

John Surratt died on April 21, 1916. His funeral was held on the following Monday from his home on 1004 West Lanvale Street, Baltimore, Maryland. “A solemn High Requiem Mass was offered at St. Pius’ Church by the pastor, the Reverend John E. Dunn, and John Harrison Surratt was laid to rest in Bonnie Brae Cemetery.”<sup>10</sup> Former Catholic priest Emmitt McLoughlin states that a Solemn High Requiem Mass, which is officiated by three priests, is usually reserved for the funerals of bishops, priests, or nuns. McLoughlin states: “The Solemn High Requiem Mass is not offered for ordinary spies, any more than for the sons of ordinary bartenders. When it is chanted at the funeral services of

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<sup>8</sup>Edwin A. Sherman, *Engineer Corps of Hell*, at 230 (circa 1882).

<sup>9</sup>Charles Chiniquy, *Fifty Years in the Church of Rome*, at 729 (1886).

<sup>10</sup>Alfred Isaacson, *John Surratt and the Lincoln Assassination Plot*, *Maryland Historical Magazine*, Vol. 52, No. 4, December 1957, 316, 342, citing *The Baltimore Sun*, April 22, 1916, [http://msa.maryland.gov/megafile/msa/speccol/sc5800/sc5881/000001/000000/000208/pdf/msa\\_sc\\_5881\\_1\\_2\\_08.pdf](http://msa.maryland.gov/megafile/msa/speccol/sc5800/sc5881/000001/000000/000208/pdf/msa_sc_5881_1_2_08.pdf).

a layman, it is a token of recognition and appreciation for exceptional devotion or distinguished service to the Church. It was done for John Harrison Surratt. It must have been deserved.”<sup>11</sup>

It is notable that there is not found among the collection of official condolences sent to the U.S. Government upon the death of Abraham Lincoln from every civilized country in the world anything from the pope of Rome expressing his condolences. Recall, that the pope claims to be the head of the universal church on earth; yet he did not send one word of sympathy for the loss of the leader of the greatest nation in the world. The pope’s unique status as a religious leader would require such a message as a matter of course. Not doing so was not simply a diplomatic *faux pas*. It was a tacit expression of approval of the assassination. The pope’s silence speaks loudly, particularly in light of the fact that there is not a record of a single word of criticism, disapproval, or regret from the anyone in the Roman Catholic hierarchy for the participation of its clerics and the other Romanists in the conspiracy to assassinate President Lincoln. In particular, none of the Catholic priests who rendered the substantial assistance to John Surratt in his escape were ever disciplined by the Vatican for their complicity in the worst crime of the century.

Such papal inaction is in bold relief to the formal recognition by the pope of the sovereign independence of the Confederate States of America during the Civil War; the only world leader to do so. Indeed, the hierarchy of the Roman Catholic Church was not just silent; General Harris reveals that Rome continued to support and assist John Surratt, even after he was captured. Furthermore, despite overwhelming evidence of Mary Surratt’s guilt, the Roman Catholic Church has engaged in a continual campaign for almost 150 years to defend her and attempt to clear her name. While none of the prelates of Rome could send

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<sup>11</sup>Emett McLoughlin, *Emett McLoughlin’s An Inquiry Into the Assassination of Abraham Lincoln*, at 157 (1963).

their condolences for the death of President Lincoln, the hierarchy of the Catholic Church saw to it that one of the assassins was honored with a solemn High Requiem Mass after his death. That High Requiem Mass for John Surratt can be viewed as the imprimatur of Rome on the assassination of President Lincoln.

The appendix to this book contains an excerpt from Charles Chiniquy's book, *50 Years in the Church of Rome*. It contains rare insight from President Lincoln as he explained to Chiniquy that the Vatican was the cause of the Civil War. In addition, Charles Chiniquy reveals President Lincoln's realization that the Jesuits were behind the several failed attempts to assassinate him. President Lincoln stated that he had no doubt that they would ultimately succeed. The pope would never have made an attempt on Lincoln's life if he was not sure that he could control the subsequent investigation, and thus be able to keep a lid on any exposure of Rome's involvement. The afterword in this book reveals the evidence that high officials in the U.S. Government were in the Vatican camp, assisting John Surratt's escape to Rome.

The Roman Catholic Church has been largely successful in suppressing the circulation of General Harris' book. This book has never been given a place on bookstore shelves, as it exposed too much for the Roman Catholic hierarchy to tolerate. Any display of this book would bring an instant boycott of the bookstore. It is only now, in the age of the internet, where the marketplace of ideas has been opened wide, that this book can be found by those searching for the truth of who was behind the assassination of Abraham Lincoln.

John Adams stated that "liberty cannot be preserved without a general knowledge among the people." It is important to know the truth of history. A people who are kept ignorant of the causes of national tragedies are doomed to be victimized again. It is by creating a false-history that the powerful forces behind the scenes control the ignorant population to accept the otherwise unacceptable actions of their puppet-politicians. Those who are informed, however, about the true events of history are not so

easily hoodwinked and act as a bulwark against tyranny.

God asks us: “Who will rise up for me against the evildoers? or who will stand up for me against the workers of iniquity?” Psalm 94:16. We can only answer the call of God to stand against the workers of iniquity if we know who are the evildoers. That is the purpose of this book. Knowledge is the first step toward liberty in the fight against tyranny. “Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding.” Proverbs 4:7.

Edward Hendrie  
May 2015



## PREFATORY NOTE

Gen. Harris needs no word of introduction from me; and yet it may not be amiss to detain the reader just a moment with some allusion to the General's eminent adaptability to do the work which he has so nobly performed in this unpretentious volume. The author passes his 84th "mile stone" today. He has been a painstaking student and careful observer of the teachings and practices of Romanism. He knows his subject fully along the lines of historical Romanism. And being a member of the "Military Commission" that tried and condemned the conspirators he had unusual opportunities for accurate knowledge concerning Rome's responsibility for the "Crime of the Ages"—the assassination of Abraham Lincoln. And he has here presented a chain of evidence which ought to result in the expulsion of the Jesuits from American soil. The book deserves to be read and pondered by every American freeman. I cannot better close this note than in the words of Lincoln himself. In 1864 he said:

"If the American people could learn what I know of the fierce hatred of the priests of Rome against our institutions, our schools, our sacred rights, and our so dearly bought liberties, they would drive them out as traitors."

J.D. Williams  
Pittsburgh, Pa., June 17, 1897.

## INTRODUCTION

### ADDRESS TO THE READER:

**T**his little book is a book of facts. Every statement in it can be sustained by ample testimony.

It reveals a state of things that calls for earnest and careful consideration of every true American citizen. It shows that we have a most wily and dangerous foe in our midst; that, in fact, we have taken a viper into our bosom, and have, by our genial and hospitable treatment of it, given it sufficient vital vigor to enable it to begin to use its sting.

That foe is the Roman Catholic Hierarchy.

Note—It is the governing power of the Roman Catholic Church; the Hierarchy, and not the church in the whole body of the membership that we arraign, and characterize as a foe. There are many of the individual members of the Roman Catholic Church amongst its laity in the United States that really love, and are loyal to our civil institutions.

These, however, are found almost exclusively amongst those who have been educated in our Public Schools; and so have caught the spirit of our institutions and have reached such an appreciation of their God-given rights of manhood as enables them to disregard the assumed authority of their priests over them in civil affairs. These, and these alone, amongst the laity of the Roman Catholic Church, are able to become true and loyal citizens of our Republic.

It is to prevent the multiplication of this class that the Hierarchy of the church uses all its power to keep the children of the church out of our Public schools. The Parochial school education is directed, and intended, to secure loyalty to the Hierarchy, and to prepare the minds of its children for disloyalty



to any other power.

And so it comes to pass that but a comparatively very small moiety of its laity can be depended upon, in any test emergency, for loyalty to our government. But it is only the governing power of the Roman Catholic Church that we arraign. It alone is responsible for the attitude of its laity toward our institutions, and for the control of their conduct; and this Hierarchy is a deadly and implacable foe to our government. The reader of this little book will see that we have ample reasons for making this charge.

This being true, the great body of American freemen should be made to know the fact, and to realize its importance; that they may be prepared to meet, intelligently, the crisis that is upon us. But how shall they be put in possession of a full knowledge of the situation that confronts us? The Hierarchy has attained to such a position of power in this "land of the free" that it is able to control, to a great extent, all of the natural channels of information.

Wherever the Roman Catholic Church is strong it uses force to suppress freedom of speech, and this evidently at the instigation of the priesthood.

Patriotic lecturers must make up their minds to be courageous enough to encounter the violence of the mob. This experience is, in this free country, and in this enlightened age, a thing of almost daily occurrence. It is the Roman Catholic Church alone that so educates its membership as to have them give this exhibition of their determination to suppress freedom of speech, whenever and wherever they have the power.

In suppressing freedom of the press the Hierarchy has been still more successful. By the skillful use of her almost boundless wealth, Rome has secured control of the public press, and can put before the American people just what she chooses, and can withhold from them whatever she chooses to suppress. Thus we

find ourselves in such a situation today, that a book like this, cannot hope to be brought to public notice through this channel. Outside of the Patriotic press, there is scarcely a newspaper in the land that would dare to notice this little book, except to misrepresent, and condemn it. There is scarcely a bookseller or news dealer in the United States that would dare to expose it for sale, for fear of that exclusively Roman Catholic weapon, the "boycott." How, then, shall it find its way to publicity? The information which it contains ought to be in the possession of every voter in the land; and of every American citizen; but how is it to gain the publicity that it ought to have? There is but one channel open to it; and this is found in the various Patriotic organizations that exist throughout the country.

Every member of every one of these various organizations should make it a matter of conscientious duty to interest himself in its circulation.

Every Patriotic lecturer should be prepared to furnish it to any with whom he may come in contact who may desire, or can be prevailed upon to read it. Its price puts it within reach of all; and it should be circulated by the millions throughout the length and breadth of the land. The suggestions which I have indulged in at its close are intended to be tentative rather than arbitrary.

They, of course, express my own conclusions in regard to what will be found necessary to break, for good and all, the power of the Hierarchy, yet, I do not desire to be dictatorial. I simply invite for them a careful, unbiased consideration. It will be for the American people in the exercise of their collective wisdom to determine upon the best course of action. Something must be done; and they will have to determine as to the best method of doing that something.

May God, in His infinite mercy, give us wisdom and courage to do the right and necessary thing; and to face and overcome the

foe. As it is only the claim of the Hierarchy of sovereign, civil dominion for its head that we oppose and resist; so, it is only in our civil action, in the discharge of our duties of citizenship, that we can successfully resist this monstrous claim.

It is Rome in politics that we are called upon to fight. With the religion of the Roman Hierarchy we have nothing to do in this field of contention. We accord to every man the right to choose his religion for himself; and be answerable only to his God.

## DEDICATION

**T**o the memory of our Martyred President, Abraham Lincoln; to all who love the Flag of our country; to all lovers of Liberty and haters of Despotism; to all who are loyal to the Constitution and Government of the United States of America; and who value the rights and the protection which these secure to us; liberty of conscience, freedom of thought and investigation, freedom of speech and the press, within the limitations of the law; the complete separation of Church and State, as distinct and separate organizations; each being independent of the other in its own proper sphere of action, yet not so as to separate religion from the State; civil government being an ordinance of God, and to be administered under His authority, in accordance with the great moral requirements of the Decalogue; to the friends of popular education at the expense of the State; and to all who hope to subserve the highest interests of mankind, and to attain to the true ideals of human existence on earth through the maintenance of these Protestant ideas and institutions, this book is respectfully and fraternally dedicated by its author.

T.M. HARRIS,  
Harrisville, W. Va.

## ROME'S RESPONSIBILITY FOR THE ASSASSINATION OF ABRAHAM LINCOLN

**T**he Anti-Catholic agitation that is now so rife in the United States marks a crisis in our history. Hundreds of intelligent, patriotic, conscientious men are earnestly, laboriously, and courageously devoting themselves to this agitation.

Newspapers have sprung up all over the country to give warning of danger, and to arouse the spirit of American patriotism.

Societies are being organized all over the land to protect and defend American institutions against the aggressions and encroachments of a Foreign political power that has gotten a lodgment in this land of Liberty, and that is evidently bent on the destruction of our free institutions, and substituting for them the Papal despotism; a despotism that lords it over the minds, the consciences, and the actions of its subjects; and thus renders them incapable of loyalty to any other government.

What does it all mean? It is evident that a crisis is even now upon us; a crisis in which the world-old contest between freedom and despotism is to be definitely and finally settled. This is an old fight. The cause of liberty seemed to have achieved the victory when our forefathers achieved their independence through a successful revolution and founded our government on the principles for the first time formally announced in our Declaration of Independence; securing to our people the natural rights of man; freedom of the mind and conscience, freedom of worship, and freedom of speech and of action, and protection in the exercise of these rights.

Here, in the wilds of a newly discovered world, was established a well considered, well understood, and truly

democratic government; a government "of the people, by the people, and for the people." The tree of liberty was here planted in a fertile soil, and a congenial clime, and has become a well-rooted, vigorous and fruitful tree, of goodly stature. Its branches overshadow the land, and its fruit is pleasant to the taste. The question now is, shall it be plucked up by the roots, and burned in the fire?

To this question more than twelve million of American freemen, for themselves, their wives, and their children, and in behalf of humanity, return, in the most emphatic manner the answer: "Never!" and stand ready, if need be, to seal that answer with their blood. The fruit of the tree of liberty is so sweet to the taste, so refreshing and so invigorating that we are ready to say with Patrick Henry, "Give me liberty, or give me death."

It is because of a conviction that our government is threatened by a wily and formidable foe; that the cause of human liberty is in danger that we are in the midst of this anti-Catholic agitation. Is all this imaginary, or is there a real danger hanging over us like a cloud? Is the Roman Catholic Church the friend, or the foe of liberty? Is it a branch of the Church of Christ, in common with the various Protestant denominations, laboring in common with them, for the establishment of Christ's Kingdom on earth? If we answer this question in the light of history, in the light of present experience, in the light of the monstrous claims of the Pope, and in the light of the spirit by which it is everywhere and always animated, and in the light of its present efforts in our country, and in all lands, we must say that it does not, in any degree, bear the marks of a church of Christ. It is, in fact, only a compact, well-organized, and powerful political machine, wielded in the interest of the greatest despotism that has ever cursed the earth. "If any man have not the spirit of Christ he is none of His;" and if this organization has not the spirit of Christ, it is not a church of Christ. That it is not animated by the Christ spirit is clearly manifest. It has never manifested the spirit of Christ in all

of its past history, and so is not a Christian church at all; and as it has always been grasping after temporal power, and civil domination, and is now, as it always has been, laboring for civil supremacy all over the world, we are surely warranted in calling it a huge and dangerous political machine, that has stolen the livery of heaven to enable it the more effectually to serve the Devil; and the more easily to deceive and enslave mankind. But are our institutions in danger from this foe? Have we any cause for alarm? Is it necessary that we should sound the trumpet throughout the length and breadth of our land, and muster the hosts of freedom for the conflict? Yes, my fellow countrymen; there is cause for alarm, there is real danger in the immediate situation. "Forewarned, forearmed;" and we have not begun a moment too soon, to organize for the protection of American institutions. Every citizen, and every sojourner in this country, who is loyal to the Roman Catholic Church, is an enemy to our government, of necessity, for he yields his highest allegiance to the Pope of Rome, a foreign potentate, who has time and again anathematized every fundamental principle of our government. He has denounced liberty of conscience, freedom of speech and of press, freedom of worship and of teaching, as pestilent and damnable heresies; destructive to order, and to the peace and welfare of society. The highest dignitaries of this so called church have declared their purpose to make this a Roman Catholic country; but to do this it must be brought to the acceptance of the Pope of Rome as Christ's vicegerent, or representative on earth, invested with all temporal and spiritual authority; above all kings, emperors, and civil rulers: the supreme judge and law-giver, whose decisions are infallible and final. This would make him lord of the conscience and master of the actions of all men throughout his dominion, which is nothing less than the earth. These are his monstrous claims; and his priests, of all grades, including the wily Jesuits, are laboring night and day to make them good in this land of ours. Has not the beast of prophecy indeed followed the woman into the wilderness to destroy her child, whose name is Liberty? It is but a few years since Archbishop Ireland, who poses as a Republican, and as a

friend of our government; and who so busied himself in our late Presidential election, and who, since the election, has had the ear of the President, and busies himself in trying to control his most important appointments in the interests of his church, declared that this country was to be brought under the Pope within the next twenty years. But let things go on for twenty years more as they have been going for the last fifty years, and this will not appear to have been an unwarranted prophecy. It is evident that Rome is in politics, and is ceaselessly on the alert, in the United States, to so control the political action of our people that whatever party may succeed to power she may be in the saddle, to augment her wealth and power. And the people are asleep, and must be awakened and made to realize the danger, or our ship of state will be scuttled and sunk. Is there no danger when the Roman Hierarchy quarters its wily agents in the capital of our nation to exert their influence in shaping our laws, and in controlling Presidential appointments to the highest and most important offices? Is there not danger when all our politicians who aspire to national fame feel that in order to succeed they must truckle to Rome, and be submissive? Is there not danger when the capital of our nation has been captured by the wily Jesuit, and Washington is literally "in the lap of Rome?" Go into any and all of the departments of our government and find seven elevenths of the government employees in several of them, abject slaves of the Pope, and tell me is there no danger? Go into all our cities and larger towns and find our municipal governments in the hands of the faithful servants of this foreign despot, the Pope, and who are corruptly administering their affairs to enrich the church at the expense of the people, and tell me, is there no danger? Contemplate this alien and dangerous power in complete control of three-fourths of our newspapers and periodicals, and tell me, is there no danger? Look at this alien organization levying tribute continually on Protestant business men all over the land, and growing rich on tribute thus levied, and secured through fear of the boycott and then tell me, if you can, that there is no danger?

Look at the Protestant pulpit, for the most part muzzled and



dumb through fear of the boycott against their members who are engaged in business, and on whom they largely depend for their salaries, and then tell me if you can, that there is no danger.

It is clear that Rome is rapidly getting control of all the sources of power in the United States, both in civil and military affairs; that she is doing so in pursuance of a well-considered and wisely laid plan, and for the very purpose of subverting our government. Let us go back a little and review the means suggested and considered for bringing the United States under the control of the Papacy. Father Chiniquy, in his book, "FIFTY YEARS IN THE CHURCH OF ROME," gives an extended and minute account of the plans that were discussed by bishops and priests for the attainment of political control of the United States, and for the overthrow of our government. About fifty years ago a council of bishops and priests was assembled at Buffalo, N. Y., for the purpose of determining this question.

The Bishop of Chicago thought to accomplish the desired end by colonizing emigrants from Canada, France, and Belgium in such numbers in the valley of the Mississippi, as would give to the Roman Catholic Church political control of the States of Illinois, Indiana, Missouri and Iowa. It was thought that with the fasthold the church had gained in the Southern States, as also in Michigan and Wisconsin, that it would thus be able to hold a cordon of States extending from Florida along the Gulf of Mexico, and up the Mississippi, to our Northern limits, and thus, in time, give it complete political control of the United States. Father Chiniquy had been engaged in this scheme by the Bishop of Chicago and had entered upon the work as an emigration agent, with enthusiasm, and was meeting with encouraging success. This plan of operations was being advocated earnestly by DePrey Magee, the editor, at that time, of the FREEMAN'S JOURNAL. Promising as it appeared to its advocates, it was repudiated by a large majority of the members of the Buffalo Conference. They argued that by this plan their forces would be scattered, and the

power of the church dissipated, and that the true policy of the church for getting political control of the country, was to concentrate its forces in the cities and larger towns, and fill these up, as rapidly as possible, with their foreign emigrants. It was argued that in this way the Roman Catholic vote could be so wielded, under the direction of the bishops and priests, as to be made a balance of power vote between the two political parties, and so, necessary to the success of either; and being so, it could make its own terms with the political party leaders, and thus get the control of the municipal offices in a very short time; and that it would, in a few years, become a majority vote, when it would have complete control in municipal governments; and ultimately in State politics. This plan had been carefully thought out and matured by the Jesuits, and its wisdom was made so apparent by their arguments in this conference that the plan of the Bishop of Chicago and his adherents received a very emphatic condemnation by the Buffalo Conference, and the wise plan of the Jesuits was adopted, and at once entered upon, as the true policy of the church for getting political control of our government.

The wisdom of this plan is seen in its results. A half-century has elapsed since its adoption. The work of bringing Roman Catholic emigrants into our country and colonizing them in our cities, has been sedulously pursued from that day to this; and the results predicted by the most sanguine of its advocates have been realized. Quietly, stealthily, steadfastly, has this plan been pursued, under the direction of the most astute political managers that the world has ever seen, until the realization of its purpose seems to be almost within their grasp. And what was its avowed purpose? Political control of our country was its immediate purpose; but this control was to be used for the overthrow of our government. The Roman Catholic priesthood, in former years, was wont to protest, loudly, that it took no part in politics, but confined itself to the spiritual interests of mankind; but in all this history of its doings it is made manifest that the purpose of these gratuitous protestations was to lull us to sleep, to keep hidden from our eyes

its evil intent upon our civil and religious liberties. Having secured the foothold that it has, its attitude is now changed, and it seems desirous to be known as a powerful factor in our political affairs: and to exhibit itself as holding a club over political aspirants; hence it boasts openly made of late, that it has made and unmade Presidents. It still works in secret, and in the dark, but emboldened by its success, it is beginning, upon occasions, to show its hand in the open light of day. But the eyes of the people are beginning to be opened to the danger: as witness this present anti-Catholic agitation. There are still greater signs of approaching danger than any that have been above noticed.

What is the rational significance of the fact that the young men of this so-called church are being organized into military companies and regularly drilled in the manual of arms and in tactics?

What does it mean that a systematic process of procuring arms and ammunitions is being put into operation?

What does it mean that the basements of churches, cathedrals, and school buildings are being converted into arsenals, in which to store away arms and munitions of war? Does it not indicate a purpose, if need be, in the struggle for supremacy, to resort to revolution and bloodshed?

Is it a mere happen so, that the rank and file in the army of the United States is made up, very largely, of the subjects of this foreign potentate, the Pope of Rome, men, who from their childhood have been taught implicit obedience to his authority as the price of the salvation of their souls, and who, in a conflict of authority between the Pope and the government of the United States, would, without hesitation, yield allegiance to the Pope?

It is not a fact worthy of some thought that a very undue proportion of the field and line officers in our arms are members

of this church, and that the same state of things is found in our navy? Is it not a fact that demands our attention that a largely undue proportion of the cadets in our military schools are members by birth, baptism, and confirmation, of the Roman Catholic Church?

Do not these very significant and important facts clearly indicate that there is an unseen power holding watch and guard over, and controlling these things? It was this same unseen power that recently secured the promotion of Colonel Copinger to a Brigadier Generalship, over the heads of about twenty brave officers of American birth, who stood above him on the roster for promotion, and whose military records were as good as his.

Who was this Colonel Copinger? An Irish adventurer, who commenced his military career in the army of the Pope, where he spent a year in fighting against the freedom of Italy from the grasp of the Papacy. He then came to the United States in the early part of our civil war, and very soon after his arrival at New York, was able to command sufficient influence to get him a commission in the line of a New York regiment. He served on the side of the Union with such distinction as to win promotions in the volunteer service; and to secure a place on the roster of the regular army, at its reorganization, at the close of the war, where, at the time of this last promotion he held a colonel's commission. His military record was good; but his personal record was despicable. He was able, however, to secure such influences in his favor as to cause President Cleveland to promote him over about twenty colonels whose military records were as good as his, and whose personal records were unblemished, and whose only fault was that they were Americans and Protestants. His confirmation was opposed actively in the Senate; but the Jesuits triumphed and he was confirmed.

There is a great effort now being made by the Hierarchy to secure a concession from the War Department to build a Roman

Catholic Church on the Military reservation at West Point. The purpose of this reservation was the establishment of a National Military School for the education of officers of the army of the United States. It is entirely under the ownership and control of the government; and so knows nothing of sects in religion; but, being a Christian government, it provides a chapel and a chaplain for the use and service of this great National Military School. But this does not satisfy the ambitious designs of Rome. She seeks to be so far recognized by the government as to be permitted to build a chapel for the exclusive use of the Roman Catholics; and in the contention which has sprung up over this question, it has been stated by the representatives of the Hierarchy, as an argument in favor of the concession which it seeks, that two-thirds of the enlisted men on duty at West Point, and five of the officers there in command, and the family of a sixth, are members of the Roman Catholic Church. The only use I now intend to make of this reference is simply to ask the question. "How does it come about that Rome has gotten such a hold in our army? It is a purely accidental thing that five of the officers and two-thirds of the enlisted men on duty at this Military School of the United States Government, are Roman Catholics?"

And why does this so-called church, alone, so anxiously seek this concession? Does it not from all this plainly appear that Rome is laboring to Romanize our army? For what purpose, let us ask ourselves, does she need this military control that she is so anxiously and cunningly seeking and obtaining? Could we safely commit our institutions to the keeping of a hostile army? Or a soldiery under the control of a despotism that is obviously laying its wires to destroy our civil institutions? In view of Rome's disloyalty, in our late civil war, can we trust her? Is this a Roman Catholic country?

In view of the facts above recited, is there not good grounds for the conclusion that the wily Jesuits are secretly watching and ceaselessly working to get hold of all the sources of political

power in the United States; as also of that which we must ultimately rely for defense of our institutions, our army and navy? Is it not time that the American people should have their attention called to these things, and to their significance?

It is the mission of the Christian church to publish the Gospel of Life and Salvation, through the "blood of the everlasting covenant," to a lost and ruined world; to seek, and to save, the lost; to usher in the era of love, and peace, and joy, throughout the world. Its mission is to be accomplished through the power of the truth, applied to the minds and consciences of men by the Holy Spirit. It has no use for carnal weapons in the prosecution of its work. Its only legitimate weapon is the Word of God, which is "the Sword of the Spirit." An organization that is always and everywhere grasping after wealth and power, using and preparing to use, carnal weapons, not even hesitating at war and bloodshed, whose aim and effort is to enslave the minds, consciences, bodies and souls of men, fostering the most monstrous and wicked superstitions, that it may fill its coffers with gold; that withholds from its members the Word of God, and that puts the decisions and decrees of Popes and church councils in the place of the Scriptures of Divine Truth, as the rule of life, surely cannot be recognized as a Christian church. No! It is simply a political machine for the enslavement of mankind. It is a monstrous despotism, relying on ignorance, and its natural offspring superstition for its support. It is not a religion that we are called upon to fight but a corrupt and most dangerous political organization, whose purpose is nothing short of the destruction of our government. Whatever it may be as a religion does not concern our present contention.

Every true American citizen believes in securing to every man freedom of the mind and conscience in the matter of religion: and will ever stand ready to protect him in his right to worship God according to the dictates of his conscience. We do not inquire into the truth or falsity of his religion. We accord to him the right

to determine this for himself; and be answerable only to his God. It is not its religion that we call into question when we arraign the Roman Catholic Church. We only fight it in its political aspirations; and because it is the desperate and deadly foe to civil liberty. It is, moreover, an active and aggressive foe; a foe that can never be conciliated, never trusted; for when it professes friendship for our institutions its only purposed is to throw us off of our guard that it may the more surely undermine and destroy them. We know that should it ever gain political control in our land it would deprive us of the rights that we now accord it. It is an organized despotism, and the sworn and implacable foe of liberty. It hates the symbol of the policy, power, and authority of our government, the flag of our country; and places over it the Papal rag. It gives to the highest officer of our government, the president of the United States, the second place at its festal board, reserving the place of honor to the ablegate of the Pope. This insult it has recently perpetrated upon us in the open light of day; and in the most conspicuous and offensive manner--an insult that causes the blood of every American patriot to tingle with resentment.

It is but too evident that no matter what may be its professions, it is, at heart, disloyal to our government; and only loyal to the pope of Rome. This alien power is the implacable foe of popular education, and is constantly laboring for the destruction of our system of free schools. Her real motive for this opposition lies in the fact that the mental training which her children would get in our free schools, would unfit them for being loyal, obedient and servile children of the church. Here they would be trained to think, to reason and to investigate; to take nothing on trust, but to form their opinions upon all subjects from convictions resulting from a free and rational investigation. The whole atmosphere of the free school, and all of its associations, would beget in them a love of liberty. This system of education is the exact counterpart of the system of the parochial schools, and is destructive to that blind faith and servile obedience, that give to the Roman Catholic Church its power. Our free school system tends to make its

beneficiaries good, intelligent, loyal, American citizens; whilst the parochial schools only aim to make their pupils to be loyal subjects of the Papacy. Under the protection of our flag, they are raising up a force to be used for the destruction of our government.

In this contention over the question of education, Rome is continually making efforts to unite the church and the State, by securing the aid of the State in supporting her schools; as also of what she calls her charitable institutions. By thus attacking the fundamental principles of our government at every point, she makes manifest her disloyalty, and her purpose to undermine and overthrow our institutions. Our civil and religious institutions had their origin in the protest of Luther and his coadjutors against the despotism and corruption of the Roman Catholic Church, that brought about the Reformation of the 16th century. Against this Reformation she has never ceased to fight, and never will, until her power shall have been overthrown.

She has always been the sworn enemy of our Protestant institutions; and is today, as she ever has been, bent on their destruction. She has never lost an opportunity to give them a stab in the dark. In our dissensions over the questions of slavery, she thought she saw a chance to destroy our government and taking the side of slavery, used her whole influence in the South, to stimulate and encourage secession and rebellion, and in the North to discredit and weaken the cause of the Union. It was G. T. Beauregard, a rabid Roman Catholic, who first fired on the flag of our country at Fort Sumter; and let loose the dogs of war. It was the Pope of Rome, and he alone, of all the European potentates that gave his recognition and his blessing to the Confederate government: and by the very terms of his kind letter to its president, made it manifest that he expected, through his kind offices, to secure its recognition of his claims; and win it for the church.

It was the Pope of Rome, and his faithful lieutenant, Louis



Napoleon, who, taking advantage of our civil war, undertook to establish a Roman Catholic empire in Mexico, and for this purpose sent Maximilian, a Roman Catholic prince, under the protection of a French army, to usurp dominion, and take possession of the country. All of this was done in the hope that the Union cause would be lost; and that through the strife that she had fomented, two Roman Catholic empires would be established on the American continent, viz. that of Mexico under Maximilian and that of the Confederacy under Jefferson Davis; thus making it possible to make a conquest of the entire continent. This letter of the Pope to Jefferson Davis, couched in such courteous and loving terms, and showing so clearly that his sympathy was with the Southern cause, was well understood by his loyal and faithful subjects all over the North. Roman Catholic officers began to resign and the rank and file began to desert, from the time of the publication of that letter in 1863 to the close of the war.

In reply to the boast so freely made by Roman Catholic editors and orators that the Irish fought the battles of the civil war and saved the nation, the following document, received from the Pension department at Washington, is here given:

Whole number of troop . . . . .	2,128,200
Natives of the United States . . . . .	1,627,267
Germans . . . . .	189,817
Irishmen . . . . .	144,221
British (other than Irish) . . . . .	90,040
Other foreigners and missions . . . . .	87,855

The "Desertions" were as follows:

Natives of the United States . . . . .	5 percent
Germans . . . . .	10 percent
Irish Catholics . . . . .	72 percent
British (Other than Irish) . . . . .	7 percent
Other foreigners . . . . .	7 percent

In other words: of the 144,000 Irishmen that enlisted. 104,000 deserted. And it is reliably stated that most of these desertions occurred after the recognition of the Confederacy by the Pope. It is also a fact that of the five percent of native Americans rated as deserters, 45 percent of the 5 percent were Catholics. --TOLEDO AMERICAN, as quoted on page 115 of "Why Am I An A.P.A."

This is a sufficient proof of the charge heretofore made that a good Roman Catholic can only be loyal to the Pope and so can never be loyal to our government, and to our Protestant institutions.

It is true that there were some able and brave Roman Catholic officers in the Union army, who were truly loyal to the cause; as also many in the ranks who were nominally members of the Roman Catholic Church: but these were they who had been educated in our free schools, and had thus become so imbued with the American Spirit, that they were no longer good Catholics. All honor to these!

Not only by desertions and resignations was Roman Catholic disloyalty made apparent, but more conspicuously by the draft riots that followed, the rioters being made up, almost entirely, of

Irish Roman Catholics. Archbishop Hughes posed as a Union man; and was so far trusted by President Lincoln, that he solicited his good offices at Rome, to prevent the Pope from giving recognition to the Confederate government; he being well aware of the consequences that would follow such recognition. The Archbishop proved a traitor to his trust; and the Pope's letter to Jefferson Davis followed closely on the heels of his visit to Rome, and resignations and desertions commenced. Then followed the terrible riots in New York City, when a draft became necessary to fill up our depleted ranks. For three fearful days and nights the city was terrorized by the violence of an Irish Catholic mob, right under the shadow of the Archbishop's palace. The Archbishop kept secluded in his palace, and as mute as a mouse, until notified by Mr. Lincoln that he would be held personally responsible for its continuance. He then came forth; and by a few kind words to the rioters, whom he addressed as his friends, the mob immediately dispersed, and order was restored. It only took a few words from him to accomplish what could not have been accomplished without much bloodshed, and perhaps the destruction of the city, by a military arm of our government; but mark those words were not spoken until it became necessary to the personal safety of the Archbishop. The traitor was here revealed. And now we come to the last desperate conspiracy to overthrow our government, and make the rebellion a success by a resort to the favorite policy of the Jesuits, that of assassination.

It is my purpose now to review the facts connected with the assassination of President Lincoln, and the attempted assassination of Mr. Seward, and the purpose to assassinate Vice-president Johnson, Secretary Stanton and General Grant. The object of this scheme of wholesale assassinations of the civil and military heads of the government was to throw the country into a state of chaos, and thus retrieve the fast failing fortunes of the Confederacy. These facts, as developed on the trial of the conspirators before a military commission, and on the trial of John H. Surratt two years later, before a civil court, together with evidence secured by Father

Chiniquy, and given to the world in his book, "Fifty Years In The Church Of Rome," show conclusively the hand of Rome in this stab at our nations life. I will now proceed to pass these facts in review, in their proper order, and to show their significance.<sup>12</sup>

I do not propose to affirm or deny the charge that is now being commonly and openly made by patriotic papers and lecturers that Rome was responsible for the assassination of our martyred President, but simply to present the facts, and leave my readers to draw their conclusion from a consideration of the facts in the case. My own personal convictions will no doubt be made obvious before I get through. The very fact that the charge is being made by a high class of men, men noted for intelligence, patriotism and uprightness of character, justifies us in making a careful scrutiny of the evidence on which it rests; that we may fairly judge whether or not it has been justly made. It is a charge of too much gravity and of too serious an import to be made lightly, or on insufficient grounds.

Now for the facts. And we will take, as our starting point, the fact well established, that the headquarters of the conspiracy in Washington City was the house of a Roman Catholic family, of which Mrs. Mary E. Surratt was the head; and all of its inmates, including a number of boarders, were devoted members of the Roman Catholic Church. This house was the meeting place, the council chamber, of Booth and his co-conspirators, including Mrs. Mary E. Surratt, and her son, John H. Surratt, who, next to Booth, were the most active members of the conspiracy in preparation for the execution of the plot.

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<sup>12</sup>For a full account of which see my book entitled, "Assassination of Lincoln, A History of the Great Conspiracy and Trial of the Conspirators by a Military Commission and a Review of the Trial of John H. Surratt."

Booth, the ringleader, was born and reared a Protestant. He was only a nominal Protestant, however.

He was man of the world; a drunkard and a libertine, and utterly indifferent to matters of religion.

That under the influence of his associations in the conspiracy plot, he had become a pervert to Catholicism, was shown, however by the fact that, on examination of his person after his death, it was found that he was wearing a Catholic medal under his vest, and over his heart.

The wily Jesuit, sympathizing with him in his political views, and in hope of destroying our government, and establishing the Confederacy, which had already received the Pope's recognition, and expressions of good will and sympathy conferred upon it, had been able to pervert him to Catholicism, and to deceive him into the belief that his medal would conduce to his personal safety, and to the success of his enterprise. He had, no doubt, been baptized into the Catholic Church. This medal at once marked and identified him as a pervert to Catholicism.

Now we have Mary E. Surratt, John H. Surratt, J. Wilkes Booth, Dr. Samuel Mudd, and Michael O'Laughlin, five of the leading active spirits in the execution of the plot to assassinate, belonging to the Roman Catholic Church.

My impression is that Herold and Spangler were also members or adherents to that church. Be this as it may, they, together with Atzertot and Payne, were the mere tools, and hired agents of Booth and Surratt, and so stood ready to serve their purpose; and so it boots not to inquire into their faith or want of faith.

Our inquiry then, thus far, has established the fact that five of the conspirators were members of the Roman Catholic Church

and that these five were its leaders, to whom the execution of the plot had been confided. We have also seen that their meeting place, or council chamber, in Washington, whilst engaged in perfection their arrangements for the assassinations that had been determined upon, was the dwelling place and under the control of Mrs. Mary E. Surratt and John H. Surratt, her son; both of whom were zealous slaves of the Pope, and clearly proven, by the evidence given before the Commission and by that given two years later, on the trial of John H. Surratt in a civil court, to have been leading and active members of the conspiracy. Mrs. Surratt was a [*sic*] diligent and faithful attendance upon church services; and from the evidence given by three or four priests in her behalf before the Commission, she had established, in their estimation, a high character for devotion and Christian piety.

It was a noteworthy fact, however, that, of all these priestly witnesses, but one admitted that he had been on specially intimate terms with her during the five months in which the plans and preparations for the assassinations were being made. Most of them had been acquainted with her for many years, and seemed to be well acquainted with her church reputation, but they had only seen her casually during these latter months. One of these, Father Wiget, was Mrs. Surratt's pastor during all this time, and testified that he knew her well; but did not know whether she was loyal or disloyal. This would seem to be very doubtful testimony, as Father Wiget was noted for his disloyalty, and could hardly have been supposed to have spent many hours with her, at different times, without ever having heard her express her views in relation to the one all absorbing topic of the time. that was uppermost in the minds of all, and formed the chief topic of conversation.

He could only say that he did not remember having heard her utter a loyal sentiment since the beginning of the rebellion; nor could he remember having heard any one speak of her as notoriously disloyal, until since her arrest. He said he had become acquainted with her through having had the care of two of her sons

as his pupils, one of these was serving in the rebel army; and the other, John H. Surratt, had been a rebel emissary and spy for three years, passing back and forth between Washington and Richmond, and from Richmond to Canada and back, as a bearer of dispatches, and yet, this Jesuitical priest endeavored so to shape his testimony as to leave the impression that the topics of conversation between himself and Mrs. Surratt, whilst all this as going on, and much more, was [*sic*] confined to such topics as the state of her health, the weather, etc.. He was very positive as to her good Christian character, which he had been summoned to prove, but had very little recollection of anything else.

Father Boyle, resident at St. Peter's Church, Washington City, had made the acquaintance of Mrs. Surratt eight or nine years previously, but had only met her three or four times since. He had always heard her well spoken of; never had heard anything to her disadvantage; had never heard her utter any disloyal sentiments.

Father Stonestreet, pastor of St. Aloysius Church, Washington City, had made her acquaintance twenty years before; had only occasionally seen her since; had scarcely seen her at all during the last year or two; had always looked upon her a proper Christian matron. At the time of his acquaintance with her (which he was locating twenty years back) there was no question of her loyalty. Replying to a question by the Judge Advocate: -"He did not remember having seen her, thought he might have done so transiently, since the commencement of the rebellion; and knew nothing of her character for loyalty, only what he had seen in the papers."

Father Lanihan, a Catholic priest living near Beantown, in Maryland, testified that he had been acquainted with Mrs. Surratt for about thirteen years; intimately for about nine years; that he had been very familiar with her, staying at her house. He regarded her as a good Christian woman, highly honorable; he had frequently talked with her about current events, and public affairs

since the rebellion, but could not remember ever having heard her express any disloyal sentiments; neither had he heard her reputation for loyalty spoken of.

Finally, Father Young, of St. Dominick's Church, on Sixth Street, Washington City, was called in her behalf; he had been acquainted with Mrs. Surratt about eight or ten years, but not intimately; he had occasionally seen her, and visited her; passed her house about once a month, and generally called there, staying sometimes an hour. He, like the others, was a good witness for her as to her character, but could say nothing as to her loyalty, or disloyalty; he had never heard her speak as to current events one way or another. How can we credit the testimony of this witness? Is it credible that he could have spent an hour in conversation with a rebel woman of such positive character and convictions, once a month, during the heat of the conflict, and yet never have heard any expressions from her on the subject that filled the minds and hearts of all, and formed the chief topic of conversation, in all classes of society? Such silence between a rebel woman and a rebel priest, who were on intimate and confidential terms, is too incredible to be believed.

We cannot help thinking that all of these holy or unholy Fathers testified under the well understood mental reservations of the Jesuits. Father Wiget was, as we have said, her pastor, and so, we take it, was her confessor. We cannot think it at all probable that she would have engaged in a conspiracy fraught with so much danger to her, and such grave consequences hereafter, without having confided to him her terrible secret; nor without his approval. It certainly is rather strange that she should have broken her relations with him after her conviction, and taken Father Walter for her confessor and spiritual guide in her preparation for death.

There must have been some grave reason for this change; and it was made for her, by these Jesuit priests, for some important



reason. It is not at all likely that at such a time, and under such solemn circumstances, she would have made this change from her pastor to another priest with whom she had not had any previous acquaintance, of her own volition. Had she been innocent, her trusted pastor would have been the one to whom she naturally would have looked for consolation. But Wiget had no doubt told her that she would incur no guilt in aiding the conspiracy, and so to Walter she could declare her innocence, having the faith of a Catholic in Wiget's power to grant her dispensation. Father Walter could say "that whilst his priestly vows would not allow him to reveal the secrets of the confessional, he could say, that from what there came to his knowledge, he knew her to be an innocent woman." There was to be a great effort made to get a commutation, or reversal of her sentence; and the strong plea of the Father was to be based on this assertion of her innocence. Failing in this, Father Walter, for thirty years, persisted in his efforts to fix upon the government the stigma of having murdered an innocent woman.

In its uniting with Father Walter in his effort to fix upon our government the stigma of a great crime, to its eternal disgrace, the Roman Catholic Hierarchy assumed, with him, the responsibility of perverting the well established truths of history, and of thus manifesting their hatred of our government, and their chagrin and bitter disappointment at the failure of their efforts for its overthrow.

So deep, and bitter, was their disappointment at the signal success of the government in the vindication of its authority, and its right to exist, that for a quarter of a century it never ceased its efforts to fix upon it the stigma of this alleged crime, and it was only estopped from this effort by the publication of my "History of the Great Conspiracy" to overthrow our government by a series of assassinations, when, fearing that its further agitation might tend to give publicity to my book, and that thus the facts of this conspiracy would become more widely known, and the truth of

history vindicated, that the agitation of this charge, and contention against the government was dropped as it had become a hot potato. We must not forget, that in all this, they acted under a full knowledge of all the facts in the case. These had been fully displayed to the world through the evidence produced by the government on the trial of the assassins in 1865, and two years later, still more fully, on the trial of John H. Surratt in a civil court. These things were not done in a corner, but openly before the world. Their sympathy with the conspirators and assassins, and their enmity toward the government, was [*sic*] thus openly proclaimed before the world; and the attitude of the Hierarchy toward the assassination of the nation's head was clearly manifest. It was Abraham Lincoln, it is true, that was slain, but it was the life of the nation that the blow was aimed at. The scheme to aid the rebellion by the assassination of the President, the Vice-President, the Secretary of State, the Secretary of War, and the General in command of our armies, was concocted by the emissaries of the rebel government, who kept their headquarters in Montreal, Canada. These emissaries held a semi-official relation to the Confederate government. The whole run of the evidence makes it clear that the Roman Hierarchy kept itself in close relations with these emissaries; and it is highly probable, from a consideration of all of the facts, with the head of the government in whose service they were employed also. It kept itself in these close relations for a purpose, and was most likely the original source of the inspiration of the assassination plot.

These rebel emissaries were Jacob Thompson, of Mississippi; Clement C. Clay, of Alabama; and Beverly Tucker of Virginia. These had associated with them as helpers. George N. Sanders, Dr. Blackburn, and others; men who preferred to fight in the field of political strategy, rather than on the field of battle.

These agents of the rebel government entered into a contract with J. Wilkes Booth and John H. Surratt to carry out their scheme, and also aided them in the selection of their subordinates.

Whether these emissaries were Protestants or Catholics, I am not informed. My impression, however, is that they were nominally Protestants. They were all, however, wicked men, evidently accepting the maxim that "all is fair in war," and having no conscientious scruples as to the means that they employed to give aid to their cause. That the Jesuit had their ear, and aided them with his suggestions, is made probable by the fact, that in his efforts to enlist, as a helper to Booth and Surratt, a young man who was sent before the commission as a witness, on the trial, Thompson used the Jesuitical argument, that to kill a tyrant was no murder; and so, assuming that President Lincoln was a tyrant, it would be a glorious and praiseworthy act to take him off.

That the assassination plot was known to the Bishop of Montreal (Bourget) and a number of his priests, before its accomplishment, and received their sanction, was made plain by their subsequent conduct. As soon as the news of the assassination of the President was flashed over the wires, Fathers Boucher and LaPierre kept themselves on the lookout, and ready to aid any of the conspirators who might make good their escape to Canada. John H. Surratt and a companion, whose identity was never discovered, returned to Montreal, on the early afternoon of the 18th of April, the fourth day after the assassination. The unknown conspirator then sank out of sight. Surratt was spirited away from the hotel within fifteen minutes after he had registered on his return. He had registered on the same book, on his return from Richmond to Canada, on the 6th of April, had gone back to Washington and played his part in the conspiracy on the night of the 14th of April, and now, on the afternoon of the 18th had gotten back to Montreal, and was so carefully watched for, that almost at the instant of his arrival, he was spirited away, and kept hidden carefully, in the house of Porterfield, one of Thompson's assistants, who, for his greater security, had relinquished his American citizenship, and had taken the oath of allegiance to the British crown. Porterfield told him that the detectives were on the alert, and lost no time in hiding him away.

Porterfield, deeply exercised for the safety of his charge, as also for his own, only kept him until he could communicate with Father Boucher, a Roman Catholic priest, who lived in an out of the way country parish, forty-five miles from Montreal. Father Boucher immediately sent his servant man to bring Surratt to his place for further hiding. DuTilly, Father Boucher's man, arrived before the house of Porterfield late in the evening of the 21st of April, and, taking Surratt into his carriage, drove him away under the cover of darkness, and placed him in the keeping of his master, Father Boucher. Here he remained for two months, under the most careful watch and guard of his keeper. Whilst here, he was visited frequently by some of his friends in whose employ he had incurred his guilt; and by another Father, LaPierre. This LaPierre was canon to Bishop Bourget; ate at his table, and was to him the same as a hand and arm.

A circumstance having occurred that made it necessary for Father Boucher to unload his charge, he sent him back to Montreal, as secretly as he had taken him away from there, and placed him in the care of Father LaPierre.

This Father provided Surratt with an upstairs chamber in his own father's house, right under the shadow of the Bishop's palace. Here he kept him for three months, never permitting him to leave his room in the daytime, and never at night but in company with himself, and in disguise. Thus was Surratt kept hidden away for five months, in the care and at the charge, of the Roman Catholic Church; two of its priests keeping watch, and ward over him, with a full knowledge of his crime, thus making themselves accomplices after the fact, as they also, no doubt were, before its accomplishment. But how about Bishop Bourget? He stands behind the scenes, it is true, but was he not equally guilty? The organization of the Hierarchy is a complete military despotism, of which the Pope is the ostensible head: but of which, the Black Pope, is the real head. The Black Pope is the head of the order of the Jesuits. and is called a General. He not only has the absolute

command of his own order, but directs and controls the general policy of the church. He is the power behind the throne, and is the real potential head of the Hierarchy. The whole machine is under the strictest rules of military discipline. The whole thought and will of this machine, to plan, propose and execute, is found in its head. There is no independence of thought, or of action, in its subordinate parts. Implicit and unquestioning obedience to the orders of superiors in authority, is the sworn duty of the priesthood of every grade; just as it is the duty of officers in the army; and as much the duty of the laity to their priests, as it is of the rank and file in an army to their immediate commanders.

There is a complete chain of responsibility, extending from the head all the way down to the membership. Thus the whole vast organization can be wielded, as a unit, to accomplish the plans and purposes of its head. The priest is virtually an intellectual slave to his bishop, the bishop to his archbishop, and these again to the cardinals, and all, finally, to the Popes, white and black. This being the case, it is clear that no priest would have dared to take on himself such grave responsibilities as did Fathers Boucher and LaPierre, involving so much danger to themselves, as also to the character of their church, without the knowledge and assent of their bishop. It would have been held to be an act of insubordination, fraught with the most serious consequences to themselves. But the canon occupies a peculiar relation to his bishop, and is supposed to have no other duty, but to carry out the orders which he receives from his superior. In this view of the case, which represents truly the relations between Bishop Bourget and his Canon, LaPierre, can we rationally come to any other conclusion than that Bourget was in a moral point of view, also a member of the conspiracy; neither would Bishop Bourget have dared to give his consent to this crime on his own independent responsibility. He knew he was acting in harmony with the desire and purpose of the Hierarchy, for the destruction of our government.

The Jesuit plans with the utmost art and cunning, unhampered by any moral restraints, and always with the utmost secrecy; and carries out his plans in the dark. We think, however, that this case, we have succeeded in tracing him through all the devious wanderings of his dark and slimy path, and, in fixing upon him the responsibility for the assassination of President Lincoln.

But we are not done yet. In the early part of September, 1865, these unholy Fathers thought it safe to unload their charge onto their brethren in England; and so made arrangements for sending Surratt across the Atlantic, under an assumed name, and in disguise.

For this purpose they arranged for his passage on a British steamer, the Peruvian, which was to sail from Quebec on the 16th of September, 1865.

A physician with whom Boucher was well acquainted, by the name of McMillen, had just gotten the position of surgeon to this vessel, and they arranged with him to take under his especial charge, a man by the name of McCarthy, who, for certain reasons, wished to cross the Atlantic under an assumed name, and in the most secret manner. The day before the Peruvian was to sail from Quebec, these two unholy Fathers conveyed Surratt, in a covered carriage, to the steamer that was to carry passengers for the Peruvian from Montreal to Quebec. They had disguised Surratt by coloring his hair, painting his face, and putting spectacles over his eyes. Father LaPierre went also in the disguise of a citizen's dress. Arriving on board the steamer, Surratt was immediately stored away in a stateroom, from which he did not emerge during the voyage, LaPierre remaining in his room with him. Reaching Quebec, these two unholy Fathers placed their charge in the care of Dr. McMillen; and then took their final leave of him.

They had consigned him to the care of their friends in Liverpool, by the hands of Dr. McMillen, and through whose aid

Surratt succeeded in placing himself under the care of the Roman Catholic Church in a foreign land. Rome is everywhere, and always the same, and he can feel safe as long as he is in the custody of the church. Here he waited for the Peruvian to make another voyage to Quebec and return. He sent by the surgeon, to his rebel employers in Canada, a request to send him some money; but only to receive the answer that they had no money for him. The expense of sending him across the continent, to Italy, thus fell on the church. His rebel friends had now forsaken him; but the church stood by him. He was sent to Italy and was mustered into the army of the Pope. Here he remained safely hidden away for a year or more; but was finally discovered by a government detective who had been sent in search of him, and who went voluntarily, hoping to get the offered reward, and who had enlisted in the same company to which Surratt belonged. This detective informed our government of his discovery; and through the agents of our government the Pope was informed that his soldier, who had enlisted under the name of Watson, was none other than the notorious John H. Surratt, who was a member of the conspiracy that accomplished the assassination of President Lincoln.

With a shrewd show of virtuous innocence, the Pope hastened to clear his skirts, and those of his underlings, by ordering his arrest, and rendition to our government, without waiting for its requisition. He was arrested by the Pope's authority, but was allowed to escape by his guards; and thus given another chance for life and liberty. The story was, that he made his escape by a bold leap over a precipice, at the risk of his life. "Tell this to the marines; the old sailors will not believe it." He was finally captured at Alexandria, Egypt, and was brought home in chains, where he was held to answer for his crime. Let us here pause a moment to consider the relations of the Hierarchy to this crime.

The testimony given on the trial of John H. Surratt, clearly convicts two of its priests, Boucher and LaPierre, of being accomplices in the conspiracy; and by implication, as clearly

convicts the Bishop of Montreal, Bishop Bourget. This testimony was spread before the world, and so must have been known to the Roman Catholic Hierarchy, yet it never called any of these priests to accountability, or held them responsible for this crime; the crime of the ages! No one of them was ever held to have forfeited his standing or good character in the church, on account of his connection with this conspiracy; and so, the Hierarchy stands before the world today, as having given its approval to their conduct in this matter.

We now come to the trial of John H. Surratt before a civil court. It is not our purpose to go into a general review of the trial; but only to show the interest taken in it by the Roman Catholic priesthood; the animus of the defense toward the government; and the means resorted to, to make sure of his acquittal. The hand of the Jesuit is everywhere traceable throughout the history of this trial; and by that hand, one of the most important trials that the history of American jurisprudence records was well nigh turned into a farce by the skill and cunning of the defense. The cunning of the Jesuit was exercised in the preparations made in advance, to make sure of acquittal of the accused. The law of Congress, specifying particularly how juries to try cases in the criminal court, in the District of Columbia, should be secured, and was entirely ignored, in some of its most important and essential particulars. Counsel for the defense had been selected with special care. There were three of these: Mr. Merrick and the two Bradleys, Sr. and Jr. Of these, only one, Mr. Merrick, was a member of the Roman Catholic Church. The Bradleys were Episcopalians; but in their political sympathies, hostile to the government; and in full sympathy with its enemies, and with the assassins.

When the jury that had been drawn for this trial was challenged by the prosecution, and good reasons shown for its rejection, the counsel for the defense made a most vigorous, earnest and persistent effort to prevent its being set aside by the court. It is evident that they must have had a special reason for



being so urgent for its retention, as the failure of the officers, whose duty it was to secure this jury, to observe the requirements of the law, was made so apparent that it could not be controverted. It leaked out, however, that sixteen out of the twenty-four drawn were Roman Catholics. and so, the reason for their determined effort for its retention was made obvious. It was set aside, and a venire was summoned, from which to obtain a jury. A jury was finally obtained, through a two-day effort and as the prosecution desired to remove, as far as possible, all religious and political considerations and influences from the trial, a considerable number of Roman Catholics were accepted on this jury. The trial then proceeded.

The defense proceeded at once to put the government and not the prisoner at the bar, on trial, They arraigned it for the murder of an innocent woman, Mrs. Surratt; and for having secured her conviction through an illegal tribunal, organized to convict, and not to try. By every means in their power they aroused a partisan spirit of political and religious bigotry; and so, surrounded the court with the air and spirit of a political convention, and removed, as far as possible, from the trial, the air and spirit of a judicial procedure. The result was a hung jury. The author was informed by a very intelligent man, who took a prominent part in this trial, that, meeting one of the jurors, who appeared to be a very frank and intelligent man, on the day after the trial, he asked him if he felt free to tell how the jury stood. He replied that they were very nearly equally divided for conviction and acquittal. He then asked him if they did not think that he was proven guilty. "Oh, yes," he replied, "we thought he was proven guilty, but we thought his conviction would be a triumph for the Radicals, and we thought that the hanging of his mother was about enough."

A most noteworthy fact in connection with this trial, as bearing upon the subject of our investigation, was the deep interest manifested by the Roman Catholic priesthood of Washington in

this trial; and their sympathy with the accused. There was scarcely a day, during the trial, but what one or more of them was found in the courtroom. They also made it manifest that they were there in behalf of the prisoner at the bar; and that they were ready to aid in his defense was very apparent.

Whenever the prosecution brought a witness on the stand whose testimony was particularly damaging to the accused, a witness was always found to rebut his testimony; and was always a member of the Roman Catholic Church. It was also a very significant fact, that no one of all these witnesses was able to pass the ordeal of Judge Pierrepont's cross-examination unscathed. It looked as though the task of these priests was to aid the prisoner's counsel, by finding the witnesses that they needed; and stuffing them with the needed testimony. It was thus made manifest, during the trial, on more than one occasion, that witnesses had been hunted up and furnished with a cooked up testimony to meet the requirements of the case. It is worthy of note that whenever the prosecution thought it important to rebut any testimony a witness was always promptly found for them: and was always a Catholic. The manner of these witnesses in testifying and the fact that they could never stand the test of Judge Pierrepont's searching cross-examination, justly gave rise to the suspicion that they had been suborned and were delivering a cooked up testimony. And these facts gave rise to the suspicion that it was the special business of someone to find and stuff the witnesses for the occasion.

John H. Surratt had been a student at St. Mary's College for a year or two, at the breaking out of the war. He had commenced a collegiate course, having the priesthood in view. His sympathies were so strongly with the South that he left the college, gave up his priestly aspirations, and engaged actively in the secret service of the Confederate government.

As a student, he was very popular at the college and seemed

to have won the favor of the president and faculty. The summer vacation at the college occurred during the progress of the trial, and the president took occasion to spend a day in the courtroom, and sat, all day, at the side of the prisoner in the dock. His presence there was no doubt intended to have its effect on the Roman Catholic members of the jury. It was as much as to say. "You see which side I am on." Many of the students of that college took occasion to visit their former fellow student during the trial; and always manifested their sympathy for him by the warmest friendly greetings; taking their places at his side.

How different was their treatment of his, and their fellow student, L. J. Wiechmann, who has also had the priesthood in view, but finding himself unable to continue at college, turned aside, temporarily, to replenish his pecuniary resources. He first found employment as a teacher in one of the Roman Catholic schools in the city of Washington; but finding a more lucrative position in one of the government offices, in the military department, he resigned his position as teacher, and became a clerk under General Hoffman, who was Commissary General of prisoners.

Mrs. Surratt rented her property at Surrattsville, and took a house in Washington, and as a means of support, took in boarders. Through his acquaintance with her son, John H. Surratt, at St. Mary's College, Wiechmann became an inmate of her house; and boarded and lodged there for some months before, and up to the time of assassination. In this way he saw many things that occurred in that house in connection with the conspiracy, but without understanding their import; and as he was a very agreeable and obliging young man, bright and intelligent, he seems to have been a favorite with Mrs. Surratt. He frequently escorted her to church, as she was a very devout Catholic; and was used by her on two occasions, just before the assassination, to drive her down to her former home at Surrattsville. The last time was on the afternoon before the assassination. As soon as the assassination

was made known, the military police of the city and General Baker's whole secret service force, were set at work to discover the perpetrators of the crime.

It was soon ascertained that it was John Wilkes Booth who had shot the President; and the detectives soon discovered that Surratt was an accomplice of Booth; and that Booth had been a frequent caller, of late, at the house of Mrs. Surratt; and so, within six hours after the assassination, Mrs. Surratt's house was visited by the detectives, and all of its inmates were kept under their surveillance. Wiechmann went, voluntarily to the Provost Marshall's office, along with another of the inmates of Mrs. Surratt's house, by the name of Hollohan, and submitted to a honestly and conscientiously, in answer to the questions put to him, narrated all that he knew in connection with Booth's visits to Mrs. Surratt's house. This examination developed the fact that Booth's business there was always with John H. Surratt, and in his absence, with his mother; and that it was always strictly private and confidential in its character.

Wiechmann was thus discovered to be an important witness in the case, and was so held by the government.

After the arrest of Mrs. Surratt and Payne, Wiechmann recognized Payne as a man who had made two visits to Mrs. Surratt's, once under an assumed name and other suspicious circumstances; and remaining there three days on the occasion of his last visit. He left for Baltimore, but returned a few days later, clandestinely, to the city, and occupied quarters that had been provided for him by Surratt, where he was kept hidden away; but had been visited, on one occasion, by Mrs. Surratt, to the knowledge of Wiechmann. All of these things he faithfully related to the examining officer. On the trial of Mrs. Surratt he showed himself to be conscientious witness to the truth. He was placed in a very delicate and trying position, in being called upon to testify in a case where those with whom he had been intimately

associated, and trusted as friends, were on trial for the highest crime that they could have committed; and that involved their lives. His bearing before the court made it manifest that he felt very deeply the delicacy and gravity of his position; but that he could not shrink from a frank disclosure of the facts that had come within his knowledge, in connection with the case.

The facts disclosed by this witness, taken by themselves, though calculated to give rise to strong suspicions of Mrs. Surratt's connection with the crime, were not sufficient to have convicted her. It was only when the testimony of Lloyd and of Colonel Smith was made to supplement that of Wiechmann, that her guilt was clearly shown. Because Wiechmann had been thus brought into the case as a witness, and had given an honest and truthful testimony, he was most cruelly followed up with the persecutions of the Roman Catholic priesthood; and was treated, by both priest and layman, as an excommunicated person, only worthy of scorn and contempt; and on no account to be associated with. He was given to know that he would never be allowed to enter the priesthood: and it was only through the good offices of the government that he was allowed to find any employment by which to gain a livelihood. He never met the face of any priest after that, for many years at least, but to see the deepest expression of hatred and scorn. He was completely boycotted, and ostracized by his church.

He was made a witness again on the trial of John H. Surratt, when every effort was made by the counsel for the defense to cause him to contradict the testimony he had given before the commission; but without avail. To discredit him, much of the cooked up testimony previously referred to was brought in.

In this effort, also, they were foiled. He was badgered on the witness stand for two whole days, and treated with the most scornful contempt by the counsel for the defense. He was branded by them as a perjured witness, although they had been unable to impeach him by the methods known to the law. He was even

charged with having been a member of the conspiracy; and that he had testified falsely, to save his own neck by convicting Mrs. Surratt. It was even charged that he had bought his immunity from the government by consenting to give the testimony which it had prepared for him, in order to convict Mrs. Surratt. This charge had also been reiterated publicly, within a very recent period. Wiechmann was on the witness stand, at the time of the visit of the president of St. Mary's college, and of its students to Surratt, in the courtroom, but could not gain the slightest token of recognition from any of them. They were fast and free to show their warmest sympathy with the man who stood before the world as guilty of the murder of the President of the United States, but would not recognize the man, who, but recently, had stood on equal terms with him at the college, as a fellow student. And why was this? The only obvious reason was that he had been an honest and conscientious witness to the truth.

The same treatment was given by the counsel for the accused to another witness: Dr. McMillen.

It will be remembered that this witness was the surgeon of the Peruvian, and that it was to his care that Surratt had been committed, under the name of McCarthy, by his co-conspirators, Boucher and LaPierre.

The voyage across the Atlantic occupied seven or eight days, and as the doctor was the only man on board in whom Surratt could confide, and as he was carrying in his breast the secrets of a great crime, that was weighing heavily on his conscience, and being all the time haunted by the specter of detectives, it was natural that he should seek relief in the confidential companionship of McMillen. He became very communicative, and related the difficulties that he experienced and overcame, in making good his escape from Washington, and in getting back to Canada, after the assassination--the parts taken by Porterfield, Boucher and LaPierre, in keeping him hidden away in Canada for

five months, and many other things relating to the conspiracy; and finally, he revealed to him his identity. The testimony of this witness was entirely conclusive as to his guilt, and so, he was particularly obnoxious to the prisoner's counsel.

He was treated by them, from the start, just as they would have treated a witness who had been convicted of perjury, although they were unable to discredit him, by the legal methods. They could not look at him, or speak of him, but with the air and language of scorn and contempt. So important did it seem to discredit this witness, that priest Boucher voluntarily came all the way from Canada, to rebut his testimony. His man, DuTilly, was also brought: but notwithstanding the fact that they showed themselves to be swift witnesses, of the most ready kind, they failed to discredit this witness. Under the searching cross-examination of Judge Pierrepont they were made to corroborate the testimony given by the doctor, in all of its most essential and important particulars, and the unholy Father was made to convict himself of being equally guilty with the prisoner.<sup>13</sup>

It would seem that the Jesuits had had it in mind, from the beginning of the war, to find an occasion for the taking off of Mr. Lincoln. Early in the war, they set a paragraph going the rounds of the press, as far as they had it under their control, to the effect that Mr. Lincoln had been born in the Catholic Church, and had been made a member of the church by his baptism into it and that he had apostatized and became a heretic. Mr. Lincoln had seen this statement going the rounds of the press, and believed that such a gross falsehood would not have been published without a purpose. On the occasion of a visit from Father Chiniquy about this time. Mr. Lincoln called his attention to this paragraph, saying he had been greatly perplexed in trying to discover the object of its publication; and asking him if he could give any clue to the motive

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<sup>13</sup> See report of the trial of John H. Surratt, published in two volumes by the government.

that had inspired such a falsehood. I will give Father Chiniquy's own account of his interview with the President on this subject.

"The next day, I was there at the appointed hour, with my noble friend, who said, 'I could not give you more than ten minutes yesterday. but I will give you twenty today: I want your views about a thing which is exceedingly puzzling to me, and you are the only one to whom I like to speak on that subject. A great number of Democratic papers have been sent to me, lately, evidently written by Roman Catholics, publishing that I was born a Roman Catholic; and baptized by a priest. They call me a renegade, an apostate, on account of that; and they heap upon my head mountains of abuse. At first, I laughed at that, for it is a lie, thanks be to God. I have never been a Roman Catholic. No priest of Rome has ever laid his hand on my head. But the persistency of the Romish press to present this falsehood to their readers as a gospel truth, must have a meaning: Please tell me, as briefly as possible what you think about that.' "My dear President:" I answered, "it was just this strange story published about you, which brought me here yesterday. I wanted to say a word to you about it; but you were too busy.

"Let me tell you that I wept like a child when I read that story for the first time. For, not only my impression is, that it is your sentence of death, but I have it from the lips of a converted priest, that it is in order to excite the fanaticism of the Roman Catholic murderers, whom they hope to find, sooner or later, to strike you down, they have invented that false story of your being born in the church of Rome, and of your being baptized by a priest. They want by that to brand your face with the ignominious mark of apostasy. Do not forget that, in the Church of Rome, an apostate is an outcast, who has no place in society, and who has no right to live. The Jesuits want the Roman Catholics to believe that you are a monster, an open enemy of God and of the church, that you are an excommunicated man. I have brought to you the theology of one of the most learned and approved of the Jesuits of



his time. Bussambaum, who, with many others, say that the man who will kill you will do a good and holy work. More than that, here is a copy of a decree of Gregory VII, proclaiming that the killing of an apostate, or a heretic, and an excommunicated man, as you are declared to be, is not murder; nay, that it is a good, a Christian action. That decree is incorporated in the canon law, which every priest must study, and which every good Catholic must follow.

"My dear President. I must repeat to you here, what I said in Urbana, in 1856. My fear is that you will fall under the blows of a Jesuit assassin, if you do not pay more attention than you have done, till now, to protect yourself. Remember that because Coligny was a heretic, as you are, he was brutally murdered in the St. Bartholomew night; that Henry IV was stabbed by the Jesuit assassin, Revaillee, the 14th of May, 1610, for having given liberty of conscience to his people, and that William, the Taciturn, was shot dead by another Jesuit murderer, called Girard, for having broken the yoke of the Pope. The Church of Rome is absolutely the same today, as she was then; she does believe and teach, today, as then, that she has the right and that it is her duty to punish with death any heretic who is in her way as an obstacle to her designs.

"The unanimity with which the Catholic Hierarchy of the United States is on the side of the rebels, is an incontrovertible evidence that Rome wants to destroy the Republic, and as you are, by your personal influence and popularity, your love of liberty, your position, the greatest obstacle to their diabolical scheme, their hatred is concentrated on you; you are the daily object of their maledictions; it is at your breast they will direct their blows. My blood chills in my veins when I contemplate the day which may come, sooner or later, when Rome will add to all her other iniquities, the murder of Abraham Lincoln."

The charge that Rome was responsible for the assassination of Abraham Lincoln was first made, so far as I am advised, by

Father Chiniquy; and was founded not only on the facts which I have here given; but the facts that came to him as a result of his own personal research. His charge is distinctly and explicitly made in his book, entitled, Fifty Years in the Church of Rome." He there shows that Mr. Lincoln had incurred the deadly enmity of the Jesuits by foiling and disappointing them in an effort they made to convict Father Chiniquy of a crime, of which they had falsely accused him; and which, had they succeeded in convicting him, would not only have ruined his reputation, but would have secured his incarceration in prison.

Mr. Lincoln defended Father Chiniquy, and being furnished, apparently by a special Providence, with evidence that revealed their wicked conspiracy to destroy him, and convicted them of perjury, he was able triumphantly, to defeat their wicked scheme; and gave them such a scathing as made them tremble with rage, and slink away with vows of vengeance in their hearts.

Father Chiniquy, in making his warm acknowledgements to Mr. Lincoln, could not refrain from shedding tears. Upon Mr. Lincoln's expressing surprise at this, and saying to him that he ought to be the happiest man in the world, Father Chiniquy replied, that it was for Mr. Lincoln, and not for himself, that his tears were falling. He then explained the cause of his emotion, saying that, knowing the Jesuits as he did, and reading a purpose of vengeance in their murderous eyes, he knew that they would never rest until they had compassed his death. This occurred at Urbana, Illinois, in 1856. In the Providence of God, the duty fell on Mr. Lincoln of putting down a most formidable rebellion, and of maintaining the authority of the government by its military arm; and Father Chiniquy, realizing that a state of war would afford the Jesuits the opportunity that they sought, to at once wreak their vengeance on personal account, and give a stab at the life of the government, made three different visits to the President during his administration, to give him warning of his danger and to put him on his guard. As Father Chiniquy has kindly give me liberty to use

his book freely for the purposes of this book, I have given above the result of one of these visits, and shall make still further use of his book, in closing up this inquiry.

In doing so, however, I feel that I ought to commend Father Chiniquy's book to all who desire to inform themselves fully of the character, claims, and wicked purposes of the Roman Catholic Hierarchy. Father Chiniquy had a long, varied and cruel experience in the Roman Catholic Church; spending twenty-five years of his life in its priesthood. By the grace of God he was led to see and abjure the errors of the church in which he had been reared, and so, becoming a Christian, he has spent nearly another fifty years as an able and honored minister of the Protestant church, and in warning the nation of its danger from the Roman Catholic Hierarchy, and especially from the Jesuits. Would that every American citizen could read his book! It would prove to him an eye opener.

We have now traced the history of this assassination as revealed by the testimony given before the Military Commission, and before a civil court, two years later; and we find ourselves coming in contact with the Roman Catholic Church, at every point, and always as a deeply interested party, thus showing its relation to the crime. Its sympathy was always with the assassins wherever we came in contact with it. Its animus toward government was always seen to be that of the bitterest hatred and scorn. Its manner that of a lion robbed of its prey. Its every effort was to shield, and give aid to those on trial; and when it failed in this, to cast obloquy on the government, and to bring it into contempt. Thus the history of this great crime reveals to us Rome's responsibility for the assassination of Abraham Lincoln, not as an individual man, however much of personal hatred on the part of the Jesuits might have led them to plan for his death, but as the head of the nation they desired to destroy. But we shall now proceed to give the most positive and unequivocal proof of the complicity of the Romish Hierarchy in, and its responsibility for,

this crime.

Father Chiniquy was so well satisfied that the priests of Rome were at the bottom of this plot, that he spent a great deal of his time in investigating the matter, to see if he could not find convincing proof of the fact. The result of his investigations will be best given in his own words.

"'Murder will out' is a truth repeated by all nations from the beginning of the world. It is the knowledge of that truth which has sustained me in my long and difficult researches of the authors of the assassination of Lincoln, and which enables me, today, to present to the world a fact, which seems almost miraculous, to show the complicity of the priests of Rome in the murder of the martyred President.

"Some time ago, I providentially met the Reverend F. A. Conwell of Chicago. Having known that I was in search of facts about the assassination of Abraham Lincoln, he told me he knew one of those facts, which might perhaps throw light on the subject of my researches.

"The very day of the murder, he said, he was in the Roman Catholic village of St. Joseph, Minnesota State, when, at about six o'clock, in the afternoon, he was told by a Roman Catholic of the place, who was a purveyor of a great number of priests who lived in that town, where they have a monastery, the State Secretary Seward, and the President, Lincoln, had just been killed.

"This was told me," he said. "in the presence of a most respectable gentleman, called Bennett, who was not less puzzled than myself. As there were no railroad lines nearer than forty miles, nor telegraph offices nearer than eight miles, from that place, we could not see how such news was spread in that town. The next day, the 15th of April, I was at St. Cloud, a town about twelve miles distant, where there are neither railroad nor telegraph.

I said to several people that I had been told in the priestly village of St. Joseph, by a Roman Catholic, that Abraham Lincoln and the Secretary Seward had been assassinated, the very day before, which was Friday the 14th, at 10 o'clock p.m.

"But how could the Roman Catholic purveyor of the priests of St. Joseph have told me the same thing, before several witnesses, just four hours before its occurrence? I spoke of that strange thing to many, the same day and the very next day I wrote to the St. Paul Press, under the head of "A Strange Coincidence."

"Some time later, the editor of the St. Paul Pioneer having denied what I had written on that subject, I addressed him the following note, which he had printed, and which I have kept. Here it is; you may keep it as an infallible proof of my veracity.

"To the Editor of the St. Paul Pioneer: You assume the non-truth of a short paragraph addressed by me to the St. Paul Press, viz.:

**"A STRANGE COINCIDENCE!**

"At 6:30 p.m., Friday last, April 14th, I was told as an item of news, 8 miles west of this place, that Lincoln and Seward had been assassinated. This was three hours after I had heard the news."

St. Cloud, 17th April, 1865.

"The integrity of history requires that the above coincidence be established. And if anyone calls it in question, then proofs more ample than reared their sanguinary shadows to comfort a traitor can now be given."

Respectfully,  
F.A. Conwell.

"I asked that gentleman if he would be kind enough to give me the fact under oath, that I might make use of it in the report I intended to publish about the assassination of Lincoln. And he kindly granted my request in the following form:

STATE OF ILLINOIS, )  
COOK COUNTY.       ) ss.

"Reverend F. A. Conwell, being sworn deposes and says, that he is seventy-one years old; that he is a resident of North Evanston, in Cook County, State of Illinois; that he has been in the ministry for fifty-six years, and is now one of the chaplains of "Seamen's Bethel Home," in Chicago; that he was chaplain of the First Minnesota Regiment, in the war of the rebellion. That on the 14th day of April, A.D., 1865, he was in St. Joseph, Minnesota, and reached there as early as six o'clock in the evening in company with Mr. Bennett, who, then and now, is a resident of St. Cloud, Minnesota. That on that date, there was no telegraph nearer than Minneapolis about 80 miles from St. Joseph; and there was no railroad communication nearer than Anoka, Minnesota, about 40 miles distant. That when he reached St. Joseph on the 14th day of April, 1865, one Mr. Linneman, who then kept the hotel of St. Joseph, told affiant that President Lincoln and Secretary Seward were assassinated; that it was not later than half past six o'clock on Friday, April 14th, 1865, when Mr. Linneman told me this. Shortly thereafter, Mr. Bennett came into the hotel, and I told him that Mr. Linneman said the President and Secretary Seward were assassinated; and then the same Mr. Linneman reported the same conversation to Mr. Bennett in my presence. That during that time, Mr. Linneman told me that he had charge of the friary, or college for young men, under the priests, who were studying for the priesthood at St. Joseph; that there was a number of this kind at St. Joseph at the time. Affiant says, that on Saturday morning, April 15th, 1865, he went to St. Cloud, a distance of about 10 miles, and reached there about 8 o'clock in the morning; that there was no railroad or telegraph communication to St. Cloud. When he

arrived there he told Mr. Haworth, the hotelkeeper, that he had been told that President Lincoln and Secretary Seward had been assassinated, and asked if it was true. He further told Henry Clay Wait, Charles Gilman, who afterwards was Lieutenant Governor of Minnesota, and Reverend Mr. Tice, the same thing, and asked them if they had any such news; and they replied that they had not heard anything of the kind.

"Affiant says that on Sunday morning, April 16th, 1865, he preached in St. Cloud, and on the way to the church, a copy of a telegram was handed to him, stating that the President and Secretary were assassinated on Friday evening at about nine o'clock. This telegram had been brought to St. Cloud by Mr. Gorton, who had reached St. Cloud by stage; and this was the first intelligence that had reached St. Cloud of the event. Affiant says further, that, on Monday morning, April 17th, 1865, he furnished the Press, a paper of St. Paul, a statement that three hours before the event took place, he had been informed, at St. Joseph, Minnesota, that the President had been assassinated, and this was published in the Press."

[Signed] FRANCIS ASBURY CONWELL.

"Subscribed and sworn to by Francis A. Conwell, before me, a Notary Public of Kankakee County, Illinois, at Chicago, Cook County, Illinois, the 6th day of September, 1883."

STEPHEN R. MOORE  
Notary Public.

Father Chiniquy adds, "though this document was very important and precious to me. I felt that it would be much more valuable if it could be corroborated by the testimony of Mr. Bennett and Mr. Linneman, themselves, and I immediately sent a magistrate to find out if they were still living, and if they remembered the facts of the sworn declaration of Reverend Mr.

Conwell. By the good Providence of God, both of these gentlemen were found living, and both gave the following testimonies:"

STATE OF MINNESOTA,     )  
STERNS COUNTY,            )  
City of ST. CLOUD,         ) ss.

"Horace B. Bennett, being sworn, deposes and says, that he is aged sixty-four years; that he is a resident of St. Cloud, Minnesota, and has resided in this county since 1856; that he is acquainted with Reverend F.A. Conwell, who was chaplain of the First Minnesota Regiment in the war of the rebellion; that on the 14th day of April, 1865, he was in St. Joseph, Minnesota, in company with Mr. Frances A. Conwell; that they reached St. Joseph about sundown of said April 14th; that there was no railroad or telegraph communication with St. Joseph at that time, nor nearer than Anoka, about 40 miles distant. That affiant, on reaching the hotel kept by Mr. Linneman went to the barn, while Reverend F.A. Conwell entered the hotel; and shortly afterward, affiant had returned to the hotel, Mr. Conwell had told him that Mr. Linneman had reported to him the assassination of President Lincoln; that Mr. Linneman was present and substantiated the statement; that on Saturday morning, April 15th, affiant and Reverend Conwell came to St. Cloud and reported that they had been told at St. Joseph about the assassination of President Lincoln; that no one at St. Cloud had heard of the event at this time: that the first news of the event which reached St. Cloud, was on Sunday morning, April 16th, when the news was brought by Leander Gorton, who had just come up from Anoka, Minnesota; that they spoke to several persons of St. Cloud concerning the matter, when they reached there, on Sunday morning, but affiant does not now remember who those different persons were, and further affiant says not."

HORACE P. BENNETT.



“Sworn before me, and subscribed in my presence, this 18th day of October. A.D., 1883.”

ANDREW C. ROBINSON, Notary Public.

In regard to Mr. Linneman, Father Chiniquy says: "Mr. Linneman having refused to swear on his written declaration which I have in my possession, I take only from it what refers to the principal fact, viz.: that three or four hours before Lincoln was assassinated at Washington, the 14th of April, 1865, the fact was told as already accomplished in the priestly village of St. Joseph, Minnesota.

"He (Linneman) remembers the time that Messrs. Conwell and Bennett came to his place (St. Joseph, Minnesota) on Friday evening, before the President was killed, and he asked them if they had heard he was dead, and they replied they had not. He heard this rumor in his store from people who came in and out. But he cannot remember from whom."

October 20th, 1883.

J.H. LINNEMAN.

We have now before us positive evidence that these Jesuit Fathers, priests of Rome, engaged in preparing young men for the priesthood away out in the village of St. Joseph, in far off Minnesota, were in correspondence with their brethren in Washington City, and had been informed that the plan to assassinate the President had been matured, the agents for its accomplishment had been found, the time for its execution had been set, and so sure were they of its accomplishment, that they could announce it as already done, three or four hours before it had been consummated. The anticipation of its accomplishment so elated them that they could not refrain from passing it around, in this Romish crowd, as a piece of glorious news.

It is plain from this testimony that Good Friday had been set,

as the time for its accomplishment; and that ways and means had been planned, and that there was to be no such word as fail.

At the time that this news had been transmitted to these Fathers, it was not known that President Lincoln would attend Ford's theatre; and so, it is plain that had not this opportunity been afforded to Booth and his co-conspirators, they would still have attempted it in some other way; that their purpose had been fixed; and so desperate was their determination that they would not have been foiled in their attempt by any difficulties that they might had had to encounter.

The word had been passed to this Jesuit college in St. Joseph, Minnesota. and no doubt to all other Jesuit institutions in the United States, in Canada and in the Confederacy, that, on that Good Friday, Lincoln was to be slain.

That this was to be done to overthrow our government is to be seen in the fact that Secretary Seward was also to be taken off that day.

This news could only have been communicated to these Jesuits by their Jesuit friends in Washington, who, under the protection and hospitality of our government, were thus, in the hour of its sore trial, and extreme peril, planning and plotting for its destruction: and ready, for this purpose, to resort to their favorite policy of assassination. I feel, however that I must give my readers Father Chiniquy's own construction of this evidence. He says.

"I present here to the world a fact of the greatest gravity, and that fact is so well authenticated that it cannot allow even the possibility of a doubt.

"Three or four hours before Lincoln was murdered in Washington, the 14th of April, 1865, that murder was not only

known by some one, but it was circulated and talked of in the streets, and in the houses of the priestly and Romish town of St. Joseph, Minnesota. The fact is undeniable; the testimonies are unchallengable, and there were no railroad or telegraph communication nearer that 40 or 80 miles from the nearest station to St. Joseph. Naturally every one asked: 'How could such news spread? Where is the source of such a rumor?'

"Mr. Linneman, who is a Roman Catholic, tells us that, though he heard this from many in his store, and in the streets, he does not remember the name of a single one who told him that. And when we hear this from him, we understand why he did not dare to swear upon it, and shrunk from the idea of perjuring himself.

"For everyone feels that his memory cannot be so poor as that, when he remembers so well the names of the two strangers, Messrs. Conwell and Bennett, to whom he had announced the assassination of Lincoln, just seventeen years before. But if the memory of Mr. Linneman is so deficient on that subject, we can help him and tell him with mathematical accuracy.

"You got the news from your priests of St. Joseph! The conspiracy which cost the life of the martyred President was prepared by the priests of Washington in the house of Mary Surratt, No. 541 H Street.

"Those priests of Washington were in daily communication with their priests of St. Joseph; they were their intimate friends.

"There were no secrets amongst them, as there are no secrets among priests. They are the members of the same body, the branches of the same tree. The details of the murder, as the day selected for its commission were as well known among the priests of St. Joseph, as they were among those of Washington. The death of Lincoln was such a glorious event for those priests! The

infamous apostate, Lincoln, who, baptized in the Holy Church, had rebelled against her, broken his oath of allegiance to the Pope, taken the very day of his baptism, and saved the life of an apostate! That infamous Lincoln, who had dared to fight against the Confederacy of the South after the Vicar of Christ had solemnly declared that their cause was just, legitimate and holy! That bloody tyrant, that godless and infamous man was to receive, at last, the just chastisement of his crimes, the 14th of April. What glorious news! How could the priests conceal such a joyful event from their bosom friend, Mr. Linneman?

"He was their confidential man; he was their purveyor; he was their right hand man among the faithful of St. Joseph.

"They thought that they would be guilty of a great want of confidence in their bosom friend if they did not tell him all about the glorious event that great day. But, of course, they requested him not to mention their names, if he would spread the joyful news among the devoted Roman Catholics, who, almost exclusively, formed the people of St. Joseph. Mr. Linneman has honorably and faithfully kept his promise never to reveal their names, and today we have in our hand the authentic testimonies, signed by him, that though somebody on the 14th of April told him that President Lincoln was assassinated, he does not know who told him that!

"But there is not a man of sound judgment who will have any doubt about the fact.

"The 14th of April, 1865, the priests knew and circulated the death of Lincoln four hours before its occurrence in their Roman Catholic town of St. Joseph, Minnesota. But they could not circulate it without knowing it, and they could not know it without belonging to the band of conspirators who assassinated Abraham Lincoln."

Our case is now before the jury of our countrymen. What say you, gentlemen? Is the charge that the Roman Hierarchy was implicated in the assassination of our martyred President sustained by the evidence which we have presented; or, has it been unjustly made?

We have no doubt of the verdict of the American people when all of this evidence, both circumstantial and positive, shall have been duly considered and weighed.

The case is too plain to admit of a reasonable doubt; and the charge of being sustained, we have before us matter for the gravest consideration, and calling for the wisest, firmest and gravest consideration, and calling for the wisest, firmest and most heroic treatment. That same foe to our liberties, secured to us in our Constitution and Governmental institutions, that so insidiously and malignantly sought to take advantage of our civil war, which it had had a great hand in fomenting, to overthrow and destroy our government, is still in our midst; and under the guise of friendship for and love to our governmental institutions, is gaining position after position, to be used, finally, for their destruction. There is an impending crisis, an irrepressible conflict, before us. The history of the assassination of our martyred President, which we have now before us, reveals the desperate character of the foe that we are called to face. It is unwise to shut our eyes to the situation that confronts us. It may not be a pleasant task to contemplate the greatest of possible dangers; but it will be wiser to do so than to shut your eyes and cry peace! peace! when there is no peace. Rome will never let go her hand, nor relax her efforts to establish her despotism until she shall have been completely despoiled of her power.

Then let the trumpet be sounded throughout the length and breadth of the land, to marshal the hosts of freedom for the conflict. Let us agitate, agitate and agitate; and then let us organize for the conflict. Let this be a war of discussion and agitation for

the peaceful settlement of the great issues involved, that it may not have to be settled on the field of carnage and blood.

If it fails of the former, and much to be desired settlement, then there is but the other dread alternative left. It can never be a drawn battle; it will be a fight to the finish. Rome seems now to have the advantage in the contest: but it is only because the hosts of freedom are not fully awake to the issues involved. A wily Jesuit Archbishop has had the ear of the President recently elected; and has endeavored to control his cabinet and other appointments in the interest of his church; and the patriotic people, who voted for McKinley, have expressed great disappointment at the freedom of access which the wily Jesuit has to the executive head of our nation. They have felt mortified and grieved to see him take up his quarters in Washington, and for months giving his attention to the political, rather than to the spiritual interests of his church. They have felt that it was ominous of no good to see this Archbishop and Cardinal Gibbon cultivating such friendly relations with the President, evidently for the purpose of securing certain very desirable appointments. And they have felt disposed to censure the President for allowing this to be.

But they have no reason to find fault with the President. The Archbishop got the party down at St. Louis, when he caused the committee on platform to reject the resolutions offered to it by the representatives of the American Protective Association; the party having made this surrender to him, he felt himself to be master of the situation, and expected, of course, to have the President in his power, just as it has turned out that he has.

Neither would the case have been different had Bryan been elected. The party that nominated him would not have entertained these resolutions had they been offered in the Chicago convention; and the candidate could not have taken higher ground than his party.

It would only have been another Archbishop that would have taken him in charge, and the result would have been the same. We have, however, grounds for encouragement in the fact, now well known, that States, which the wily Jesuit had thought he had well fixed, have been smashed by the volume of protests that came to the President from all parts of the country. The patriotic orders were weak in the convention. but strong in protests.

It becomes us now to consider the cause of their weakness in the convention. Their weakness did not lie in lack of numbers, but in the want of an organization. The vote of the various patriotic orders in the United States outnumbers the Roman Catholic vote by at least three to one; and yet it was the Roman Catholic vote that could command the consideration of the political leaders of the land. It is easy to see why this was the case. The thorough organization of the forces of the Hierarchy is well understood. It is known that this vote can be wielded, virtually, as a unit by the priesthood, and that it can be secured by whichever party makes the highest bid for it. It is thought to be a balance of power vote in a presidential election, and the priests desire to have it so considered, in order to secure the highest price for it; not in cash, but in place and power. This is the secret of Rome's power with the politicians.

And now the question of prime importance is, how is this power to be broken?

It can only be done by a compact and thorough organization of the entire patriotic vote of the country. This vote is sufficiently large to control the entire situation; but is powerless in its present disorganized condition. It is vain to think of gaining the victory over Rome through either of the two dominant parties. They have gotten so demoralized, through long subservience to Rome, and know so well the power of its organization, and have so little dread of the patriotic organizations in their present scattered and disjointed condition, that nothing short of a crushing defeat will

ever cause them to follow the dictates of patriotism. It will take a new party. The flame of patriotism must be aroused to the height of a sublime endeavor. Men must be taught to follow the flag, rather than party. We must have a party that will boldly take its stand on a platform of American fundamental principles. It must declare for the immediate incorporation of the XVIth Amendment into our National and State Constitutions. **[Editor's note: This is not a reference to the presently existing 16<sup>th</sup> Amendment to the U.S. Constitution, which gives Congress the power to lay and collect taxes on incomes, as the presently existing 16<sup>th</sup> Amendment was not drafted or proposed until 1909. This book was published in 1897. General Harris is instead referring to a constitutional amendment proposed in a joint resolution sponsored by U.S. Senator Henry W. Blair in 1888, which guaranteed public education based upon Christian principles, but prohibited giving any public funds to any particular religious sect or denomination. The Senate passed the resolution proposing the amendment. It was then referred to a committee in the House of Representatives, where, through the lobbying efforts of the Jesuits, it was allowed to die without being brought for a vote.]** This will settle, for good, the question of the appropriation of public funds to any sectarian purposes whatever, and secure the complete separation of the Church and State.

It must also declare for such amendments to our emigration laws as will exclude all undesirable classes from coming to our shores: such as criminals, paupers, illiterates, vicious, and all who are in any way disqualified for making good and desirable American citizens. Then, to those admitted, the limit of their probation must be extended to such a length of time as is necessary to enable them to become acquainted with the nature and to catch the spirit of our institutions. The right to vote must be based upon a qualification of intelligence. The rightful jurisdiction of the civil power must be exercised over all private institutions in which people are held under surveillance and control for the



preservation of the rights and liberties of their inmates. No property held by any religious society, other than actual houses of worship, should be exempt from taxation. Now, whatever party can rise to the highest of these requirements for the protection of our institutions, and will incorporate these measures in its platform, should receive the undivided support of the American Protective Association, and of all of the other patriotic organizations, and individual citizens; provided, that in connection with these, it shall embrace all other reforms in our policy that are essential to the prosperity of our country. A party that is sound in its Americanism, and patriotic in its purposes, may be safely trusted to find, ultimately, the right side of all other questions.

The People's party ought in addition to its other reform measures, to be able to arise to the height of these requirements; but it will perhaps be found to be too much under the influence of the politicians, who seem to think that to set themselves against the Romish Hierarchy would be fatal to the success of any party. It will, in all probability, be found necessary to organize the patriotic forces into a new party, that will have the courage to accept, and to meet the issues presented fairly and squarely; and to take the name that logically presents itself: "The Protestant American Party."

They are but the garnered fruit of the tree of the Reformation. The foe we have to fight is the same that they had to contend against. The contention is in a part, at least, over the same issues; for it is the civil claims of the Papacy, and not its religious dogmas, that we are, in the present field of operations, called upon to resist. These latter we accord to it the right to hold, and to teach; believing with Jefferson that "error is harmless whilst truth is left to combat it;" so, that, however erroneous, and soul-destroying we may think its dogmas to be, they must still be held to be under the domain of reason, and to be overthrown by truth; and so, not under civil control. But the claim of the Papacy to supreme civil jurisdiction must be met, according to its nature, in the field of

politics. To admit this claim is to surrender all human rights, and human liberty, to the keeping of a fallible fellow-mortal; and to enthrone him as a despot. This is what is done in theory by every loyal son of the church of Rome; and to bring all mankind into the same bondage with himself is ever to be his supreme endeavor.

Every Roman Catholic priest, of whatever grade, believes the Pope to be Christ's vicar on earth, and to stand to the human race, in all matters, spiritual and temporal, in the place of God. This places him in the position of supreme authority; so that all civil power must be dispensed under his direction and control. Every priest not only believes this, but is put under the obligation of his oath of ordination to use all the means that may at anytime be in his power to bring the whole world into the acceptance of this dogma, and to submission to the Pope's authority.

This is what the whole body of the Romish priesthood in the United States are engaged in today; and it means the subjugation of our Protestant civil institutions, and the surrender of our liberties. Here we have Romanism pitted against Protestantism, and its success simply means the destruction of our government, and the enthronement over us of the Prince of all Despots.

Let us then have the courage to take a name that immediately suggests the issues involved in the contest, and the nature of the contention, and thus raise a banner that will draw to its support every lover of liberty, and foe of despotism. Nothing would more alarm the foe we have to fight than this party name, that would so clearly indicate the real matter at issue; and nothing would more cheer and encourage the hosts of freedom.

I am aware that this proposition will be met with the objection that it would be unwise and dangerous to introduce the element of religious differences into our political contests, and especially, to make this the basis of party organizations.

But it is sufficient to meet this objection with the simple truth, that it is the civil claims of the Romish Hierarchy that we resist; and these come clearly under the domain of politics. In this resistance we do not interfere with, or even call in question, the Papal system of religion. Every American citizen, who had had his mind expanded with the Protestant ideas of civil and religious liberty, will ever stand ready to accord to his Roman Catholic fellow citizens the same right to protection in their rights of conscience, in matters of religion, that he claims for himself; but he will at the same time see to it, that under the guise of religion, he shall not be allowed to undermine the very foundation of these privileges.

Our country must be maintained as it is now, the land of liberty, under the protection of Protestant institutions. Let us then declare to the world this purpose, by bringing it under the control of a "Protestant American Party."

The Hierarchy has never had to encounter anything in this country that has given it so much concern as does the present patriotic awakening. It affects, however, to regard it with contempt, but at the same time redoubles its efforts to tighten its grasp on the politicians. It is to them that it looks for help, and appeals for aid. It tries to hide the real issues, by its usual resort to misrepresentation and falsehood. It represents it as a revival of know-nothingism. In this it is not so far wrong. The A.P.A. is, however, built on a broader foundation, as a result of a wider knowledge, and more extended experience of the deadly hostility of Rome to our civil institutions; and so upon a better comprehension of the safeguards that are necessary for the protection.

It represents this, and all the other patriotic organizations as founded on bigotry and for the purpose of religious persecution, and so, as being un-American and unpatriotic. And all this is to throw chaff into the eyes, that they may be closed to the threatened

danger.

But in this way many well meaning people and true friends of our institutions. and lovers of our country's flag, are being deceived, and lulled to sleep. Now, why does Rome resort to this line of defense? It is because all of the facts are against her, and so, as they cannot be denied or controverted, her policy is to hide them out of sight, by changing the line of vision. Rome knows; and every American citizen ought to know, that these anti-Catholic agitators are unearthing her purposes, and uncovering her plans to get hold of all the departments of our Government; and then give to the Pope all that he claims as Christ's vicar; supreme control over our civil institutions; that he may wield the civil power for the upbuilding of the so-called church. We have only to turn to the pages of history to learn how he would use this power. We want no more of his interference with our God-given rights. We want no more union of church and state; and the danger lies more than anything else, in the seeming incredibility that there should be any persons found at this late day, and in this land of ours, who would favor a return to the rack, the thumbscrews, and other instruments of inquisition torture, for the promotion of the glory of God, and the salvation of souls.

Let the incredulous look at Rome's boasted declaration: *Semper eadem*. (Always the same.) Let them also scan the declarations made by Romish priests of every grade, in recent years, in the Roman Catholic Journals and Periodicals, and they will learn that all that Rome wants is the power to enable her to revive these mild methods of propagating her version of the Gospel of Christ. Why doesn't she meet the charges that are made against her openly and fairly? When it is charged that she is storing away arms in the basements of her churches, why does she not proffer the keys, and invite inspection? When it is charged that she is restraining helpless females of their liberty, for the basest purposes, and inflicting upon them untold cruelties to bring them under subjection to a lecherous, drunken priesthood, why does she

not open her doors, and appeal to the civil magistrates to make the most rigid inspection and examination, that they may thus show the charges to be false? This she has never yet done, and never will do; neither will she permit it to be done as long as she can find means for successful resistance.

In the name of liberty, in the cause of humanity, let us compel her to submit to such inspections. In the name of Protestant Americanism, let us set up our banners for complete subjugation of this corrupt, unscrupulous, and dangerous foe to liberty, and murderer of human rights.

Let it be known to the world that American freemen will ever stand on the watch tower, and will compel the submission of all within the domain of our government to submit themselves to its rightful authority---that there can be in this country in civil affairs no power greater than the State.



## Appendix

The following is an excerpt from *50 Years in the Church of Rome*, by Charles Chiniquy. Minister Chiniquy was a former Roman Catholic priest, who was saved by the grace of God. He was freed from the superstitions of Rome and became a beloved minister of the gospel of Jesus Christ and one of the most famous Protestant preachers of his time. For example, his 80<sup>th</sup> birthday was attended by 2,000 friends and followers, including many prominent citizens and ministers, who gave speeches lauding Chiniquy. His birthday celebration was reported on the front page of the Wednesday, July 31, 1889, edition of the *Chicago Tribune*. Incidentally, Chiniquy's 80<sup>th</sup> birthday was five years after the publication of his book, *50 Years in the Church of Rome*. When Chiniquy died, his obituary appeared on the front page of the Tuesday, January 17, 1899, edition of *The New York Times*, with a eulogy praising his many accomplishments. Chiniquy was a friend of Abraham Lincoln. Their friendship began when Lincoln, who was a practicing lawyer, represented Chiniquy in litigation. Chiniquy was a Catholic priest at that time, and Abraham Lincoln agreed to represent him against false charges brought against him by an agent of the corrupt Roman Catholic Bishop O'Regan of Chicago.

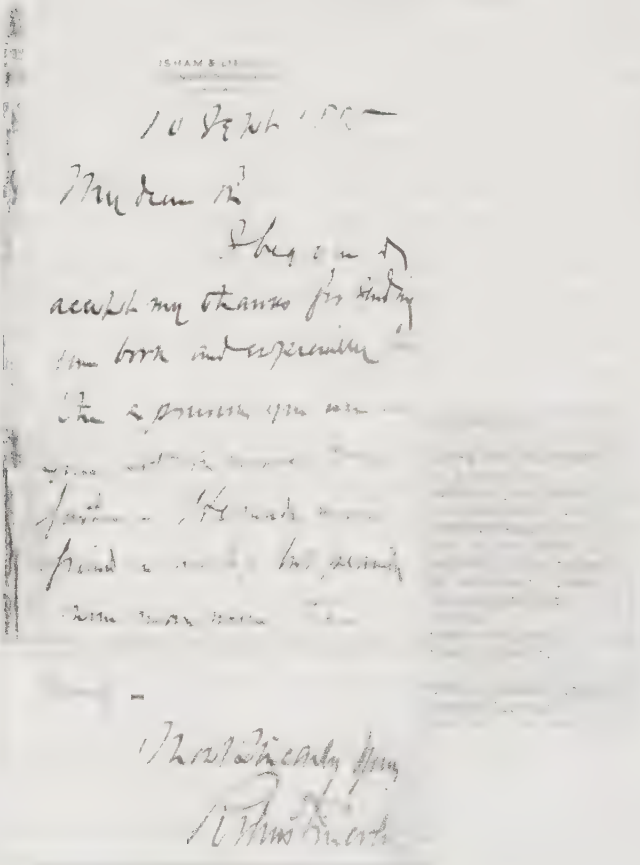
The bishop tried to use the litigation to ruin Chiniquy's reputation, because Chiniquy had stood up to the corrupt simony of the bishop. Abraham Lincoln was able to prove that the charges were fabricated, thus vindicating Chiniquy. After Lincoln was elected President of the United States, Chiniquy visited him in the White House several times. During the visits, Lincoln opened up to Chiniquy with his innermost thoughts.

Paul Serup, in his well researched book, *Who Killed Abraham Lincoln?*, verifies Chiniquy's visits to the White House and his friendship with President Lincoln. Serup reveals a 10 September 1885 letter from President Lincoln's son, Robert Todd

Lincoln, to Charles Chiniquy, which was sent after Robert Todd Lincoln received a copy of *Fifty Years in the Church of Rome* from Chiniquy. The letter attests to President Lincoln's close friendship with Charles Chiniquy.

I beg you to accept my thanks for sending me your book and especially for the expression you use in your note in regards to my father. He made many friend [*sic*] in his life but plainly none were more than yourself. Most Sincerely Yours Robert Lincoln.

Letter from Robert Todd Lincoln to Charles Chiniquy, September 10, 1885, with transcription





The events in the excerpt below start in November 1855, just prior to Chiniquy being exonerated at trial on false charges brought by an agent of the Catholic bishop. At that time, Chiniquy was still a Roman Catholic priest.

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*Charles Chiniquy*

**H**is [Bishop O'Regan's] agent, Peter Spink, dragged me, again a prisoner, before the Criminal Court of Kankakee, accusing me falsely of crimes which his malice alone could have invented. My lord [Bishop] O'Regan had determined to interdict me; but, not being able to find any cause in my private or public life as a priest to found such a sentence, he had pressed that land speculator, Spink, to prosecute me again; promising to base his interdict on the condemnation which, he had been told, would be passed against me by the Criminal Court of Kankakee. But the bishop and Peter Spink were again to be disappointed; for the verdict of the court, given on the 13th of November, 1855, was again in my favor.

My heart filled with joy at this new and great victory my God had given me against my merciless persecutors. I was blessing Him, when my two lawyers, Messrs. Osgood and Paddock, came to me and said: "Our victory, though great, is not so decisive as was expected; for Mr. Spink has just taken an oath that he has no confidence in this Kankakee Court, and he has appealed, by a change of venue, to the Court of Urbana, in Champaign County. We are sorry to have to tell you that you must remain a prisoner, under bail, in the hands of the sheriff, who is bound to deliver you to the sheriff of Urbana, the 19th of May, next spring."

I nearly fainted when I heard this. The ignominy of being

again in the hands of the sheriff for so long a time; the enormous expenses, far beyond my means, to bring my fifteen to twenty witnesses such a long distance of nearly one hundred miles; the new ocean of insults, false accusations, and perjuries with which my enemies were to overwhelm me again; and the new risk of being condemned, though innocent, at that distant court; all those things crowded themselves in my mind to crush me. For a few minutes I was obliged to sit down; for I would surely have fallen down had I continued to stand on my feet. A kind friend had to bring me some cold water and bathe my forehead, to prevent me from fainting. It seemed that God had forsaken me for the time being, and that He was to let me fall powerless in the hand of my foes. But I was mistaken. That merciful God was near me, in the dark hour, to give me one of the marvellous proofs of His paternal and loving care.

The very moment I was leaving the court with a heavy heart, a gentleman, a stranger, came to me and said: "I have followed your suit from the beginning. It is more formidable than you suspect. Your prosecutor, Spink, is only an instrument in the hands of the bishop. The real prosecutor is the land shark who is at the head of the diocese, and who is destroying our holy religion by his private and public scandals. As you are the only one among his priests who dares to resist him, he is determined to get rid of you: he will spend all his treasures and use the almost irresistible influence of his position to crush you. The misfortune for you is that, when you fight a bishop, you fight all the bishops of the world. They will unite all their wealth and influence to Bishop O'Regan's to silence you, though they hate and despise him. There was no danger of any verdict against you in this part of Illinois, where you are too well known for the perjured witnesses they have brought to influence your judges. But when you are among strangers, mind what I tell you: the false oaths of your enemies may be accepted as gospel truths by the jury, and then, though innocent, you are lost. Though your two lawyers are expert men, you will want something better at Urbana. Try to secure the

services of Abraham Lincoln, of Springfield. If that man defends you, you will surely come out victorious from that deadly conflict!"

I answered: "I am much obliged to you for your sympathetic words: but would you please allow me to ask your name?"

"Be kind enough to let me keep my incognito here," he answered. "The only thing I can say is, that I am a Catholic like you, and one who, like you, cannot bear any longer the tyranny of our American bishops. With many others, I took to you as our deliverer, and for that reason I advise you to engage the services of Abraham Lincoln."

"But," I replied, "who is that Abraham Lincoln? I never heard of that man before."

He replied: "Abraham Lincoln is the best lawyer and the most honest man we have in Illinois."

I went immediately, with that stranger, to my two lawyers, who were in consultation only a few steps from us, and asked them if they would have any objection that I should ask the services of Abraham Lincoln, to help them to defend me at Urbana.

They both answered: "Oh! if you can secure the services of Abraham Lincoln, by all means do it. We know him well; he is one of the best lawyers, and one of the most honest men we have in our State."

Without losing a minute, I went to the telegraph office with that stranger, and telegraphed to Abraham Lincoln to ask him if he would defend my honor and my life (though I was a stranger to him) at the next May term of the court at Urbana.

About twenty minutes later I received the answer:

"Yes, I will defend your honor and your life at the next May term at Urbana.

"Abraham Lincoln."

My unknown friend then paid the operator, pressed my hand, and said: "May God bless you and help you, Father Chiniquy. Continue to fight fearlessly for truth and righteousness against our mitred tyrants; and God will help you in the end." He then took a train for the north, and soon disappeared, as a vision from heaven. I have not seen him since, though I have not let a day pass without asking my God to bless him. A few minutes later, Spink came to the office to telegraph to Lincoln, asking his services at the next May term of the Court, at Urbana. But it was too late.

Before being dragged to Urbana, I had to renew, at Easter, 1856, the oil which is used for the sick, in the ceremony which the Church of Rome calls the Sacrament of Extreme Unction, and in the Baptism of Children. I sent my little silver box to the bishop by a respectable young merchant of my colony, called Dorion. But he brought it back without a drop of oil, with a most abusive letter from the bishop, because I had not sent five dollars to pay for the oil. It was just what I expected. I knew that it was his habit to make his priests pay five dollars for that oil, which was not worth more than two or three cents.

This act of my bishop was one of the many evident cases of simony of which he was guilty every day. I took his letter, with my small silver box, to the Archbishop of St. Louis, my lord Kenrick, before whom I brought my complaints against the Bishop of Chicago, on the 9th April, 1856. That high dignitary told me that many priests of the diocese of Chicago had already brought the same complaints before him, and exposed the infamous conduct of their bishop. He agreed with me that the rapacity of Bishop O'Regan, his thefts, his lies, his acts of simony were public and intolerable, but that he had no remedy for them, and said: "The

only thing I advise you to do is to write to the Pope directly. Prove your charges against that guilty bishop as clearly as possible. I will myself write to corroborate all you have told me; for I know it is true. My hope is that your complaints will attract the attention of the Pope. He will, probably, send some one from Rome to make an enquiry, and then that wicked man will be forced to offer his resignation. If you succeed, as I hope, in your praiseworthy efforts to put an end to such scandals, you will have well deserved the gratitude of the whole church. For that unprincipled dignitary is the cause that our holy religion is not only losing her prestige in the United States, but is becoming an object of contempt wherever those public crimes are known."

I was, however, forced to postpone my writing to the Pope. For, a few days after my return from St. Louis to my colony, I had to deliver myself again into the hands of the Sheriff of Kankakee, who was obliged by Spink to take me prisoner, and deliver me as a criminal into the hands of the Sheriff of Champaign County, on the 19th of May, 1856.

It was then that I met Mr. Abraham Lincoln for the first time. He was a giant in stature; but I found him still more a giant in the noble qualities of his mind and heart. It was impossible to converse five minutes with him without loving him. There was such an expression of kindness and honesty in that face, and such an attractive magnetism in the man, that after a few moments' conversation one felt as tied to him by all noblest affections of the heart. When pressing my hand, he told me: "You were mistaken when you telegraphed that you were unknown to me. I know you, by reputation, as the stern opponent of the tyranny of your bishop, and the fearless protector of your countrymen in Illinois; I have heard much of you from two priests; and, last night, your lawyers, Messrs. Osgood and Paddock have acquainted me with the fact that your bishop is employing some of his tools to get rid of you. I hope it will be an easy thing to defeat his projects, and protect you against his machinations." He then asked me how I had been

induced to desire his services. I answered by giving him the story of that unknown friend who had advised me to have Mr. Abraham Lincoln for one of my lawyers, for the reason that "he was the best lawyer and the most honest man in Illinois." He smiled at my answer with that inimitable and unique smile, which we may call the "Lincoln smile," and replied: "That unknown friend would surely have been more correct had he told you that Abraham Lincoln was the ugliest lawyer of the country!" and he laughed outright.

I spent six long days at Urbana as a criminal, in the hands of the sheriff, at the feet of my judges. During the greatest part of that time, all that human language can express of abuse and insult was heaped on my poor head. God only knows what I suffered in those days; but I was providentially surrounded, as by a strong wall. I had Abraham Lincoln for my defense "the best lawyer and the most honest man of Illinois," and the learned and upright David Davis for my judge. The latter became Vice-president of the United States in 1882; and the former its most honored President from 1861 to 1865.

I never heard anything like the eloquence of Abraham Lincoln when he demolished the testimonies of the two perjured priests, Lebel and Carthival, who, with ten or twelve other false witnesses, had sworn against me. I would have surely been declared innocent after that eloquent address and the charge of the learned Judge Davis, had not my lawyers, by a sad blunder, left a Roman Catholic on the jury. Of course, that Irish Roman Catholic wanted to condemn me, when the eleven honest and intelligent Protestants were unanimous in voting "Not guilty." The court, having at last found that it was impossible to persuade the jury to give an unanimous verdict, discharged them. But Spink again forced the sheriff to keep me prisoner, by obtaining from the court the permission to begin the prosecution *de novo* at the term of the fall, the 19th of October, 1856. Humanly speaking, I would have been one of the most miserable men, had I not had my dear Bible,

which I was mediating and studying day and night in those dark days of trial. But though I was then still in the desolate wilderness, far away yet from the Promised Land, my heavenly Father never forsook me. He many times let the sweet manna fall from heaven to feed my desponding soul, and cheer my fainting heart. More than once, when I was panting with spiritual thirst, He brought me near the Rock, from the side of which the living waters were gushing to refresh and renew my strength and courage.

Though the world did not suspect it, I knew from the beginning, that all my tribulations were coming from my unconquerable attachment and my unfaltering love and respect for the Bible, as the root and source of every truth given by God to man; and I felt assured that my God knew it also; -- that assurance supported my courage in the conflict. Every day my Bible was becoming dearer to me. I was then constantly trying to walk in its marvellous light and divine teaching. I wanted to learn my duties and rights. I like to acknowledge that it was the Bible which gave me the power and wisdom I then so much needed, to face fearlessly so many foes. That power and wisdom I felt were not mine. On this very account my dear Bible enabled me to remain calm in the very lions' den; and it gave me, from the very beginning of that terrible conflict, the assurance of a final victory; for every time I bathed my soul in its Divine light, I heard my merciful heavenly Father's voice, saying, "Fear not, for I am with thee" (Isaiah 43:5).

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At last the time arrived when the sheriff of Kankakee had to drag me again as a criminal and a prisoner to Urbana, and deliver me into the hands of the sheriff of that city. I arrived there on the 20th of October, with my lawyers, Messrs. Osgood and Paddock, and a dozen witnesses. Mr. Abraham Lincoln had preceded me only by a few minutes from Springfield. He was in the company of Judge David Davis, since Vice-President of the United States,

when I met him.

The jury having been selected and sworn, the Rev. Mr. Lebel was the first witness called to testify and say what he knew against my character.

Mr. Lincoln objected to that kind of testimony, and tried to prove that Mr. Spink had no right to bring his new suit against me by attacking my character. But Judge Davis ruled that prosecution had the right in the case that was before him. Mr. Lebel had, then, full liberty to say anything he wanted, and he availed himself of his privilege. His testimony lasted nearly an hour, and was too long to be given here. I will only say that he began by declaring that "Chiniquy was one of the vilest men of the day that every kind of bad rumors were constantly circulating against him." He gave a good number of those rumors, though he could not positively swear if they were founded on truth or not, for he had not investigated them. But he said there was one of which he was sure, for he had authenticated it thoroughly. He expressed a great deal of apparent regret that he was forced to reveal to the world such things which were not only against the honor of Chiniquy, but, to some extent, involved the good name of a dear sister, Madame Bossey. But as he was to speak the truth before God, he could not help it the sad truth was to be told. "Mr. Chiniquy," he said, "had attempted to do the most infamous things with my own sister, Madame Bossey. She herself has told me the whole story under oath, and she would be here to unmask the wicked man today before the world, if she were not forced to silence at home from a severe illness."

Though every word of that story was a perjury, there was such a color of truth and sincerity in my accuser, that his testimony fell upon me and my lawyers and all my friends as a thunderbolt. A man who has never heard such a calumny brought against him before a jury in a court-house packed with people, composed of friends and foes, will never understand what I felt in this the



darkest hour of my life. My God only knows the weight and bitterness of the waves of desolation which then passed over my soul.

After that testimony was given, there was a lull, and a most profound silence in the court-room. All the eyes were turned upon me, and I heard many voices speaking of me, whispering, "The villain!" Those voices passed through my soul as poisoned arrows. Though innocent, I wished that the ground would open under my feet and bring me down to the darkest abysses, to conceal me from the eyes of my friends and the whole world.

However, Mr. Lincoln soon interrupted the silence by addressing to Lebel such cross-questions that his testimony, in the minds of many, soon lost much of its power. And he did still more destroy the effect of his (Lebel's) false oath, when he brought my twelve witnesses, who were among the most respectable citizens of Bourbonnais, formerly the parishioners of Mr. Lebel. Those twelve gentlemen swore that Mr. Lebel was such a drunkard and vicious man, that he was so publicly my enemy on account of the many rebukes I had given to his private and public vices, that they would not believe a word of what he said, even upon his oath.

At ten p.m. the court was adjourned, to meet again the next morning, and I went to the room of Mr. Lincoln, with my two other lawyers, to confer about the morning's work. My mind was unspeakable [*sic*] sad. Life had never been such a burden to me as in that hour. I was tempted, like Job, to curse the hour when I was born. I could see in the face of my lawyers, though they tried to conceal it, that they were also full of anxiety.

"My dear Mr. Chiniquy," said Mr. Lincoln, "though I hope, tomorrow, to destroy the testimony of Mr. Lebel against you, I must concede that I see great dangers ahead. There is not the least doubt in my mind that every word he has said is a sworn lie; but my fear is that the jury thinks differently. I am a pretty good judge

in these matters. I feel that our jurymen think that you are guilty. There is only one way to perfectly destroy the power of a false witness it is by another direct testimony against what he has said, or by showing from his very lips that he has perjured himself. I failed to do that last night, though I have diminished, to a great extent, the force of his testimony. Can you not prove an alibi, or can you not bring witnesses who were there in the same house that day, who would flatly and directly contradict what your remorseless enemy has said against you?"

I answered him: "How can I try to do such a thing when they have been shrewd enough not to fix the very date of the alleged crime against me?"

"You are correct, you are perfectly correct, Mr. Chiniquy," answered Mr. Lincoln, "as they have refused to precise the date, we cannot try that. I have never seen two such skillful rogues as those two priests. There is really a diabolical skill in the plan they have concocted for your destruction. It is evident that the bishop is at the bottom of the plot. You remember how I have forced Lebel to confess that he was now on the most friendly terms with the Bishop of Chicago, since he has become the chief of your accusers. Though I do not give up the hope of rescuing you from the hands of your enemies, I do not like to conceal from you that I have several reasons to fear that you will be declared guilty, and condemned to a heavy penalty, or to the penitentiary, though I am sure you are perfectly innocent. It is very probable that we will have to confront that sister of Lebel tomorrow. Her sickness is probably a feint, in order not to appear here except after the brother will have prepared the public mind in her favor. At all events, if she does not come, they will send some justice of the peace to get her sworn testimony, which will be more difficult to rebut than her own verbal declarations. That woman is evidently in the hands of the bishop and her brother priest, ready to swear anything they order her, and I know nothing so difficult as to refute such female testimonies, particularly when they are absent

from the court. The only way to be sure of a favorable verdict tomorrow is, that God Almighty would take our part and show your innocence! Go to Him and pray, for He alone can save you." Mr. Lincoln was exceedingly solemn when he addressed those words to me, and they went very deep into my soul.

I have often been asked if Abraham Lincoln had any religion? But I never had any doubt about his profound confidence in God, since I heard those words falling from his lips in that hour of anxiety. I had not been able to conceal my deep distress. Burning tears were rolling on my cheeks when he was speaking, and there was on his face the expression of friendly sympathy which I shall never forget. Without being able to say a word, I left him to go to my little room. It was nearly eleven o'clock. I locked the door and fell on my knees to pray, but I was unable to say a single word. The horrible sworn calumnies thrown at my face by a priest of my own church were ringing in my ears! my honor and my good name so cruelly and forever destroyed! all my friends and my dear people covered with an eternal confusion! and more than that, the sentence of condemnation which was probably to be hurled against me the next day in the presence of the whole country, whose eyes were upon me! All those things were before me, not only as horrible phantoms, but as heavy mountains, under the burdens of which I could not breathe. At last the fountains of tears were opened, and it relieved me to weep; I could then speak and cry: "Oh, my God! have mercy upon me! Thou knowest my innocence! hast Thou not promised that those who trust in Thee cannot perish! Oh! do not let me perish, when Thou art the only One in whom I trust! Come to my help! Save me!"

From eleven p.m. to three in the morning I cried to God, and raised my supplicating hands to His throne of mercy. But I confess, to my confusion, it seemed to me in certain moments, that it was useless to pray and cry, for though innocent, I was doomed to perish. I was in the hands of my enemies. My God had forsaken me!

What an awful night I spent! I hope none of my readers will ever know by their own experience the agony of spirit I endured. I had no other expectation than to be for ever dishonored, and sent to the penitentiary next morning! But God had not forsaken me! He had again heard my cries, and was once more to show me His infinite mercy!

At three o'clock a.m. I heard three knocks at my door, and I quickly went to open it. "Who was there?" Abraham Lincoln, with a face beaming with joy! I could hardly believe my eyes. But I was not mistaken. It was my noble-hearted friend, the most honest lawyer of Illinois! one of the noblest men Heaven had ever given to earth! it was Abraham Lincoln. On seeing me bathed in tears, he exclaimed, "Cheer up, Mr. Chiniquy, I have the perjured priests in my hands. Their diabolical plot is all known, and if they do not fly away before dawn of day, they will surely be lynched. Bless the Lord, you are saved!"

The sudden passage of extreme desolation to an extreme joy came near killing me. I felt as if suffocated, and unable to utter a single word. I took his hand, pressed it to my lips, and bathed it with tears of joy. I said: "May God for ever bless you, dear Mr. Lincoln. But please tell me how you can bring me such glorious news!"

Here is the simple but marvelous story, as told me by that great and good man, whom God had made the messenger of His mercies towards me: "As soon as Lebel had given his perjured testimony against you yesterday," said Mr. Lincoln, "one of the agents of the Chicago press telegraphed to some of the principal papers of Chicago: 'It is probable that Mr. Chiniquy will be condemned; for the testimony of the Rev. Mr Lebel seems to leave no doubt that he is guilty.' And the little Irish boys, to sell their papers, filled the streets with cries: 'Chiniquy will be hung! Chiniquy will be hung!' The Roman Catholics were so glad to hear that, that ten thousand extra copies have been sold. Among those

who bought those papers was a friend of yours, called Terrien, who went to his wife and told her that you were to be condemned, and when the woman heard that, she said, 'It is too bad, for I know Mr. Chiniquy is not guilty.'

"How do you know that?" said the husband. She answered: 'I was there when the priest Lebel made the plot, and promised to give his sister two eighties of good land if she would swear a false oath and accuse him of a crime which that woman said he had not even thought of with her.'

"If it be so," said Terrien, 'we cannot allow Mr. Chiniquy to be condemned. Come with me to Urbana.'

"But that woman being quite unwell, said to her husband, 'You know well I cannot go; but Miss Philomene Moffat was with me then. She knows every particular of that wicked plot as well as I do. She is well: go and take her to Urbana. There is no doubt that her testimony will prevent the condemnation of Mr. Chiniquy. Narcisse Terrien started immediately: and when you were praying God to come to your help, He was sending your deliverer at the full speed of the railroad cars. Miss Moffat has just given me the details of that diabolical plot. I have advised her not to show herself before the Court is opened. I will, then, send for her, and when she will have given, under oath, before the Court, the details she has just given me, I pity Spink with his perjured priests. As I told you, I would not be surprised if they were lynched: for there is a terrible excitement in town among many people, who from the beginning suspect that the priests have perjured themselves to destroy you. Now your suit is gained, and, tomorrow, you will have the greatest triumph a man ever got over his confounded foes. But you are in need of rest as well as myself. Good bye." After thanking God for that marvelous deliverance, I went to bed and took the needed rest.

But what was the priest Lebel doing in that very moment?

Unable to sleep after the awful perjury he had just made, he had watched the arrival of the trains from Chicago with an anxious mind; for he was aware, through the confessions he had heard, that there were two persons in that city who knew his plot and his false oath; and though he had the promises from them that they would never reveal it to anybody, he was not without some fearful apprehension that I might, by some way or other, become acquainted with his abominable conspiracy. Not long after the arrival of the trains from Chicago, he came down from his room to see in the book where travelers register their names, if there were any new comers from Chicago, and what was his dismay when he saw the first name entered was "Philomene Moffat!" That very name, Philomene Moffat, who some time before, had gone to confess to him that she had heard the whole plot from his own lips, when he had promised 160 acres of land to persuade his sister to perjure herself in order to destroy me. A deadly presentiment chilled the blood in his veins! "Would it be possible that this girl is here to reveal and prove my perjury before the world?"

He immediately sent for her, when she was just coming from meeting Mr. Lincoln.

"Miss Philomene Moffat here!" he exclaimed, when he saw her. "What are you coming here for this night?" he said.

"You will know it, sir, tomorrow morning," she answered.

"Ah! wretched girl! you come to destroy me?" he exclaimed.

She replied: "I do not come to destroy you, for you are already destroyed. Mr. Lincoln knows everything."

"Oh! my God! my God!" he exclaimed, striking his forehead with his hands. Then taking a big bundle of bank-notes from his pocket-book, he said: "Here are one hundred dollars for you if you take the morning train and go back to Chicago."

"If you would offer me as much gold as this house could contain, I would not go," she replied.

He then left her abruptly, ran to the sleeping-room of Spink, and told him: "Withdraw your suit against Chiniquy; we are lost; he knows all." Without losing a moment, he went to the sleeping-room of his co-priest, and told him: "Make haste dress yourself and let us take the train; we have no business here: Chiniquy knows all our secrets."

When the hour of opening the court came, there was an immense crowd, not only inside, but outside its walls. Mr. Spink, pale as a man condemned to death, rose before the Judge and said: "Please the court, allow me to withdraw my prosecution against Mr. Chiniquy. I am now persuaded that he is not guilty of the faults brought against him before this tribunal."

Abraham Lincoln, having accepted that reparation in my name, made a short, but one of the most admirable speeches I have ever heard, on the cruel injustices I had suffered from my merciless persecutors, and denounced the rascality of the priests who had perjured themselves with such terrible colors, that it had been very wise on their part to fly away and disappear before the opening of the court, for the whole city was ransacked for them by hundreds, who blamed me for forgiving them and refusing to have my revenge for the wrong they had done me. But I really thought that my enemies were sufficiently punished by the awful public disclosures of their infernal plot. It seemed that the dear Saviour, who had so visibly protected me, was to be obeyed, when He was whispering in my soul, "Forgive them and love them as thyself."

Was not Spink sufficiently punished by the complete ruin which was brought upon him by the loss of the suit? For having gone to Bishop O'Regan to be indemnified for the enormous expenses of such a long prosecution, at such a distance, the bishop coldly answered him: "I had promised to indemnify if you would

put Chiniquy down, as you promised me. But as it is Chiniquy who has put you down, I have not a cent to give you."

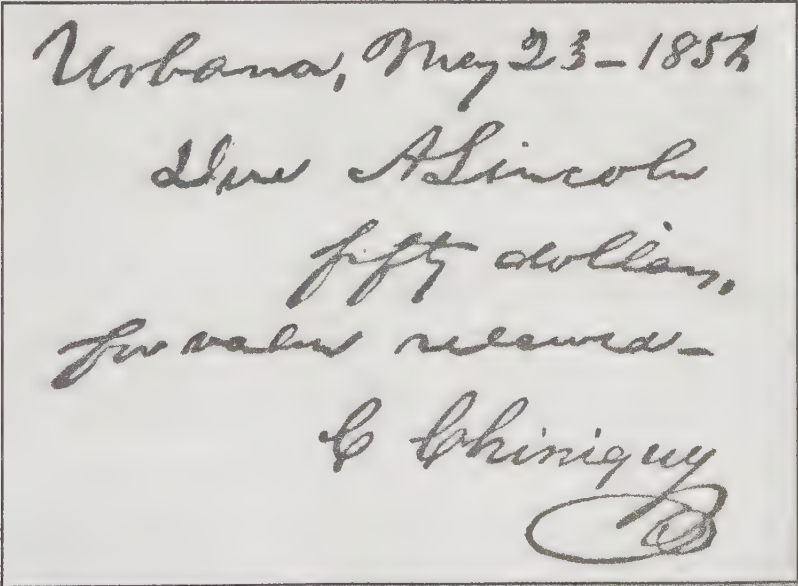
Abraham Lincoln had not only defended me with the zeal and talent of the ablest lawyer I have ever known, but as the most devoted and noblest friend I ever had. After giving more than a year of his precious time to my defense, when he had pleaded, during two long sessions of the Court of Urbana, without receiving a cent from me, I considered that I was owing him a great sum of money. My two other lawyers, who had not done the half of his work, asked me a thousand dollars each, and I had not thought that too much. After thanking him for the inappreciable services he had rendered me, I requested him to show me his bill, assuring him that, though I would not be able to pay the whole cash, I would pay him to the last cent, if he had the kindness to wait a little for the balance.

He answered me with a smile and an air of inimitable kindness, which was peculiar to him: "My dear Mr. Chiniquy, I feel proud and honored to have been called to defend you. But I have done it less as a lawyer than as a friend. The money I should receive from you would take away the pleasure I feel at having fought your battle. Your case is unique in my whole practice. I have never met a man so cruelly persecuted as you have been, and who deserves it so little. Your enemies are devils incarnate. The plot they had concocted against you is the most hellish one I ever knew. But the way you have been saved from their hands, the appearance of that young and intelligent Miss Moffat, who was really sent by God in the very hour of need, when, I confess it again, I thought everything was nearly lost, is one of the most extraordinary occurrences I ever saw. It makes me remember what I have too often forgotten, and what my mother often told me when young that our God is a prayer-hearing God. This good thought, sown into my young heart by that dear mother's hand, was just in my mind when I told you, 'Go and pray, God alone can save you.' But I confess to you that I had not faith enough to believe



that your prayer would be so quickly and so marvelously answered by the sudden appearance of that interesting young lady, last night. Now let us speak of what you owe me. Well! Well! how much do you owe me? You owe me nothing! for I suppose you are quite ruined. The expenses of such a suit, I know, must be enormous. Your enemies want to ruin you. Will I help them to finish your ruin, when I hope I have the right to be put among the most sincere and devoted of your friends?"

"You are right," I answered him; "you are the most devoted and noblest friend God ever gave me, and I am nearly ruined by my enemies. But you are the father of a pretty large family; you must support them. Your traveling expenses in coming twice here for me from Springfield; your hotel bills during the two terms you have defended me, must be very considerable. It is not just that you should receive nothing in return for such work and expenses."



Urbana, May 23 - 1857  
Due Lincoln  
fifty dollars.  
for value received.  
C. Chiniquy

[Editor's note: This is the actual handwritten promissory note drafted by Abraham Lincoln and signed by Charles Chiniquy as it appeared in Chiniquy's book.]

"Well! well!" he answered, "I will give you a promissory note which you will sign." Taking then a small piece of paper, he wrote:

*Urbana, May 23-1856*

*Due A Lincoln*

*fifty dollars,*

*for value received-*

*C. Chiniquy*

He handed me the note, saying, "Can you sign that?"

After reading it, I said, "Dear Mr. Lincoln, this is a joke. It is not possible that you ask only fifty dollars for services which are worth at least two thousand dollars."

He then tapped me with the right hand on the shoulders and said: "Sign that, it is enough. I will pinch some rich men for that, and make them pay the rest of the bill," and he laughed outright.

When Abraham Lincoln was writing the due-bill, the relaxation of the great strain upon my mind, and the great kindness of my benefactor and defender in charging me so little for such a service, and the terrible presentiment that he would pay with his life what he had done for me caused me to break into sobs and tears.

As Mr. Lincoln had finished writing the due-bill, he turned round to me, and said, "Father Chiniquy, what are you crying for? Ought you not to be the most happy man alive? You have beaten your enemies and gained the most glorious victory, and you will come out of all your troubles in triumph."

"Dear Mr. Lincoln," I answered, "allow me to tell you that the joy I should naturally feel for such a victory is destroyed in my mind by the fear of what it may cost you. There were then in the crowd not less than ten or twelve Jesuits from Chicago and St. Louis, who came to hear my sentence of condemnation to the penitentiary. But it was on their heads that you have brought the thunders of heaven and earth! nothing can be compared to the expression of their rage against you, when you not only wrenched me from their cruel hands, but you were making the walls of the court-house tremble under the awful and superhumanly eloquent denunciation of their infamy, diabolical malice, and total want of Christian and human principle, in the plot they had formed for my destruction. What troubles my soul just now and draws my tears, is that it seems to me that I have read your sentence of death in their fiendish eyes. How many other noble victims have already fallen at their feet!

He tried to divert my mind, at first, with a joke, "Sign this," said he, "it will be my warrant of death."

But after I had signed, he became more solemn, and said, "I know that Jesuits never forget nor forsake. But man must not care how and where he dies, provided he dies at the post of honor and duty," and he left me.

Here is the sworn declaration of Miss Philomene Moffat, now Mrs. Philomene Schwartz.

"State of Illinois, Cook County, ss.

"Philomene Schwartz, being first duly sworn, deposes and says: That she is of the age of forty-three years, and resides at 484, Milwaukee Avenue, Chicago; that her maiden name was Philomene Moffat; that she knew Father Lebel, the Roman Catholic priest of the French Catholics of Chicago during his lifetime, and knows Rev. Father Chiniquy; that about the month of

May, A.D. 1854, in company with Miss Eugenia Bossey, the housekeeper of her uncle, the Rev. Mr. Lebel, who was then living at the parsonage on Clark Street, Chicago, while we were sitting in the room of Miss Bossey, the Rev. Mr. Lebel was talking with his sister, Mrs. Bossey, in the adjoining room, not suspecting that we were there hearing his conversation, through the door, which was partly opened; though we could neither see him nor his sister, we heard every word of what they said together, the substance of which is as follows: Rev. Mr. Lebel said in substance, to Mr. Bossey, his sister: "'You know that Mr. Chiniquy is a dangerous man, and he is my enemy, having already persuaded several of my congregation to settle in his colony. You must help me to put him down, by accusing him of having tried to do a criminal action with you.'

"Madame Bossey answered: 'I cannot say such a thing against Mr. Chiniquy, when I know it is absolutely false.'

"Rev. Mr. Lebel replied: 'If you refuse to comply with my request, I will not give you the one hundred and sixty acres of land I intended to give you; you will live and die poor.'

"Madame Bossey answered: 'I prefer never to have that land, and I like better to live and die poor, than to perjure myself to please you.'

"The Rev. Mr. Lebel, several times, urged his sister, Mrs. Bossey, to comply with his desires, but she refused. At last, weeping and crying, she said: 'I prefer never to have an inch of land than to damn my soul for swearing to a falsehood.'

"The Rev. Mr. Lebel then said:

"'Mr. Chiniquy will destroy our holy religion and our people if we do not destroy him. If you think the swearing I ask you to do is a sin, you will come to confess to me, and I will pardon it in the

absolution I will give you.'

"'Have you the power to forgive a false oath?' replied Mrs. Bossey to her brother, the priest.

"'Yes,' he answered, 'I have that power; for Christ has said to all His priests, "What you shall bind on earth shall be bound in heaven, and what you shall loose on earth shall be loosed in heaven.'"

Mrs. Bossey then said: 'If you promise that you will forgive that false oath, and if you give me the one hundred and sixty acres of land you promised, I will do what you want.'

"The Rev. Mr. Lebel then said: 'All right!' I could not hear any more of that conversation, for in that instant Miss Eugenia Bossey, who had kept still and silent with us, made some noise and shut the door.

"Affiant further states: That, some time later, I went to confess to Rev. Mr. Lebel, and I told him that I had lost confidence in him. He asked me why? I answered: 'I lost my confidence in you since I heard your conversation with your sister, when you tried to persuade her to perjure herself in order to destroy Father Chiniquy.

"Affiant further says: That in the month of October, A.D. 1856, the Rev. Mr. Chiniquy had to defend himself, before the civil and criminal court of Urbana, Illinois, in an action brought against him by Peter Spink; some one wrote from Urbana to a paper of Chicago, that Father Chiniquy was probably to be condemned. The paper which published that letter was much read by the Roman Catholics, who were glad to hear that that priest was to be punished. Among those who read that paper was Narcisse Terrien. He had lately been married to Miss Sara Chaussey, who told him that Father Chiniquy was innocent; that she was present with me when Rev. Lebel prepared the plot with his sister, Mrs.

Bossey, had promised her a large piece of land if she would swear falsely against Father Chiniquy. Mr. Narcisse Terrien wanted to go with his wife to the help of Father Chiniquy, but she was unwell and could not go. He came to ask me if I remembered well the conversation of Rev. Mr. Lebel, and if I would consent to go to Urbana to expose the whole plot before the court, and I consented.

"We started that same evening for Urbana, where we arrived late at night. I immediately met Mr. Abraham Lincoln, one of the lawyers of Father Chiniquy, and told him all that I knew about the plot.

"That very same night the Rev. Mr. Lebel, having seen my name on the hotel register, came to me much excited and troubled, and said, 'Philomene, what are you here for?'

"I answered him: 'I cannot exactly tell you that; but you will probably know it tomorrow at the court-house?'

"Oh, wretched girl!' he exclaimed, 'you have come to destroy me.'

"I do not come to destroy you,' I replied, 'for you are already destroyed!'

"Then drawing from his portmonnaie-book a big bundle of bank-notes, which he said was worth one hundred dollars, he said: 'I will give you all this money if you will leave by the morning train and go back to Chicago.'

"I answered him; 'Though you would offer me as much gold as this room can contain, I cannot do what you ask.'

"He then seemed exceedingly distressed, and he disappeared. The next morning Peter Spink requested the court to allow him to withdraw his accusations against Father Chiniquy, and stop his

prosecutions, having, he said, found out that he, Father Chiniquy, was innocent of the things brought against him, and his request was granted. Then the innocence and honesty of Father Chiniquy was acknowledged by the court after it had been proclaimed by Abraham Lincoln, who was afterwards elected President of the United States.

"(Signed) Philomene Schwartz.

"I, Stephen R. Moore, a Notary Public in the County of Kankakee, in the State of Illinois, and duly authorized by law to administer oaths, do hereby certify that, on this 21st day of October, A.D. 1881, Philomene Schwartz personally appeared before me, and made oath that the above affidavit by her subscribed is true, as therein stated. In witness whereto, I have hereunto set my hand and notarial seal.

"STEPHEN R. MOORE,  
"Notary Public."

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EQUALITY AND FRATERNITY OF MEN  
PROCLAIMED BY CHRIST.

"Be ye not called Rabbi. For one is your Master, even Christ; and all ye are brethren." (Matt. 23:8).

"God is no respecter of persons; but in every nation, he that feareth Him and worketh righteousness is accepted with Him." (Acts 10:34, 35).

"Jesus called them unto Him and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them:

"But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant.

"Even as the Son of Man came not to be ministered unto, but to minister, and give His life as a ransom for many." (Matt. 20:25, 28).

#### PRINCIPLES OF LIBERTY PROCLAIMED BY CHRIST.

"If ye continue in My word, then are ye My disciples indeed, and ye shall know the truth, and the truth shall make you free. ... If the Son shall make you free, ye shall be free indeed." (John 8:31, 32, 36).

"The spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." (Luke 4:18).

"Where the Spirit of the Lord is, there is liberty." (2 Cor. 3:17).

#### TOLERANCE AND LIBERTY OF CONSCIENCE PROCLAIMED BY CHRIST.

"And they did not receive Him (Christ), because His face was as though He would go to Jerusalem. And when His disciples, James and John, saw this, they said, Lord, wilt Thou that we command fire to come down from heaven and consume them, even as Elias did?

"But He turned and rebuked them, and said, Ye know not what manner of spirit ye are of:



"For the Son of Man is not come to destroy men's lives, but to save them." (Luke 9:53-56).

"Then Simon Peter, having a sword, drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.

"Then said Jesus unto Peter, Put up thy sword into the sheath; the cup which my Father hath given Me, shall I not drink it?" (John 18:10-11) "For all they that take the sword, shall perish with the sword." (Matt. 26:52).

It is no wonder that the people of Judea, filled with admiration at these sublime doctrines of equality, fraternity, liberty and tolerance, should exclaim, "Never man spake like this man!"

Is it on those admirable principles that the Church of Rome is founded? No! for she has, thousands of times, proclaimed that her mission was to destroy them all, even if she had to wade in the blood of those who support them.

But just as the Romish Church is not only the very antipodes and the most implacable enemy of those admirable doctrines and principles, so the constitution of the United States is the ripe fruit of this divine seed, sown by the Son of God Himself in the bosom of humanity, eighteen hundred years ago.

Yes, in reference to those principles of fraternity, equality, liberty, and tolerance, the constitution of the United States is to the Gospel of Christ what the fruit is to the tree which has given it. And this is the verdict given by the whole world, the Church of Rome excepted.

Why is it that the poor, the bruised, the wounded, and the oppressed from every land turn their eyes, their hearts, and their steps towards this country? It is because all the echoes of heaven

and earth have told them that the United States Republic is, par excellence, the land of fraternity, fair play, equality, and liberty.

The Pope of Rome and his Jesuits know this better than any one. Hence their constant and supreme efforts to destroy this Republic. Believing and preaching that it is their duty to exterminate the individuals who differ from them in religion, they assume that it is their duty to destroy the governments and the nations who refuse to submit to their yoke, when they can do it safely.

The mission of Rome being to teach that the inferior, the people, must obey his superior, just as the corpse obeys the hand which moves it, or as the stick obeys the arm which directs it, she knows well that she cannot fulfill her mission and attain her object so long as this government of a free, sovereign people, stands; she is, then, bound to oppose, paralyze, and destroy that government when she finds her opportunity.

With lynx eye, she watched that opportunity: and with anxiety and rage she spied from her cradle the onward march of this young giant Republic. She knew that it was in the bosom of every true citizen of the United States to propagate those accursed (by her) principles of equality, fraternity, and liberty all over the world. She saw that the irresistible influence of those principles were felt on the most distant nations, as well as on the poor, miserable Irish people, she was keeping under her heavy and ignominious yoke; she understood that there was a real danger for her very existence, if those principles would continue to spread; that her slavery star would go down as the liberty star would rise on the horizon. In a word, Rome saw at once that the very existence of the United States was a formidable menace to her own life. Already she had seen the chains of two millions of her Irish slaves melted at the simple touch of the warm rays of liberty which had fallen from the stars and stripes banners. From the very beginning she perfidiously sowed the germs of division and hatred

between the two great sections of this country, and she felt an unspeakable joy when she saw that she had succeeded in dividing its South from the North, on the burning question of slavery. She looked upon that division as her golden opportunity. To crush one party by the other, and reign over the bloody ruins of both, has invariably been her policy. She hoped that the hour of her supreme triumph over this continent was come. She ordered her elder son, the Emperor of France, to keep himself ready to help her to crush the North, by having an army in Mexico ready to support the South, and she bade all the Roman Catholic bishops, priests, and people to enroll themselves under the banners of slavery, by joining themselves to the party of the Democracy. And everybody knows how the Roman Catholic bishops and priests, almost to a man, obeyed that order. Only one bishop dared to disobey. Above everything, it was ordered to oppose the election of Lincoln at any cost. For, from the very first day that his eloquent voice had been heard, a thrill of terror had gone through the hearts of the partisans of slavery. The Democratic press, which was then, as it is still now, almost entirely under the control of the Roman Catholics, and the devoted tool of the Jesuits, deluged the country with the most fearful denunciations against him. They called him an ape, a stupid brute, a most dangerous lunatic, a bloody monster, a merciless tyrant, etc., etc. In a word, Rome exhausted all her resources of language, she ransacked the English dictionary to find the most suitable expressions to fill the people with contempt, hatred, and horror against him. But it was written in the decrees of God that honest Abraham Lincoln should be proclaimed President of the United States, the 4th of March 1861.

At the end of August, having known from a Roman Catholic priest, whom, by the mercy of God, I had persuaded to leave the errors of Popery, that there was a plot among them to assassinate the President, I thought it was my duty to go and tell him what I knew, at the same time giving him a new assurance of gratitude for what he had done for me.

Knowing that I was among those who were waiting in the ante-chamber, he sent immediately for me, and received me with greater cordiality and marks of kindness than I could expect.

"I am so glad to meet you again," he said: "you see that your friends, the Jesuits, have not yet killed me. But they would have surely done it when I passed through their most devoted city, Baltimore, had I not defeated their plans, by passing incognito a few hours before they expected me. We have the proof that the company which has been selected and organized to murder me was led by a rabid Roman Catholic, called Byrne; it was almost entirely composed of Roman Catholics; more than that, there were two disguised priests among them, to lead and encourage them. I am sorry to have so little time to see you: but I will not let you go before telling you that, a few days ago, I saw Mr. Morse, the learned inventor of electric telegraphy: he told me that when he was in Rome, not long ago, he found out the proofs of a most formidable conspiracy against this country and all its institutions. It is evident that it is to the intrigues and emissaries of the Pope that we owe, in great part, the horrible evil war which is threatening to cover the country with blood and ruins.

"I am sorry that Professor Morse had to leave Rome before he could know more about the secret plans of the Jesuits against the liberties and the very existence of this country. But do you know that I want you to take his place and continue that investigation? My plan is to attach you to my ambassador of France, as one of the secretaries. In that honorable position you would go from Paris to Rome, where you might find, through the directions of Mr. Morse, an opportunity of re-uniting the broken threads of his researches. 'It takes a Greek to fight a Greek.' As you have been twenty-five years a priest of Rome, I do not know any man in the United States so well acquainted as you are with the tricks of the Jesuits, and on the devotedness of whom I could better rely. And when, once on the staff of my ambassador, even as one of the secretaries, might you not soon yourself become the

ambassador? I am in need of Christian men in every department of the public service, but more in those high positions. What do you think of that?"

"My dear President," I answered, "I feel overwhelmed by your kindness. Surely nothing could be more pleasant to me than to grant your request. The honor you want to confer upon me is much above my merit: but my conscience tells me that I cannot give up the preaching of the Gospel to my poor French Canadian countrymen, who are still in the errors of Popery. For I am about the only one who, by the Providence of God, has any real influence over them. I am, surely, the only one the bishops and priests seem to fear in that work. The many attempts they have made to take away my life are a proof of it. Besides that, though I consider the present President of the United States much above the Emperors of France, Russia, and Austria, much above the greatest kings of the world, I feel that I am the servant, the ambassador of One who is as much above even the good and great President of the United States as the heavens are above the earth. I appeal to your own Christian and honorable feelings to know if I can forsake the one for the other."

The President became very solemn, and replied: "You are right! You are right! There is nothing so great under heaven as to be the ambassador of Christ."

But then, coming back to himself, with one of his fine jokes, which he had always ready, he added: "Yes! yes! You are the ambassador of a greater Prince than I am: but He does not pay you with so good cash as I would do." He then added: "I am exceedingly pleased to see you. However, I am so pressed just now, by most important affairs, that you must excuse me if I ask you to give your place to one of my generals who is there, waiting for me. Please come again tomorrow at ten o'clock; I have a very important question to ask you on a matter which has been constantly before my mind these last few weeks."

The next day I was, at the appointed hour, with my noble friend, who said: "I could not give you more than ten minutes yesterday, but I will give you twenty today. I want your views about a thing which is exceedingly puzzling to me, and you are the only one to whom I like to speak on that subject. A great number of Democratic papers have been sent to me lately, evidently written by Roman Catholics, publishing that I was born a Roman Catholic, and baptized by a priest. They call me a renegade, an apostate, on account of that; and they heap upon my head mountains of abuses. At first I laughed at that, for it is a lie. Thanks be to God, I have never been a Roman Catholic. No priest of Rome has ever laid his hand on my head. But the persistency of the Romish press to present this falsehood to their readers as a gospel truth, must have a meaning. Please tell me, as briefly as possible, what you think about that."

"My dear President," I answered, "it was just this strange story published about you, which brought me here yesterday. I wanted to say a word about it; but you were too busy. Let me tell you that I wept as a child when I read that story for the first time. For, not only my impression is that it is your sentence of death; but I have from the lips of a converted priest, that it is in order to excite the fanaticism of the Roman Catholic murderers, whom they hope to find sooner or later, to strike you down; they have invented that false story of your being born in the Church of Rome, and of your being baptized by a priest. They want, by that, to brand your face with the ignominious mark of apostasy. Do not forget that, in the Church of Rome, an apostate is an outcast, who has no place in society, and who has no right to live.

"The Jesuits want the Roman Catholics to believe that you are a monster, an open enemy of God and of His Church, that you are an excommunicated man. For every apostate is, *ipso facto* (by that very fact) excommunicated. I have brought to you the theology of one of the most learned and approved of the Jesuits of his time, Busembaum, who, with many others, say that the man

who will kill you will do a good and holy work. More than that, here is a copy of a decree of Gregory VII., proclaiming that the killing of an apostate, or an heretic and an excommunicated man, as you are declared to be, is not murder; nay, that it is a good, a Christian action. That decree is incorporated in the canon law, which every priest must study, and which every good Catholic must follow.

"My dear President, I must repeat to you here what I said when at Urbana in 1856. My fear is that you will fall under the blows of a Jesuit assassin if you do not pay more attention than you have done, till now, to protect yourself. Remember that because Coligny was an heretic, as you are, he was brutally murdered in the St. Bartholomew night; that Henry IV. was stabbed by the Jesuit assassin, Revillac, the 14th of May, 1610, for having given liberty of conscience to his people; and that William the Taciturn was shot dead by another Jesuit murderer, called Girard, for having broken the yoke of the Pope. The Church of Rome is absolutely the same today as she was then; she does believe and teach today, as then, that she has the right and that it is her duty to punish by death any heretic who is in her way as an obstacle to her designs. The unanimity with which the Catholic hierarchy of the United States is on the side of the rebels is an incontrovertible evidence that Rome wants to destroy this republic, and as you are, by your personal virtues, your popularity, your love for liberty, your position, the greatest obstacle to the diabolical schemes, their hatred is concentrated upon you; you are the daily object of their maledictions; it is at your breast they will direct their blows. My blood chills in my veins when I contemplate the day which may come, sooner or later, when Rome will add to all her other iniquities the murder of Abraham Lincoln."

When saying these things to the President, I was exceedingly moved, my voice was as choked, and I could hardly retain my tears. But the President was perfectly calm. When I had finished speaking, he took the volume of Busembaum from my hand, read

the lines which I had marked with red ink, and I helped him to translate them into English. He then gave me back the book, and said:

"I will repeat to you what I said at Urbana, when for the first time you told me your fears lest I would be assassinated by the Jesuits: 'Man must not care where and when he will die, provided he dies at the post of honor and duty.' But I may add, today, that I have a presentiment that God will call me to Him through the hand of an assassin. Let His will, and, not mine be done!" He then looked at his watch and said, "I am sorry, that the twenty minutes I had consecrated to our interview have almost passed away; I will be for ever grateful for the warning words you have addressed to me about the dangers ahead of my life, from Rome. I know that they are not imaginary dangers. If I were fighting against a Protestant South, as a nation, there would be no danger of assassination. The nations who read the Bible, fight bravely on the battle-fields, but they do not assassinate their enemies. The Pope and the Jesuits, with their infernal Inquisition, are the only organized powers in the world which have recourse to the dagger of the assassin to murder those whom they cannot convince with their arguments or conquer with the sword.

"Unfortunately, I feel more and more, every day, that it is not against the Americans of the South, alone, I am fighting, it is more against the Pope of Rome, his perfidious Jesuits and their blind and blood-thirsty slaves, than against the real American Protestants, that we have to defend ourselves. Here is the real danger of our position. So long as they will hope to conquer the North, they will spare me; but the day we will rout their armies (and that day will surely come, with the help of God), take their cities, and force them to submit, then, it is my impression that the Jesuits, who are the principal rulers of the South, will do what they have almost invariably done in the past. The dagger, or the pistol of one of their adepts, will do what the strong hands of the warriors could not achieve. This civil war seems to be nothing but



a political affair to those who do not see, as I do, the secret springs of that terrible drama. But it is more a religious than a civil war. It is Rome who wants to rule and degrade the North, as she has ruled and degraded the South, from the very day of its discovery. There are only very few of the Southern leaders who are not more or less under the influence of the Jesuits, through their wives, family relations, and their friends. Several members of the family of Jeff Davis belong to the Church of Rome. Even the Protestant ministers are under the influence of the Jesuits without suspecting it. To keep her ascendancy in the North, as she does in the South, Rome is doing here what she has done in Mexico, and in all the South American Republics; she is paralyzing, by a civil war, the arms of the soldiers of Liberty. She divides our nation, in order to weaken, subdue and rule it.

"Surely we have some brave and reliable Roman Catholic officers and soldiers in our armies, but they form an insignificant minority when compared with the Roman Catholic traitors against whom we have to guard ourselves, day and night. The fact is, that the immense majority of Roman Catholic bishops, priests and laymen, are rebels in heart, when they cannot be in fact; with very few exceptions, they are publicly in favor of slavery. I understand, now, why the patriots of France, who determined to see the colors of Liberty floating over their great and beautiful country, were forced to hang or shoot almost all the priests and the monks as the irreconcilable enemies of Liberty. For it is a fact, which is now evident to me, that, with very few exceptions, every priest and every true Roman Catholic is a determined enemy of Liberty. Their extermination in France, was one of those terrible necessities which no human wisdom could avoid; it looks to me now as an order from heaven to save France. May God grant that the same terrible necessity be never felt in the United States! But there is a thing which is very certain; it is, that if the American people could learn what I know of the fierce hatred of the generality of the priests of Rome against our institutions, our schools, our most sacred rights, and our so dearly bought liberties, they would drive

them away, tomorrow, from among us, or they would shoot them as traitors. But I keep those sad secrets in my heart; you are the only one to whom I reveal them, for I know that you learned them before me. The history of these last thousand years tells us that wherever the Church of Rome is not a dagger to pierce the bosom of a free nation, she is a stone to her neck, and a ball to her feet, to paralyze her, and prevent her advance in the ways of civilization, science, intelligence, happiness and liberty. But I forget that my twenty minutes are gone long ago.

"Please accept my sincere thanks for the new lights you have given me on the dangers of my position, and come again. I will always see you with a new pleasure."

My second visit to Abraham Lincoln was at the beginning of June, 1862. The grand victory of the "Monitor" over the "Merrimac," and the conquest of New Orleans, by the brave and Christian Farragut had filled every heart with joy; I wanted to unite my feeble voice to that of the whole country to tell him how I blessed God for that glorious success. But I found him so busy that I could only shake hands with him.

The third and last time I went to pay my respects to the doomed President, and warn him against the impending dangers which I knew were threatening him, was on the morning of June 8th, 1864, when he was absolutely besieged by people who wanted to see him. After a kind and warm shaking of hands, he said:

"I am much pleased to see you again. But it is impossible, today, to say anything more than this: Tomorrow afternoon, I will receive the delegation of the deputies of all the loyal states, sent to officially announce the desire of the country that I should remain the President four years more. I invite you to be present with them at that interesting meeting. You will see some of the most prominent men of our Republic, and I will be glad to introduce you to them. You will not present yourself as a delegate of the

people, but only as the guest of the President; and that there may be no trouble, I will give you this card, with a permit to enter with the delegation. But do not leave Washington before I see you again; I have some important matters on which I want to know your mind."

The next day, it was my privilege to have the greatest honor ever received by me. The good President wanted me to stand at his right hand, when he received the delegation, and hear the address presented by Governor Dennison, the President of the Convention, to which he replied in his own admirable simplicity and eloquence; finishing by one of his most witty anecdotes. "I am reminded in this convention of a story of an old Dutch farmer, who remarked to a companion, wisely, 'That it was not best to swap horses when crossing a stream.'"

The next day, he kindly took me with him in his carriage, when visiting the thirty thousand wounded soldiers picked up on the battle-fields of the seven days' battle of the Wilderness, and the thirty days' battle around Richmond, where Grant was just breaking the backbone of the rebellion. On the way to and from the hospitals, I could not talk much. The noise of the carriage rapidly drawn on the pavement was too great. Besides that, my soul was so much distressed, and my heart so much broken by the sight of the horrors of that fratricidal war, that my voice was as stifled. The only thought which seemed to occupy the mind of the President was the part which Rome had in that horrible struggle. Many times he repeated:

"This war would never have been possible without the sinister influence of the Jesuits. We owe it to Popery that we now see our land reddened with the blood of her noblest sons. Though there were great differences of opinion between the South and the North, on the question of slavery, neither Jeff Davis nor any one of the leading men of the Confederacy would have dared to attack the North, had they not relied on the promises of the Jesuits, that

under the mask of Democracy, the money and the arms of the Roman Catholics, even the arms of France, were at their disposal, if they would attack us. I pity the priests, the bishops and the monks of Rome in the United States, when the people realize that they are, in great part, responsible for the tears and the blood shed in this war; the later the more terrible will the retribution be. I conceal what I know, on that subject, from the knowledge of the nation; for if the people knew the whole truth, this war would turn into a religious war, and it would, at once, take a tenfold more savage and bloody character, it would become merciless as all religious wars are. It would become a war of extermination on both sides. The Protestants of both the North and the South would surely unite to exterminate the priests and the Jesuits, if they could hear what Professor Morse has said to me of the plots made in the very city of Rome to destroy this Republic, and if they could learn how the priests, the nuns, and the monks, which daily land on our shores, under the pretext of preaching their religion, instructing the people in their schools, taking care of the sick in the hospitals, are nothing else but the emissaries of the Pope, of Napoleon, and the other despots of Europe, to undermine our institutions, alienate the hearts of our people from our constitution, and our laws, destroy our schools, and prepare a reign of anarchy here as they have done in Ireland, in Mexico, in Spain, and wherever there are any people who want to be free, etc."

When the President was speaking thus, we arrived at the door of his mansion. He invited me to go with him to his study, and said:

"Thought I am very busy, I must rest an hour with you. I am in need of that rest. My head is aching, I feel as crushed under the burden on affairs which are on my shoulders. There are many important things about the plots of the Jesuits that I can learn only from you. Please wait just a moment, I have just received some dispatches from General Grant, to which I must give an answer. My secretary is waiting for me. I go to him. Please amuse yourself

with those books, during my short absence."

Twenty-five minutes later, the President had returned, with his face flushed with joy. "Glorious news! General Grant has again beaten Lee, and forced him to retreat towards Richmond, when he will have to surrender before long. Grant is a real hero. But let us come to the question I want to put to you. Have you read the letter of the Pope to Jeff Davis, and what do you think of it?"

"My dear President," I answered, "it is just that letter which brought me to your presence again, the day before yesterday. I wanted to come and see you, from the very day I read it. But I knew you were so overwhelmed with the affairs of your government, that I would not be able to see you. However, the anxieties of my mind were so, that I determined to go over every barrier to warn you again against the new dangers and plots which I knew would come out from that perfidious letter, against your life.

"That letter is a poisoned arrow thrown by the Pope, at you personally; and it will be more than a miracle if it be not your irrevocable warrant of death. Before reading it, it is true that every Catholic could see by the unanimity of the bishops siding with the rebel cause, that their church as a whole, was against this free Republican government. However, a good number of liberty-loving Irish, German and French Catholics, following more the instincts of their noble nature, than the degrading principles of their church, enrolled themselves under the banners of Liberty, and they have fought like heroes. To detach these men from the rank and file of the Northern armies, and force them to help the cause of the rebellion, became the object of the intrigues of the Jesuits. Secret and pressing letters were addressed from Rome to the bishops, ordering them to weaken your armies by detaching those men from you. The bishops answered, that they could not do that without exposing themselves to be shot. But they advised the Pope to acknowledge, at once, the legitimacy of the Southern Republic,

and to take Jeff Davis under his supreme protection, by a letter, which would be read everywhere.

"That letter, then, tells logically the Roman Catholics that you are a blood-thirsty tyrant! a most execrable being when fighting against a government which the infallible and holy Pope of Rome recognizes as legitimate. The Pope, by this letter, tells his blind slaves that you are an infamous usurper, when considering yourself the President of the Southern States; that you are outraging the God of heaven and earth, by continuing such a sanguinary war to subdue a nation over whom God Almighty has declared, through His infallible pontiff, the Pope, that you have not the least right: that letter means that you will give an account to God and man for the blood and tears you cause to flow in order to satisfy your ambition.

"By this letter of the Pope to Jeff Davis you are not only an apostate, as you were thought before, whom every man had the right to kill, according to the canonical laws of Rome; but you are more vile, criminal and cruel than the horse thief, the public banditti, and the lawless brigand, robber and murderer, whom it is a duty to stop and kill, when we take them in their acts of blood, and that there is no other way to put an end to their plunders and murders.

"And, my dear President, the meaning I give you of this perfidious letter of the Pope to Jeff Davis, is not a fancy imagination on my part, it is the unanimous explanation given me by a great number of the priests of Rome, with whom I have had occasion to speak on that subject. In the name of God, and in the name of our dear country, which is in so much need of your services, I conjure you to pay more attention to protect your precious life, and not continue to expose it as you have done till now."

The President listened to my words with breathless attention.

He replied;

"You confirm me in the views I had taken of the letter of the Pope. Professor Morse is of the same mind with you. It is, indeed, the most perfidious act which could occur under present circumstances. You are perfectly correct when you say that it was to detach the Roman Catholics who had enrolled themselves in our armies. Since the publication of that letter, a great number of them have deserted their banners and turned traitors; very few, comparatively, have remained true to their oath of fidelity. It is, however, very lucky that one of those few, Sheridan, is worth a whole army by his ability, his patriotism and his heroic courage. It is true, also, that Meade has remained with us, and gained the bloody battle of Gettysburg. But how could he lose it, when he was surrounded by such heroes as Howard, Reynolds, Buford, Wadsworth, Cutler, Slocum, Sickles, Hancock, Barnes, etc. But it is evident that his Romanism superseded his patriotism after the battle. He let the army of Lee escape, when it was so easy to cut his retreat and force him to surrender, after having lost nearly the half of his soldiers in the last three days' carnage.

"When Meade was to order the pursuit, after the battle, a stranger came, in haste, to the headquarters, and that stranger was a disguised Jesuit. After a ten minutes' conversation with him, Meade made such arrangements for the pursuit of the enemy, that he escaped almost untouched, with the loss of only two guns!

"You're right," continued the President, "when you say that this letter of the Pope has entirely changed the nature and the ground of the war. Before they read it, the Roman Catholics could see that I was fighting against Jeff Davis and his Southern Confederacy. But now, they must believe that it is against Christ and His holy vicar, the Pope, that I am raising my sacrilegious hands; we have the daily proofs that their indignation, their hatred, their malice, against me, are a hundredfold intensified. New projects of assassination are detected almost every day,

accompanied with such savage circumstances, that they bring to my memory the massacre of the St. Bartholomew and the Gunpowder Plot. We feel, at their investigation, that they come from the same masters in the art of murder, the Jesuits.

"The New York riots were evidently a Romish plot from beginning to end. We have the proofs in hand that they were the work of Bishop Hughes and his emissaries. No doubt can remain in the minds of the most incredulous about the bloody attempts of Rome to destroy New York, when we know the easy way it was stopped. I wrote to Bishop Hughes, telling him that the whole country would hold him responsible for it if he would not stop it at once. He then gathered the rioters around his palace, called them his 'dear friends,' invited them to go back home peacefully, and all was finished! So Jupiter of old used to raise a storm and stop it with a nod of his head!

"From the beginning of our civil war, there has been, not a secret, but a public alliance, between the Pope of Rome and Jeff Davis, and that alliance has followed the common laws of this world's affairs. The greater has led the smaller, the stronger has guided the weaker. The Pope and his Jesuits have advised, supported, and directed Jeff Davis on the land, from the first gun shot at Fort Sumter, by the rabid Roman Catholic Beauregard. They are helping him on the sea by guiding and supporting the other rabid Roman Catholic pirate, Semmes, on the ocean. And they will help the rebellion when firing their last gun to shed the blood of the last soldier of Liberty, who will fall in this fratricidal war. In my interview with Bishop Hughes, I told him, 'that every stranger who had sworn allegiance to our government by becoming a United States citizen, as himself, was liable to be shot or hung as a perjured traitor and an armed spy, as the sentence of the court-martial may direct. And he will be so shot and hanged accordingly, as there will be no exchange of such prisoners'. After I had put this flea in the ears of the Romish bishop, I requested him to go and report my words to the Pope. Seeing the dangerous



position of his bishops and priests when siding with the rebels, my hope was that he would advise them, for their own interests, to become loyal and true to their allegiance and help us through the remaining part of the war. But the result has been the very contrary. The Pope has thrown away the mask, and shown himself the public partisan and the protector of the rebellion, by taking Jeff Davis by the hand, and impudently recognizing the Southern States as a legitimate government. Now, I have the proof in hand that that very Bishop Hughes, whom I had sent to Rome that he might induce the Pope to urge the Roman Catholics of the North at least, to be true to their oath of allegiance, and whom I thanked publicly, when, under the impression that he had acted honestly, according to the promise he had given me, is the very man who advised the Pope to recognize the legitimacy of the Southern Republic, and put the whole weight of his tiara in the balance against us in favor of our enemies! Such is the perfidy of those Jesuits. Two cankers are biting the very entrails of the United States today: the Romish and the Mormon priests. Both are equally at work to form a people of the most abject, ignorant and fanatical slaves, who will recognize no other authority but their supreme pontiffs. Both are aiming at the destruction of our schools, to raise themselves upon our ruins. Both shelter themselves under our grand and holy principles of liberty of conscience, to destroy that very liberty of conscience, and bind the world before their heavy and ignominious yoke. The Mormon and the Jesuit priests are equally the uncompromising enemies of our constitution and our laws; but the more dangerous of the two is the Jesuits the Romish priest, for he knows better now to conceal his hatred under the mask of friendship and public good: he is better trained to commit the most cruel and diabolical deeds for the glory of God. Till lately, I was in favor of the unlimited liberty of conscience as our constitution gives it to the Roman Catholics. But now, it seems to me that, sooner or later, the people will be forced to put a restriction to that clause towards the Papists. Is it not an act of folly to give absolute liberty of conscience to a set of men who are publicly sworn to cut our throats the very day they have their

opportunity for doing it? Is it right to give the privilege of citizenship to men who are the sworn and public enemies of our constitution, our laws, our liberties, and our lives?

"The very moment that Popery assumed the right of life and death on a citizen of France, Spain, Germany, England, or the United States, it assumed to be the power, the government of France, Spain, England, Germany, and the United States. Those States then committed a suicidal act by allowing Popery to put a foot on their territory with the privilege of citizenship. The power of life and death is the supreme power, and two supreme powers cannot exist on the same territory without anarchy, riots, bloodshed, and civil wars without end. When Popery will give up the power of life and death which it proclaims on its own divine power, in all its theological books and canon laws, then, and then alone, it can be tolerated and can receive the privileges of citizenship in a free country.

"Is it not an absurdity to give to a man a thing which he is sworn to hate, curse, and destroy? And does not the Church of Rome hate, curse, and destroy liberty of conscience whenever she can do it safely? I am for liberty of conscience in its noblest, broadest, highest sense. But I cannot give liberty of conscience to the Pope and to his followers, the Papists, so long as they tell me, through all their councils, theologians, and canon laws, that their conscience orders them to burn my wife, strangle my children, and cut my throat when they find their opportunity! This does not seem to be understood by the people today. But sooner or later, the light of common sense will make it clear to every one that no liberty of conscience can be granted to men who are sworn to obey a Pope, who pretends to have the right to put to death those who differ from him in religion.

"You are not the first to warn me against the dangers of assassination. My ambassadors in Italy, France, and England, as well as Professor Morse, have many times warned me against the

plots of the murderers which they have detected in those different countries. But I see no other safeguard against those murderers but to be always ready to die, as Christ advises it. As we must all die sooner or later, it makes very little difference to me whether I die from a dagger plunged through the heart or from an inflammation of the lungs. Let me tell you that I have lately read a passage in the Old Testament which has made a profound, and, I hope, a salutary impression on me. Here is that passage."

The President took his Bible, opened it at the third chapter of Deuteronomy, and read from the 22nd to the 28th verse:-

"Ye shall not fear them: for the Lord your God He shall fight for you. And I besought the Lord at that time, saying, O Lord God, Thou hast begun to shew Thy servant Thy greatness and Thy mighty hand; for what God is there, in heaven or in earth, that can do according to Thy works, and according to Thy might! I pray Thee, let me go over, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon. But the Lord was wroth with me for your sakes, and would not hear me: and the Lord said unto me, Let it suffice thee: speak no more unto Me of this matter. Get thee up into the top of Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold it with thine eyes: for thou shalt not go over this Jordan."

After the President had read these words with great solemnity, he added: "My dear Father Chiniquy, let me tell you that I have read these strange and beautiful verses several times these last five or six weeks. The more I read them, the more it seems to me that God has written them for me as well as for Moses. Has He not taken me from my poor log cabin by the hand, as He did of Moses in the reeds of the Nile, to put me at the head of the greatest and the most blessed of modern nations, just as He put that prophet at the head of the most blessed nation of ancient times? Has not God granted me a privilege which was not granted to any living man, when I broke the fetters of 4,000,000 of men

and made them free? Has not our God given me the most glorious victories over our enemies? Are not the armies of the Confederacy so reduced to a handful of men when compared to what they were two years ago, that the day is fast approaching when they will have to surrender?

"Now, I see the end of this terrible conflict, with the same joy of Moses, when, at the end of his trying forty years in the wilderness; and I pray my God to grant me to see the days of peace, and untold prosperity, which will follow this cruel war, as Moses asked God to see the other side of Jordan and enter the Promised Land. But do you know that I hear in my soul, as the voice of God, giving me the rebuke which was given to Moses?

"Yes! every time that my soul goes to God to ask the favor of seeing the other side of Jordan, and eating the fruits of that peace, after which I am longing with such an unspeakable desire, do you know that there is a still, but solemn voice, which tells me that I will see those things, only from a long distance, and that I will be among the dead, when the nation which God granted me to lead through those awful trials, will cross the Jordan, and dwell in that Land of Promise, where peace, industry, happiness, and liberty, will make every one happy; and why so? Because He has already given me favors which He never gave, I dare say, to any man, in these latter days.

"Why did God Almighty refuse to Moses the favor of crossing the Jordan, and entering the Promised Land? It was on account of his own nations's sins! That law of divine retribution and justice, by which one must suffer for another, is surely a terrible mystery. But it is a fact which no man who has any intelligence and knowledge can deny. Moses, who knew that law, though he probably did not understand it better than we do, calmly says to his people, 'God was wroth with me for your sakes.'

"But though we do not understand that mysterious and

terrible law, we find it written in letters of tears and blood wherever we go. We do not read a single page of history, without finding undeniable traces of its existence.

"Where is the mother who has not shed tears and suffered real tortures, for her children's sake?

"Who is the good king, the worthy emperor, the gifted chieftain, who have not suffered unspeakable mental agonies, or even death, for their people's sake?

"Is not our Christian religion the highest expression of the wisdom, mercy, and love of God! But what is Christianity if not the very incarnation of that eternal law of divine justice in our humanity?

"When I look on Moses, alone, silently dying on the Mount Pisgah, I see that law, in one of its most sublime human manifestations, and I am filled with admiration and awe.

"But when I consider that law of justice, and expiation in the death of the Just, the divine Son of Mary, on the mountain of Calvary, I remain mute in my adoration. The spectacle of that crucified one which is before my eyes, is more than sublime, it is divine! Moses died for his people's sake, but Christ died for the whole world's sake! Both died to fulfill the same eternal law of the divine justice, though in a different measure.

"Now would it not be the greatest of honors and privileges bestowed upon me, if God, in His infinite love, mercy and wisdom, would put me between His faithful servant, Moses, and His eternal Son, Jesus, that I might die as they did, for my nation's sake!

"My God alone knows what I have already suffered for my dear country's sake. But my fear is that the justice of God is not yet

paid. When I look upon the rivers of tears and blood drawn by the lashes of the merciless masters from the veins of the very heart of those millions of defenseless slaves, these two hundred years. When I remember the agonies, the cries, the unspeakable tortures of those unfortunate people, at which I have, to some extent, connived with so many others, a part of my life, I feel that we are still far from the complete expiation. For the judgments of God are true and righteous.

"It seems to me that the Lord wants, today, as He wanted in the days of Moses, another victim—a victim which he has himself chosen, anointed and prepared for the sacrifice, by raising it above the rest of His people. I cannot conceal from you that my impression is that I am that victim. So many plots have already been made against my life, that it is a real miracle that they have all failed, when we consider that the great majority of them were in the hands of skillful Roman Catholic murderers, evidently trained by Jesuits. But can we expect that God will make a perpetual miracle to save my life? I believe not. The Jesuits are so expert in those deeds of blood, that Henry IV said that it was impossible to escape them, and he became their victim, though he did all that could be done to protect himself. My escape from their hands, since the letter of the Pope to Jeff Davis has sharpened a million of daggers to pierce my breast, would be more than a miracle.

"But just as the Lord heard no murmur from the lips of Moses when He told him that he had to die, before crossing the Jordan, for the sins of his people; so I hope and pray that He will hear no murmur from me when I fall for my nations's sake.

"The only two favors I ask of the Lord are, first, that I may die for the sacred cause in which I am engaged, and when I am the standard bearer of the rights and liberties of my country.

"The second favor I ask of God is, that my dear son, Robert,

when I am gone, will be one of those who lift up that flag of Liberty which will cover my tomb, and carry it with honor and fidelity, to the end of his life, as his father did, surrounded by the millions who will be called with him to fight and die for the defense and honor of our country."

Never had I heard such sublime words: Never had I seen a human face so solemn and so prophet-like as the face of the President, when uttering these things. Every sentence had come to me as a hymn from heaven, reverberated by the echoes of the mountains of Pisgah and Calvary. I was beside myself. Bathed in tears, I tried to say something, but I could not utter a word.

I knew the hour to leave had come, I asked from the President permission to fall on my knees, and pray with him that his life might be spared: and he knelt with me. But I prayed more with my tears and sobs, than with my words.

Then I pressed his hand on my lips and bathed it with my tears, and with a heart filled with an unspeakable desolation, I bade him Adieu! It was for the last time!

For the hour was fast approaching when he was to fall by the hands of a Jesuit assassin, for his nation's sake.

Every time I met President Lincoln I wondered how such elevation of thought and such childish simplicity could be found in the same man. After my interviews with him many times, I said to myself: "How can this rail-splitter have so easily raised himself to the highest range of human thought and philosophy?"

The secret of this was, that Lincoln had spent a great part of his life at the school of Christ, and that he meditated his sublime teachings to an extent unsuspected by the world. I found in him the most perfect type of Christianity I ever met. Professedly, he was neither a strict Presbyterian, nor a Baptist, nor a Methodist; but he

was the embodiment of all which is more perfect and Christian in them. His religion was the very essence of what God wants in man. It was from Christ Himself he had learned to love God and his neighbour, as it was from Christ he had learned the dignity and the value of man. "Ye are all brethren, the children of God," was his great motto.

It was from the Gospel that he had learned his principles of equality, fraternity, and liberty, as it was from the Gospel he had learned that sublime, childish simplicity which, alone, and for ever, won the admiration and affection of all those who approached him. I could cite many facts to illustrate this, but I will give only one, not to be too long: it was taken from the Memoirs of Mr. Bateman, Superintendent of Public Instruction for the State of Illinois.

"Mr. Lincoln paused: for long minutes, his features surcharged with emotion. Then he rose and walked up and down the reception room, in the effort to retain or regain his self-possession. Stopping at last, he said, with a trembling voice and his cheeks wet with tears: I know there is a God, and that He hates injustice and slavery. I see the storm coming and I know that His hand is in it. If He has a place and work for me, and I think He has, I believe I am ready! I am nothing, but truth is everything! I know I am right, because I know that liberty is right: for Christ teaches it, and Christ is God. I have told them that a house divided against itself cannot stand, and Christ and reason say the same thing, and they will find it so. Douglas does not care whether slavery is voted up or down. But God cares, and humanity cares, and I care. And with God's help, I will not fail. I may not see the end, but it will come, and I shall be vindicated; and those men will see that they have not read their Bible right! Does it not appear strange that men can ignore the moral aspect of this contest? A revelation could not make it plainer to me that slavery, or the Government, must be destroyed. The future would be something awful, as I look at it, but for this ROCK on which I stand (alluding



to the Gospel book he still held in his hand). It seems as if God had borne with slavery until the very teachers of religion had come to defend it from the Bible, and to claim for it a Divine character and sanction. And now the cup of iniquity is full, and the vials of wrath will be poured out."

Mr. Bateman adds: "After this, the conversation was continued for a long time. Everything he said was of a very deep, tender, and religious tone, and all was tinged with a touching melancholy. He repeatedly referred to his conviction 'that the day of wrath was at hand,' and that he was to be an actor in the struggle which would end in the overthrow of slavery, though he might not live to see the end. After further reference to a belief in Divine Providence, and the fact of God, in history, the conversation turned upon prayer. He freely stated his belief in the duty, privilege, and efficacy of prayer; and he intimated, in no unmistakable terms, that he had sought, in that way, the divine guidance and favor."

The effect of this conversation upon the mind of Mr. Bateman, a Christian gentleman whom Mr. Lincoln profoundly respected, was to convince him that Mr. Lincoln had, in his quiet way, found a path to the Christian standpoint, that he had found God, and rested on the eternal truth of God. As the two men were about to separate, Mr. Bateman remarked: "I had not supposed that you were accustomed to think so much upon this class of subjects; certainly your friends generally are ignorant of the sentiments you have expressed to me."

He quickly replied: "I know they are, but I think more on these subjects than upon all others, and I have done so for years; and I am willing you should know it."<sup>14</sup>

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<sup>14</sup>The Inner Life of Lincoln, by Carpenter, pages 193-195.

More than once I felt as if I were in the presence of an old prophet, when listening to his views about the future destinies of the United States. In one of my last interviews with him, I was filled with an admiration which it would be difficult to express, when I heard the following views and predictions:

"It is with the Southern leaders of this civil war as with the big and small wheels of our railroad cars. Those who ignore the laws of mechanics are apt to think that the large, strong, and noisy wheels they see are the motive power, but they are mistaken. The real motive power is not seen; it is noiseless and well concealed in the dark, behind its iron walls. The motive power are the few well-concealed pails of water heated into steam, which is itself directed by the noiseless, small but unerring engineer's finger.

"The common people see and hear the big, noisy wheels of the Southern Confederacy's cars; they call them Jeff Davis, Lee, Toombs, Beauregard, Semmes, ect., and they honestly think that they are the motive power, the first cause of our troubles. But this is a mistake. The true motive power is secreted behind the thick walls of the Vatican, the colleges and schools of the Jesuits, the convents of the nuns, and the confessional boxes of Rome.

"There is a fact which is too much ignored by the American people, and with which I am acquainted only since I became President; it is that the best, the leading families of the South have received their education in great part, if not in whole, from the Jesuits and the nuns. Hence those degrading principles of slavery, pride, cruelty, which are as a second nature among so many of those people. Hence that strange want of fair play, humanity; that implacable hatred against the ideas of equality and liberty as we find them in the Gospel of Christ. You do not ignore that the first settlers of Louisiana, Florida, New Mexico, Texas, South California and Missouri were Roman Catholics, and that their first teachers were Jesuits. It is true that those states have been conquered or bought by us since. But Rome had put the deadly

virus of her antisocial and anti-Christian maxims into the veins of the people before they became American citizens. Unfortunately, the Jesuits and the nuns have in great part remained the teachers of those people since. They have continued in a silent, but most efficacious way, to spread their hatred against our institutions, our laws, our schools, our rights and our liberties in such a way that this terrible conflict became unavoidable between the North and the South. As I told you before, it is to Popery that we owe this terrible civil war.

"I would have laughed at the man who would have told me that before I became the President. But Professor Morse has opened my eyes on that subject. And now I see that mystery; I understand that engineering of hell which, though not seen or even suspected by the country, is putting in motion the large, heavy, and noisy wheels of the state cars of the Southern Confederacy. Our people is not yet ready to learn and believe those things, and perhaps it is not the proper time to initiate them to those dark mysteries of hell; it would throw oil on a fire which is already sufficiently destructive.

"You are almost the only one with whom I speak freely on that subject. But sooner or later the nation will know the real origin of those rivers of blood and tears, which are spreading desolation and death everywhere. And then those who have caused those desolations and disasters will be called to give an account of them.

"I do not pretend to be a prophet. But though not a prophet, I see a very dark cloud on our horizon. And that dark cloud is coming from Rome. It is filled with tears of blood. It will rise and increase till its flanks will be torn by a flash of lightning, followed by a fearful peal of thunder. Then a cyclone, such as the world has never seen, will pass over this country, spreading ruin and desolation from north to south. After it is over, there will be long days of peace and prosperity: for Popery, with its Jesuits and

merciless Inquisition, will have been for ever swept away from our country. Neither I nor you, but our children, will see those things."

Many of those who approached Abraham Lincoln felt that there was a prophetic spirit in him, and that he was continually walking and acting with the thought of God in his mind, and only in view to do His will and work for His glory. Speaking of the slaves, he said one day before the members of his cabinet:

"I have not decided against a proclamation of liberty to the slaves, but I hold the matter under advisement. And I can assure you that the subject is on my mind, by day and by night, more than any other. Whatever shall appear to be God's will, I will do."<sup>15</sup>

A few days before that proclamation, he said, before several of his counselors: "I made a solemn vow before God that if General Lee was driven back from Pennsylvania, I would crown the result by the declaration of freedom to the slaves."<sup>16</sup>

But I would have volumes to write, instead of a short chapter, were I to give all the facts I have collected of the sincere and profound piety of Abraham Lincoln.

I cannot, however, omit his admirable and solemn act of faith in the eternal justice of God, as expressed in the closing words of his last inaugural address of the 4th of March, 1865.

"Fondly do we hope, fervently do we pray, that this mighty scourge of war may speedily pass away. Yet, if God wills that it continue until all the wealth piled by the bondsman's 250 years of unrequited toil shall be sunk, and until every drop of blood drawn

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<sup>15</sup>Six Months in the White House, by Carpenter, page 86.

<sup>16</sup> Ibid.

by the lash shall be paid by another drawn by the sword, as we said 3,000 years ago, so still it must be said: The judgments of the Lord are true and righteous altogether."

These sublime words, falling from the lips of the greatest Christian whom God ever put at the head of a nation, only a few days before his martyrdom, sent a thrill of wonder through the whole world. The God-fearing people and the upright of every nation listened to them as if they had just come from the golden harp of David. Even the infidels remain mute with admiration and awe. It seemed to all that the echoes of heaven and earth were repeating that last hymn, falling from the heart of the noblest and truest Gospel man of our days: "The judgments of the Lord are true and righteous altogether" (Psalm xix. 9).

The 6th of April, 1865, President Lincoln was invited by General Grant to enter Richmond, the capital of the rebel states, which he had just captured. The ninth, the beaten army of Lee, surrounded by the victorious legions of the soldiers of Liberty, were forced to lay down their arms and their banners at the feet of the generals of Lincoln. The tenth, the victorious President addressed an immense multitude of the citizens of Washington, to invite them to thank God and the armies for the glorious victories of the last few days, and for the blessed peace which was to follow these five years of slaughter.

But he was on the top of the mountain of Pisgah, and though he had fervently prayed that he might cross the Jordan and enter with his people into the Land of Promise, after which he had so often sighed, he was not to see his request granted. The answer had come from heaven, "You will not cross the Jordan, and you will not enter that Promised Land, which is there, so near. You must die for your nation's sake!" The lips, the heart, and the soul of the New Moses were still repeating the sublime words, "The judgments of the Lord are true and righteous altogether," when the Jesuit assassin, Booth, murdered him, the 14th of April, 1865, at

ten o'clock p.m.

Let us hear the eloquent historian, Abbot, on that sad event: "In the midst of unparalleled success, and while all the bells of the land were ringing with joy, a calamity fell upon us which overwhelmed the country in consternation and awe. On Friday evening, April 14th, President Lincoln attended Ford's Theater, in Washington. He was sitting quietly in his box, listening to the drama, when a man entered the door of the lobby leading to the box, closing the door behind him. Drawing near to the President, he drew from his pocket a small pistol, and shot him in the back of the head. As the President fell, senseless and mortally wounded, and the shriek of his wife, who was seated at his side, pierced every ear, the assassin leaped from the box, a perpendicular height of nine feet, and as he rushed across the stage, bare-headed, brandished a dagger, exclaiming, 'Sic semper tyrannis!' and disappeared behind the side scenes. There was a moment of silent consternation. Then ensued a scene of confusion which it is in vain to attempt to describe.

"The dying President was taken into a house near by, and placed upon a bed. What a scene did that room present! The chief of a mighty nation lay there, senseless, drenched in blood, his brains oozing from his wound! Sumner, Farwell, and Colfax and Stanton, and many others were there, filled with grief and consternation.

"The surgeon, General Barnes, solemnly examined the wound. There was silence as of the grave, the life and death of the nation seemed dependent on the result. General Barnes looked up sadly and said, 'The wound is mortal!'

"'Oh! No! General, no! no!' cried out Secretary Stanton, and sinking into a chair, he covered his face and wept like a child. Senator Sumner tenderly held the head of the unconscious martyr.

"Though all unused to weep, he sobs as though his great heart would break. In his anguish, his head falls upon the blood-stained pillow, and his black locks blend with those of the dying victim, which care and toil has rendered gray, and which blood has crimsoned. What a scene! Sumner, who had lingered through months of agony, having himself been stricken down by the bludgeon of slavery, now sobbing and fainting in anguish over the prostrate form of his friend, whom slavery had slain! This vile rebellion, after deluging the land in blood, has culminated in a crime which appalls all nations.

"Nobel Abraham, true descendant of the father of the faithful; honest in every trust, humble as a child, tender-hearted as a woman, who could not bear to injure even his most envenomed foes: who, in the hour of triumph, was saddened lest the feelings of his adversaries should be wounded by their defeat, with 'charity of all, malice towards none,' endowed with 'common sense,' intelligence never surpassed, and with power of intellect which enabled him to grapple with the most gigantic opponents in debates, developing abilities as a statesman, which won the gratitude of his country and the admiration of the world, and with graces and amiability which drew to him all generous hearts; dies by the bullet of the assassin!"<sup>17</sup>

But who was that assassin? Booth was nothing but a tool of the Jesuits. It was Rome who directed his arm, after corrupting his heart and damning his soul.

After I had mixed my tears with those of the grand country of my adoption, I fell on my knees and asked my God to grant me to show to the world what I knew to be the truth, viz., that that horrible crime was the work of popery. And, after twenty years of constant and most difficult researches, I came fearlessly today

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<sup>17</sup>History of the Civil War, by Abbot, vol. ii, page 594.

before the American people, to say and prove that the President, Abraham Lincoln, was assassinated by the priests and the Jesuits of Rome.

In the book of the testimonies given in the prosecution of the assassin of Lincoln, published by Ben Pitman, and in the two volumes of the trial of John Surratt, in 1867, we have the legal and irrefutable proof that the plot of the assassins of Lincoln was matured, if not started, in the house of Mary Surratt, No. 561, H. Street, Washington City, D.C. But who were living in that house, and who were visiting that family? The legal answer says: "The most devoted Catholics in the city!" The sworn testimonies show more than that. They show that it was the common rendezvous of the priests of Washington. Several priests swear that they were going there "sometimes," and when pressed to answer what they meant by "sometimes," they were not sure if it was not once a week or once a month. One of them, less on his guard, swore that he seldom passed before that house without entering; and he said he never passed less than once a week. The devoted Roman Catholic (an apostate from Protestantism) called L. J. Weichman, who was himself living in that house, swears that Father Wiget was very often in that house, and Father Lahiman swears that he was living with Mrs. Surratt in the same house!

What does the presence of so many priests in that house reveal to the world? No man of common sense, who knows anything about the priests of Rome, can entertain any doubt that, not only they knew all that was going on inside those walls, but that they were the advisers, the counselors, the very soul of that infernal plot. Why did Rome keep one of her priests, under that roof, from morning till night and from night till morning? Why did she send many others, almost every day of the week, into that dark nest of plotters against the very existence of the great republic, and against the life of her President, her principal generals and leading men, if it were not to be the advisers, the rulers, the secret motive power of the infernal plot?



No one, if he is not an idiot, will think and say that those priests, who were the personal friends and the father confessors of Booth, John Surratt, Mrs. and Misses Surratt, could be constantly there without knowing what was going on, particularly when we know that every one of those priests was a rabid rebel in heart. Every one of those priests, knowing that his infallible Pope had called Jeff Davis his dear son, and had taken the Southern Confederacy under his protection, was bound to believe that the most holy thing a man could do, was to fight for the Southern cause, by destroying those who were its enemies.

Read the history of the assassination of Admiral Coligny, Henry III. and Henry IV., and William the Taciturn, by the hired assassins of the Jesuits; compare them with the assassination of Abraham Lincoln, and you will find that one resembles the others as one drop of water resembles another. You will understand that they all come from the same source, Rome!

In all those murders, you will find that the murderers, selected and trained by the Jesuits, were of the most exalted Roman Catholic piety, living in the company of priests, going to confess very often, receiving the communion the day before, if not the very day of the murder. You will see in all those horrible deeds of hell, prepared behind the dark walls of the holy inquisition, that the assassins were considering themselves as the chosen instruments of God, to save the nations by striking its tyrant; that they firmly believed that there was no sin in killing the enemy of the people of the holy church, and of the infallible Pope!

Compare the last hours of the Jesuit Ravailac, the assassin of Henry IV., who absolutely refused to repent, though suffering the most horrible torture on the rack, with Booth, who suffering also the most horrible tortures from his broken leg, writes in his daily memorandum, the very day before his death: "I can never repent, though we hated to kill. Our country owed all her troubles to him (Lincoln), and God simply made me the instrument of his

punishment."<sup>18</sup>

Yes! Compare the bloody deeds of those two assassins, and you will see that they had been trained in the same school; they had been taught by the same teachers. Evidently the Jesuit Ravaiillac, calling all the saints of heaven to his help, at his last hour; and Booth pressing the medal of the Virgin Mary on his breast, when falling mortally wounded,<sup>19</sup> are both coming out of the same Jesuit mould.

Who has lost his common sense enough to suppose that it was Jeff Davis who had filled the mind and the heart of Booth with that religious and so exalted fanaticism! Surely Jeff Davis could have promised the money to reward the assassins and nerve their arms, by the hope of becoming rich. The testimonies on that account say that one million dollars had been asked from him.<sup>20</sup>

That arch-rebel could give the money; but the Jesuits alone could select the assassins, train them, and show them a crown of glory in heaven, if they would kill the author of the bloodshed, the famous renegade and apostate—the enemy of the Pope and of the Church—Lincoln.

Who does not see the lessons given by the Jesuits to Booth, in their daily intercourse in Mary Surratt's house, when he reads those lines written by Booth a few hours before his death: "I can never repent; God made me the instrument of His punishment!" Compare these words with the doctrines and principles taught by the councils, the decrees of the Pope, and the laws of holy

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<sup>18</sup>Trial of John Surratt, vol i, page 310.

<sup>19</sup>Trial of John Surratt, vol i, page 310.

<sup>20</sup>Assassination of Abraham Lincoln, pages 51-

inquisition, as you find them in Chapter 55 of this volume, and you will find that the sentiments and belief of Booth flow from those principles, as the river flows from its source.

And that pious Miss Surratt who, the very next day after the murder of Lincoln, said, without being rebuked, in the presence of several other witnesses: "The death of Abraham Lincoln is no more than the death of any nigger in the army," where did she get that maxim, if not from her church! Had not that church recently proclaimed, through her highest legal and civil authority, the devoted Roman Catholic Judge Taney, in his Dred Scot decision, the Negroes have no right, which the white is bound to respect! By bringing the President on a level with the lowest nigger, Rome was saying that he had no right even to his life; for this was the maxim of the rebel priests, who, everywhere, had made themselves the echoes of the sentence of their distinguished co-religionist—Taney.

It was from the very lips of the priests, who were constantly coming in and going out of their house, that those young ladies had learned those anti-social and anti-Christian doctrines. Read in the testimony concerning Mrs. Mary E. Surratt,<sup>21</sup> how the Jesuits had perfectly drilled her in the art of perjuring herself. In the very moment when the government officer orders her to prepare herself, with her daughter, to follow him as prisoner, at about ten p.m., Payne, the would-be murderer of Seward, knocks at the door and wants to see Mrs. Surratt. But instead of having Mrs. Surratt to open the door, he finds himself confronted, face to face, with the government detective, Major Smith, who swears:

"I questioned him in regard to his occupation, and what business he had at the house at this late hour of the night. He stated that he was a labourer, and had come to dig a gutter at the request of Mrs. Surratt.

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<sup>21</sup>pp. 122, 123.

"I went to the parlour door, and said, 'Mrs. Surratt, will you step here a minute?' She came out, and I asked her, 'Do you know this man, and did you hire him to come and dig a gutter for you?' She answered, raising her right hand, 'Before God, sir, I do not know this man; I have never seen him, and I did not hire him to dig a gutter for me.'"<sup>22</sup>

But it was proved after, by several unimpeachable witnesses, that she knew very well that Payne was a personal friend of her son, who, many times, had come to her house, in company of his friend and pet, Booth. She had received the communion just two or three days before that public perjury. Just a moment after making it, the officer ordered her to step out into the carriage. But before doing it, she asked permission to kneel down and pray; which was granted.<sup>23</sup>

I ask it from any man of common sense, could Jeff Davis have imparted such a religious calm and self-possession to that woman when her hands were just reddened with the blood of the President, and she was on her way to trial!

No! such sang froid, such calm in that soul, in such a terrible and solemn hour, could come only from the teachings of those Jesuits who, for more than six months, were in her house, showing her a crown of eternal glory if she could help to kill the monster, apostate Lincoln the only cause of that horrible civil war! There is not the least doubt that the priests had perfectly succeeded in persuading Mary Surratt and Booth that the killing of Lincoln was a most holy and deserving work, for which God had an eternal reward in store.

There is a fact to which the American people have not yet

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<sup>22</sup>Assassination of Abraham Lincoln, page 122.

<sup>23</sup>Assassination of Abraham Lincoln, page 123.

given a sufficient attention. It is that, without a single exception, the conspirators were Roman Catholics. The learned and great patriot, General Baker, in his admirable report, struck and bewildered by that strange, mysterious and portentous fact, said:

"I mention, as an exceptional and remarkable fact, that every conspirator, in custody, is by education a Catholic."

But those words which, if well understood by the United States, would have thrown so much light on the true causes of their untold and unspeakable disasters, fell as if on the ears of deaf men. Very few, if any, paid attention to them. As General Baker says, all the conspirators were attending Catholic Church services and were educated Roman Catholics. It is true that some of them, as Atzeroth, Payne and Harold, asked for Protestant ministers, when they were to be hung. But they had been considered, till then, as converts to Romanism. At page 437 of *The Trial of John Surratt*, Louis Weichman tells us that he was going to St. Aloysin's Church with Atzeroth, and that it was there that he introduced him to Mr. Brothy (another Roman Catholic).

It is a well authenticated fact, that Booth and Weichman, who were themselves Protestant perverts to Romanism, had proselytized a good number of semi-Protestants and infidels who, either from conviction, or from hope of the fortunes promised to the successful murderers, were themselves very zealous for the Church of Rome. Payne, Atzeroth and Harold, were among those proselytes. But when those murderers were to appear before the country, and receive the just punishment of their crime, the Jesuits were too shrewd to ignore that if they were all coming on the scaffold as Roman Catholics, and accompanied by their father confessors, it would, at once, open the eyes of the American people, and clearly show that this was a Roman Catholic plot. They persuaded three of their proselytes to avail themselves of the theological principles of the Church of Rome, that a man is allowed to conceal his religion, nay, that he may say that he is a

heretic, a Protestant, though he is a Roman Catholic, when it is for his own interest or the best interests of his church to conceal the truth and deceive the people. Here is the doctrine of Rome on that subject: "Saepe melius est ad dei honorem, et utilitatem proximi, tegere fidem quam frateri; ut si latens inter hereticos, plus boni facis; vel si ex confessione fidei, plus mali sequeretur, verbi gratia turbatio, neces, exacerbatio tyrannis."<sup>24</sup>

"It is often more to the glory of God and the good of our neighbour to cover the faith than to confess it; for example, if concealed among heretics, you may accomplish a greater amount of good; of if, by declaring our religion more of evil would follow for example, great trouble, death, the hostility of a tyrant."

It is evident that the Jesuits had never had better reasons to suspect that the declaration of their religion would damage them and excite the wrath of their tyrant, viz., the American people. Lloyds, in whose house Mrs. Surratt concealed the carbine which Booth wanted for protection, when just after the murder he was to flee towards the Southern States, was a firm Roman Catholic. Dr. Mudd, at whose place Booth stopped, to have his broken leg dressed, was a Roman Catholic, and so was Garrett, in whose barn Booth was caught and killed. Why so? Because, as Jeff Davis was the only man to pay one million dollars to those who would kill Abraham Lincoln, the Jesuits were the only men to select the murderers and prepare everything to protect them after their diabolical deed, and such murderers could not be found except among their blind and fanatical slaves.

The great, the fatal mistake of the American Government in the prosecution of the assassins of Abraham Lincoln was to constantly keep out of sight the religious element of that terrible drama. Nothing would have been more easy, then, than to find out the complicity of the priests, who were not only coming every

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<sup>24</sup>Liguori Theologia, b. ii, ch. iii, p. 6.

week and every day, but who were even living in that den of murderers. But this was carefully avoided from the beginning to the end of the trial. When, not long after the execution of the murderers, I went, incognito, to Washington to begin my investigation about its true and real authors, I was not a little surprised to see that not a single one of the Government men to whom I addressed myself, would consent to have any talk with me on that matter, except after I had given my word of honor that I would never mention their names in connection with the result of my investigation. I saw, with a profound distress, that the influence of Rome was almost supreme in Washington. I could not find a single statesman who would dare to face that nefarious influence and fight it down.

Several of the government men in whom I had more confidence, told me: "We had not the least doubt that the Jesuits were at the bottom of that great iniquity; we even feared, sometimes, that this would come out so clearly before the military tribunal, that there would be no possibility of keeping it out of the public sight. This was not through cowardice, as you think, but through a wisdom which you ought to approve, if you cannot admire it. Had we been in days of peace, we know that with a little more pressure on the witnesses, many priests would have been compromised; for Mrs. Surratt's house was their common rendezvous; it is more than probable that several of them might have been hung. But the civil war was hardly over. The Confederacy, though broken down, was still living in millions of hearts; murderers and formidable elements of discord were still seen everywhere, to which the hanging or exiling of those priests would have given a new life. Riots after riots would have accompanied and followed their execution. We thought we had had enough of blood, fires, devastations and bad feelings. We were all longing after days of peace: the country was in need of them. We concluded that the best interests of humanity was to punish only those who were publicly and visibly guilty; that the verdict might receive the approbation of all, without creating any new bad

feelings. Allow us also tell you that this policy was that of our late President. For you know it well, there was nothing which that good and great man feared so much as to arm the Protestants against the Catholics, and the Catholics against the Protestants."

But if any one has still any doubts of the complicity of the Jesuits in the murder of Abraham Lincoln, let him give a moment of attention to the following facts, and their doubts will be for ever removed. It is only from the very Jesuit accomplices' lips that I take my sworn testimonies.

It is evident that a very elaborate plan of escape had been prepared by the priests of Rome to save the lives of the assassins and the conspirators. It would be too long to follow all the murderers when, Cain-like, they were fleeing in every direction, to escape the vengeance of God and man. Let us fix our eyes on John Surratt, who was in Washington the 14th of April, helping Booth in the perpetration of the assassination. Who will take care of him? Who will protect and conceal him? Who will press him on their bosom, put their mantles on his shoulders to conceal him from the just vengeance of the human and divine laws? The priest, Charles Boucher,<sup>25</sup> swears that only a few days after the murder, John Surratt was sent to him by Father Lapierre, of Montreal; that he kept him concealed in his parsonage of St. Liboire from the end of April to the end of July, then he took him back, secretly, to Father Lapierre, who kept him secreted in his own father's house, under the very shadow of the Montreal bishop's palace. He swears<sup>26</sup> that Father Lapierre visited him (Surratt) often, when secreted at St. Liboire, and that he (Father Boucher) visited him, at least, twice a week, from the end of July to September, when concealed in Father Lapierre's house in Montreal.

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<sup>25</sup>Trial of John Surratt, vol. ii, pages 904-912.

<sup>26</sup>Trial of John Surratt, vol. ii, pages 905-914.



That same father, Charles Boucher, swears that he accompanied John Surratt in a carriage, in the company of Father Lapierre, to the steamer "Montreal," when starting for Quebec: that Father Lapierre kept him (John Surratt) under lock during the voyage from Montreal to Quebec, and that he accompanied him, disguised from the Montreal steamer to the ocean steamer, "Peruvian."<sup>27</sup>

The doctor of the steamer "Peruvian," L.I.A. McMillan, swears<sup>28</sup> that Father Lapierre introduced him to John Surratt under the false name of McCarthy, whom he was keeping locked in his state room, and whom he conducted disguised to the ocean steamer "Peruvian," and with whom he remained till she left Quebec for Europe, the 15th September, 1865.

But who is that Father Lapierre who takes such a tender, I dare say a paternal care of Surratt? It is not less a personage than the canon of Bishop Bourget, of Montreal. He is the confidential man of the bishop; he lives with the bishop, eats at his table, assists him with his counsel, and has to receive his advice in every step of life. According to the laws of Rome, the canons are to the bishop what the arms are to the body.

Now, I ask: Is it not evident that the bishops and the priests of Washington have trusted this murderer to the care of the bishops and priests of Montreal, that they might conceal, feed, and protect him for nearly six months, under the very shadow of the bishops palace? Would they have done that if they were not his accomplices? Why did they so continually remain with him day and night, if they were not in fear that he might compromise them by an indiscreet word? Why do we see those priests (I ought to say, those two ambassadors and anointed representatives of the

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<sup>27</sup>Trial of John Surratt, page 910.

<sup>28</sup>Trial of John Surratt, vol. i, page 460.

Pope), alone in the carriage which takes that great culprit from his house of concealment to the steamer? Why do they keep him there, under lock, till they transfer him, under a disguised name, to the ocean steamer, the "Peruvian," on the 15th July, 1865? Why such tender sympathies for that stranger? Why going through such trouble and expense for that young American among the bishops and priests of Canada? There is only one answer. He was one of their tools, one of their selected men to strike the great Republic of Equality and Liberty to the heart. For more than six months before the murder, the priests had lodged, eaten, conversed, slept with him under the same roof in Washington. They had trained him to his deed of blood, by promising him protection on earth, and a crown of glory in heaven, if he would only be true to their designs to the end. And he had been true to the end.

Now the great crime is accomplished! Lincoln is murdered! Jeff Davis, the dear son of the Pope, is avenged! The great Republic has been struck to the heart! The soldiers of Liberty all over the world are weeping over the dead form of the one who had led them to victory: a cry of desolation goes from earth to heaven.

It seems as if we heard the death-knell of the cause of freedom, equality and fraternity among men. It was many centuries since the implacable enemies of the rights and liberties of men had struck such a giant foe: their joy was as great as their victory complete.

But do you see that man fleeing from Washington towards the north? He has the mark of Cain on his forehead, his hands are reddened with blood, he is pale and trembling, for he knows it; a whole outraged nation is after him for her just vengeance; he hears the thundering voice of God: "Where is thy brother?" Where will he find a refuge? Where, outside of hell, will he meet friends to shelter and save him from the just vengeance of God and men?

Oh! He has sure refuge in the arms of that church who, for

more than a thousand years, is crying: "Death to all the heretics! death to all the soldiers of Liberty!" He has devoted friends among the very men who, after having prepared the massacre of Admiral Coligny, and his 75,000 Protestant countrymen, rang the bells of Rome to express their joy when they heard that, at last, the King of France had slaughtered them all.

But where will those bishops and priests of Canada send John Surratt when they find it impossible to conceal him any longer from the thousands of detectives of the United States, who are ransacking Canada to find out his retreat? Who will conceal, feed, lodge, and protect him after the priests of Canada pressed his hand for the last time on board of the "Peruvian," the 15th of September, 1865?

Who can have any doubt about that? Who can suppose that any one but the Pope himself and his Jesuits will protect the murderer of Abraham Lincoln in Europe?

If you want to see him after he has crossed the ocean, go to Vitry, at the door of Rome, and there you will find him enrolled under the banners of the Pope, in the 9th company of his Zouaves, under the false name of Watson. Of course, the Pope was forced to withdraw his protection over him, after the Government of the United States had found him there, and he was brought back to Washington to be tried.

But on his arrival as a prisoner in the United States, his Jesuit father confessor whispered in his ear: "Fear not, you will not be condemned! Through the influence of a high Roman Catholic lady, two or three of the jurymen will be Roman Catholics, and you will be safe."

Those who have read the two volumes of the trial of John Surratt know that never more evident proofs of guilt were brought against a murderer than in that case. But the Roman Catholic

jurymen had read the theology of St. Thomas, a book which the Pope has ordered to be taught in every college, academy, and university of Rome, they had learned that it is the duty of the Roman Catholics to exterminate all the heretics.<sup>29</sup>

They had read the decree of the Councils of Constance, that no faith was to be kept with heretics. They had read in the Council of Lateran that the Catholics who arm themselves for the extermination of heretics, have all their sins forgiven, and receive the same blessings as those who go and fight for the rescue of the Holy Land.

Those jurymen were told by their father confessors that the most holy father, the Pope, Gregory VII., had solemnly and infallibly declared that "the killing of an heretic was no murder."<sup>30</sup>

After such teachings, how could the Roman Catholic jurymen find John Surratt guilty of murder for killing the heretic Lincoln? The jury having disagreed, no verdict could be given. The Government was forced to let the murderer go unpunished.

But when the irreconcilable enemies of all the rights and liberties of men were congratulating themselves on their successful efforts to save the life of John Surratt, the God of heaven was stamping again on their faces the mark of murder, in such a way that all eyes will see it.

**[Editor's note: The previous paragraph introduces an account of the conversation that F.A. Conwell had with a purveyor of a Jesuit seminary in the predominately Roman Catholic village of St. Joseph, Minnesota, who told Conwell that Abraham Lincoln had been assassinated several hours**

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<sup>29</sup>St. Thomas' Theology, vol. iv, page 90.

<sup>30</sup>Jure Canonico.

**before the assassination happened. The event is described in General Harris' book, and so it will not be repeated here.]**



## AFTERWORD

President Lincoln was surrounded by enemies who were in the camp of Rome. Indeed, the pope would not have orchestrated the assassination without knowing that, thereafter, he would have his agents in control of the U.S. Government. Those secret agents of the pope revealed themselves as they subtly undermined the investigation of the assassination. For example, although the U.S. Government had been informed of the exact location of John Surratt, the U.S. Department of State instructed its consul in Liverpool, England, on October 13, 1865, that “no action be taken in regard to the arrest of the supposed John H. Surratt, at present.”<sup>31</sup> That order was in response to information from the consul that Surratt was hiding under the protection of Catholic officials at the Oratory of the Catholic Church of the Holy Cross in Liverpool. Surratt could have easily been arrested at that time, and the consul was seeking instructions on how to proceed with the arrest.

That effort to allow Surratt to escape was followed on November 24, 1865, by President Andrew Johnson issuing an order, through the Secretary of War, Edwin Stanton, revoking the reward for the arrest of John Surratt. Johnson and Stanton knew full well that the order would impede the efforts to apprehend Surratt, by reducing public cooperation in Surratt’s capture. Johnson and Stanton further knew when they revoked the reward that Surratt was in Europe and that he planned on fleeing to Rome under the protection of the pope. Surratt fled to Rome, as planned. Surratt would likely have succeeded in making good on his escape but for the fact that a patriotic American Catholic, Henri de Ste. Marie, joined the papal Zouaves for the purpose of finding Surratt.

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<sup>31</sup>39<sup>th</sup> Congress, Second Session, House of Representatives, Judiciary Committee Report No. 33, <https://ia600406.us.archive.org/6/items/johnhsurrattrep00wood/johnhsurrattrep00wood.pdf>.

Ste. Marie discovered Surratt hiding among the Papal Zouaves and informed the U.S. Minister at Rome. The high U.S. Government officials could do no more to protect Surratt without compromising themselves, and so Surratt was finally taken into custody on November 7, 1866. It was at that point that the pope made one last effort to protect Surratt. The papal guards orchestrated the charade of Surratt's incredible "escape." However, Surratt was recaptured on November 27, 1866, in Alexandria, Egypt.

Members of the U.S. Congress were disgusted with the deliberately dilatory conduct of the high officials in the executive branch in capturing John Surratt. The Judiciary Committee for the House of Representatives investigated the matter and on March 2, 1867, issued a report, which concluded that "due diligence in the arrest of John H. Surratt, was not exercised by the Executive Department of the government."<sup>32</sup>

Congress discovered that early on, the U.S. government had information of the exact location of Surratt when he first arrived in Liverpool, England. Surratt was known to be hiding out at the Oratory of the Roman Catholic Church of the Holy Cross. Congress determined that, while knowing this, "the Executive did not send any detective or agent to Liverpool to identify Surratt, or trace his movements, notwithstanding there was ample opportunity for doing so."<sup>33</sup>

The committee stated that the testimony given by the acting Secretary of State, the Secretary of War, and others before the committee "does not, in the opinion of your committee, excuse the

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<sup>32</sup>39<sup>th</sup> Congress, Second Session, House of Representatives, Judiciary Committee Report No. 33, at 2.

<sup>33</sup>Id.



great delay in arresting a person charged with complicity in the assassination of the late President Abraham Lincoln.”<sup>34</sup> That is unusually strident language coming from a Congressional Committee. To say that the testimony of the high officials did not provide justification for the delay, suggests that there was some other reason for the delay that the witnesses concealed from Congress. The inference is that the witnesses lied.

The congressional committee found “[t]hat from the reception of the communications of [the U.S. Resident Minister to the Vatican] Mr. [Rufus] King, August 8th, 1866, to October 16th, 1866, no steps were taken, either to identify or procure the arrest of Surratt, then known to be in the Military service of the Pope.”<sup>35</sup>

What possible excuse could any member of the executive branch have for telling the American consul in Liverpool that “no action should be taken to arrest of the supposed John Surratt?” Congress wanted to know the answer to that question. They called witnesses from the executive branch to explain themselves. The Second Assistant Secretary of State, William Hunter, was the Acting Secretary of State who sent the “no action” dispatch. Hunter testified before Congress that he sent the “no action” order to Liverpool because he was told by the Chief Clerk of the Department of State, Robert S. Chew, that Judge Advocate Holt and Secretary of War Stanton were of the opinion that “the arrest of Surratt should not be made at that time.”<sup>36</sup>

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<sup>34</sup>Id.

<sup>35</sup>Id.

<sup>36</sup>Sworn Testimony of Second Assistant Secretary of State, William Hunter, 39<sup>th</sup> Congress, Second Session, House of Representatives, Judiciary Committee Report No. 33, at 10, March 2, 1867, <https://ia600406.us.archive.org/6/items/johnhsurrattrep>

Robert Chew, in turn, testified that he showed Secretary Stanton a dispatch (#538) from the consul in Liverpool indicating that the consul had taken an affidavit from a witness who knew Surratt and that Surratt was expected to arrive in Liverpool within the next day or two. The witness was clearly well acquainted with Surratt, as he stated in his affidavit that he expected Surratt to visit him in Liverpool.<sup>37</sup> Chew testified that Stanton told him upon reading the dispatch that “he did not think it necessary that any action should be taken in the case at present.”<sup>38</sup>

Three (3) days after sending the first dispatch (#538) to the Secretary of State in Washington, D.C., the U.S. Consul in Liverpool sent another dispatch (#539) on September 30, 1865, to the Secretary of State, giving Surratt’s exact location in Liverpool at the oratory of the Roman Catholic Church of the Holy Cross. While the testimony of Stanton involved his review of dispatch #538, the State Department also had in its possession dispatch #539. In fact, when issuing the order to take no action to arrest Surratt, in his October 13, 1865, dispatch, Acting Secretary of

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o00wood/johnhsurrattrepo00wood.pdf.

<sup>37</sup>September 27, 1865, Dispatch #538, from A. Wilding, U.S. Consul to Liverpool, John H. Surratt: message from the President of the United States, transmitting a report of the Secretary of State relating to the discovery and arrest of John H. Surratt, [http://archive.org/stream/johnhsurrattmess00unit/johnhsurrattmess00unit\\_djvu.txt](http://archive.org/stream/johnhsurrattmess00unit/johnhsurrattmess00unit_djvu.txt).

<sup>38</sup>Sworn Testimony of Chief Clerk of the Department of State, Robert S. Chew, 39<sup>th</sup> Congress, Second Session, House of Representatives, Judiciary Committee Report No. 33, at 12, March 2, 1867, <https://ia600406.us.archive.org/6/items/johnhsurrattrepo00wood/johnhsurrattrepo00wood.pdf>.

State William Hunter stated in the body of the dispatch that “your despatches from 533 to 541, inclusive, have been received.”<sup>39</sup>

Secretary Stanton disputed Robert Chew’s account and denied that he ever told Chew that “he did not think it necessary that any action should be taken in the case at present,” as Chew testified.<sup>40</sup> Stanton testified that he did not give any instructions to Chew at the time Chew showed him the dispatch. Stanton stated that he told Chew he would “consider the matter, and if any instructions occurred to me which I ought to give they would be given before the next steamer. My opinion or advice was not asked by Mr. Chew at that time.”<sup>41</sup> Stanton testified that he was later called upon to give instructions, to which he stated that he “expressed the opinion that identity should be established before

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<sup>39</sup>October 13, 1865, Dispatch #476, from William Hunter, Acting Secretary of State, to A. Wilding, U.S. Consul to Liverpool, John H. Surratt: message from the President of the United States, transmitting a report of the Secretary of State relating to the discovery and arrest of John H. Surratt, [http://archive.org/stream/johnhsurrattmess00unit/johnhsurrattmess00unit\\_djvu.txt](http://archive.org/stream/johnhsurrattmess00unit/johnhsurrattmess00unit_djvu.txt).

<sup>40</sup>Sworn Testimony of Chief Clerk of the Department of State, Robert S. Chew, *supra*.

<sup>41</sup>Sworn Testimony of Secretary of War, Edwin M. Stanton, 39<sup>th</sup> Congress, Second Session, House of Representatives, Judiciary Committee Report No. 33, at 12-13, March 2, 1867, <https://ia600406.us.archive.org/6/items/johnhsurrattrep00wood/johnhsurrattrepo00wood.pdf>.

an arrest was made.”<sup>42</sup> Stanton told Congress that he did not instruct Chew not to take action to arrest Surratt. Stanton claimed that Mr. Chew “certainly mistook what I said.”<sup>43</sup>

Stanton’s testimony is not credible. If Stanton truly wanted Surratt to be apprehended, as he testified he did, he would have given Chew those instructions at the time Chew was standing there waiting for instructions. Instead, he testified that he told Chew that he would consider the matter and if anything occurred to him he would give the appropriate order before the next steamer carrying dispatches departed for England.

What was there to consider? There was specific credible information of the location of Surratt, and yet Stanton claims that he had no instructions to give. He was the Secretary of War, who had spent the Civil War making decisions involving the lives of thousands of men at a moments notice, yet he would have Congress believe that he could not decide what to do when one of President Lincoln’s assassins is located. That was quite out of character for Stanton. Any patriotic American sitting in Stanton’s seat would have given an order to have Surratt immediately arrested. Instead, Stanton gave the “no action” order, just as Chew testified. Stanton was caught giving an order that allowed Surratt to escape to safety at Rome, and he was lying to cover up that fact. Stanton was clearly in on the plot to assassinate President Lincoln and he was doing all he could to ensure Surratt’s escape into the safe arms of Rome.

The reward for the capture of Surratt was posted on April 20, 1865, and revoked seven months later, on November 24, 1865.

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<sup>42</sup>Sworn Testimony of Secretary of War, Edwin M. Stanton, *supra*.

<sup>43</sup>Sworn Testimony of Secretary of War, Edwin M. Stanton, *supra*.

What was Stanton's explanation for revoking the reward for Surratt? Incredibly, Stanton testified that he revoked the reward because he was satisfied that Surratt was no longer in the United States, and if he were arrested overseas it was likely to be by a foreign government official. Stanton testified that he did not think that a foreign official should claim the reward. He further stated that if the reward was withdrawn it would make Surratt think that the U.S. government had given up the chase and return to the United States to be arrested.<sup>44</sup>

Stanton's explanation is simply ridiculous. Stanton was one of the most intelligent lawyers in the country. Indeed, Stanton's intelligence and skill as a lawyer was the reason that President Lincoln selected him to be the U.S. Secretary of War. Stanton knew when he testified that it is an established precedent in the law that if a public official apprehends a suspect while in the performance of his official duties, he is ineligible to claim any reward for the capture.<sup>45</sup> Government officials are ineligible for rewards, because such officials should not need further pecuniary incentives to perform a job they are already paid to do.

That is not to say that Stanton could not violate that principle in his discretion, which he did on several occasions. For example, he gave a substantial portion of the reward for capturing John Wilkes Booth to the head of the U.S. Government Intelligence Service, Lafayette Baker, and to his subordinate, Colonel Everton Conger. Conger also received a quick promotion and was later appointed a federal judge. Those arguably improper reward payments were probably bribes to keep those men quiet about what they knew. They knew plenty. After Booth was killed, his diary was seized from his body and turned over to Stanton.

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<sup>44</sup>Sworn Testimony of Secretary of War, Edwin M. Stanton, *supra*.

<sup>45</sup>E.g., 22 U.S. Code § 2708 (f).

Before it was given to Stanton, Lafayette Baker, counted the exact number of pages in the presence of Colonel Conger. Baker studied the diary at great length and took notes. He then had Colonel Conger accompany him as a witness as Baker delivered the diary directly to Stanton. Clearly, Baker did not trust Stanton, and as the intelligence chief, he was in a position to have solid evidence about Stanton's untrustworthiness. Baker's counting and confirming the number of the pages before turning it over to Stanton suggests that he saw something in the diary that gave him reason to suspect Stanton would try to tear out certain pages. Stanton had possession of the diary from that time until it was next seen. A year later that diary would implicate Stanton in the conspiracy, not by what it said, but by what it did not say. Mark Hageman explains:

In 1867, the Attorney General attempted to build a case against John Surratt. He was informed that Stanton was in possession of Booth's diary and he asked that the Secretary of War turn it over. Stanton refused. The Attorney General insisted, officially ordering him to do so. The diary Stanton relinquished was missing eighteen pages. The Attorney General wanted to know where the missing pages had gone. Stanton said he had turned over the diary just as he had received it. Lafayette Baker and Colonel Conger were called in. Both reluctantly stated that the missing pages were present when they turned over Booth's diary to Stanton. What information did those pages contain?<sup>46</sup>

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<sup>46</sup>Mark Hageman, Lafayette Baker, AKA: Sam Munson, Union Spymaster (Self-Proclaimed Chief of U.S. Intelligence) During American Civil War (1826 - 1868), Signal Corps Association, <http://www.civilwarsignals.org/pages/spy/lafayettebake>

Baker knew what the diary said, but dead men tell no tales. Baker died 18 months later. A modern-day professor at Indiana State University, Ray A. Neff, used an atomic absorption spectrophotometer to analyze several hairs from Baker's corpse. Professor Neff concluded that Baker died of Arsenic poisoning. Baker's brother in law, Wally Pollack, who worked for the U.S. War Department, brought Baker beer on regular intervals, prior to Baker's death. Those beer deliveries were indicated in Baker's wife's detailed diary. The time frame of the deliveries corresponded to the gradually elevated levels of toxins in Baker's hair samples.

The strangest reward given by Stanton was to Major James O'Beirne. He received \$3,000 of the reward money and a promotion to the rank of general by Stanton. O'Beirne, to the untrained eye, seemingly did nothing to earn the money or promotion. Mark Hageman explains the mystery: "Upon closer inspection, perhaps it was where O'Beirne was stationed in Maryland that counted most [for his promotion and reward]. His men were guarding the very escape route through Maryland which Booth took, one where the assassin galloped past outpost after outpost without being challenged, stopped, or questioned."<sup>47</sup> Apparently, Stanton was rewarding Major O'Beirne for a job well-done.

While Stanton violated the general principle that government officials are ineligible for government rewards, that does not mean that he could not stand on the principle to refuse to grant a reward to a foreign official. He could certainly have done that without revoking the reward. Stanton's revocation of the reward for Surratt's arrest had only the effect of removing a pecuniary motive for persons who were not government officials.

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[r.html](#) (last visited on March 20, 2015).

<sup>47</sup>Mark Hageman, *supra*.

Those are the very persons the U.S. government still needed to encourage to assist in Surratt's apprehension. The reward revocation had the effect of making it more likely that Surratt would get away. The reason Stanton gave Congress for revoking the reward was not based in reality; it was yet another lie from Stanton.

If the reason given by Stanton for the reward revocation was false, that means that Stanton had some nefarious ulterior motive for revoking the reward. Furthermore, Congress found that when Stanton was informed by his consul in Montreal that Surratt would soon take a ship to Liverpool, Stanton was being purposely dilatory when he made no effort to send a detective to pursue Surratt. His decision not to pursue Surratt must be viewed in the face of an October 25, 1865, dispatch from U.S. Consul to Montreal, John Potter, pleading for the government to send a detective to Liverpool to apprehend Surratt. Potter stated: "If an officer could proceed to England in this ship, I have no doubt but that Surratt's arrest might be effected."<sup>48</sup>

Stanton's alleged strategy of lulling Surratt back to the United States by revoking the reward, thus making Surratt think that the government had given up the chase is absurd. When Stanton revoked the reward he had already been informed that Surratt planned on traveling to Rome to hide out under the protection of the pope. It makes no sense to revoke a reward for the apprehension of a murderer after only seven months, especially

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<sup>48</sup>October 25, 1865, Dispatch #236, from U.S. Consul, John F. Potter to Secretary of State William Seward, John H. Surratt: message from the President of the United States, transmitting a report of the Secretary of State relating to the discovery and arrest of John H. Surratt,  
[http://archive.org/stream/johnhsurrattmess00unit/johnhsurrattmess00unit\\_djvu.txt](http://archive.org/stream/johnhsurrattmess00unit/johnhsurrattmess00unit_djvu.txt).



one that is aimed at the apprehension of an assassin of the President of the United States. It is silly to suggest that upon learning that the reward was revoked that Surratt would think that the coast was clear for his return to the United States.

Stanton sent no detectives to apprehend Surratt, he sent orders that officials in England should take no steps to arrest Surratt, and he revoked the reward for Surratt's arrest. He did all of those things at a time when he knew exactly where Surratt was located. He then gave incredible reasons for his actions and disputed the sworn testimony of those that contradicted his account. Stanton's conduct suggests that he was using his position as Secretary of War to aid and abet the Vatican in its efforts to secure Surratt's escape. There is a word to describe the conduct of a person who adheres to the enemies of the United States and gives aide and comfort to them—TREASON.<sup>49</sup>

The apparent collusion with Rome by high officials of the executive branch culminated in President Andrew Johnson granting pardons in 1869 to the remaining convicted conspirators, Samuel Arnold, Dr. Samuel Mudd, and Edmund Spangler.

Congress not only condemned the dilatory conduct of the Andrew Johnson administration in apprehending Surratt, it forced President Johnson to break off diplomatic ties with the Vatican. Congress saw clearly the involvement of the Vatican in the assassination of President Lincoln. Congress responded on February 28, 1867, by passing a law providing that no federal funds could be used to maintain a diplomatic mission with the Vatican.

Congress passed the legislation breaking diplomatic ties with the Vatican before it issued its report condemning the shameful behavior of the executive branch. Andrew Johnson was

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<sup>49</sup>U.S. Const. Art. III, § 3.

not going to break off diplomatic ties with the Vatican, so Congress did it for him. Cutting off funding forced President Andrew Johnson to withdraw his minister to the Vatican, Rufus King, and caused the U.S. to break off diplomatic relations with the Holy See. Diplomatic relations were not restored between the U.S. and the Holy See until 117 years later, under the Ronald Reagan administration in 1984.<sup>50</sup>

Emanuel Hertz reveals a strange event in 1923 that further confirms that the conspiracy to assassinate President Lincoln ran to the highest levels of the U.S. Government. Before Abraham Lincoln's son, Robert Todd Lincoln, turned over President Lincoln's papers to the Library of Congress, he purged many of the papers that implicated high cabinet officials in treason. Hertz explains what he was told by a friend of the then deceased Horace G. Young, President of the Delaware & Hudson Railroad:

"Horace G. Young was an intimate friend of Robert T. Lincoln, and he and Mr. Lincoln were accustomed to spend part of each summer together. A few years before Mr. [Robert Todd] Lincoln's death, Mr. Young went as usual to visit him at Mr. Lincoln's home in Manchester, Vermont. On arriving at the house he found Mr. Lincoln in a room surrounded by a number of large boxes and with many papers scattered about the floor, and with the ashes of many burnt papers visible in the fireplace. Mr. Young asked Mr. Lincoln what he was doing, and Mr. Lincoln replied that he was destroying some of the private papers and letters of

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<sup>50</sup>Steven R. Weisman, U.S. and Vatican Restore Full Ties after 117 Years, New York Times, January 11, 1984, <http://www.nytimes.com/1984/01/11/world/us-and-vatican-restore-full-ties-after-117-years.html>.

his father, Abraham Lincoln. Mr. Young at once remonstrated with Mr. Lincoln and said that no one had any right to destroy such papers, Mr. Lincoln least of all. Mr. Lincoln replied that he did not intend to continue his destruction since **the papers he was destroying contained the documentary evidence of the treason of a member of Lincoln's Cabinet, and that he thought it was best for all that such evidence be destroyed.** Mr. Young immediately visited Dr. [Nicholas Murray] Butler, who was in town, and told him what Robert T. Lincoln was doing. Dr. Butler promptly called on Robert T. Lincoln and argued and pleaded with him and finally prevailed upon him to desist and place the papers where they would be safe in order that they might be preserved for posterity."

Dr. Butler's own account (in a letter to the writer [Emanuel Hertz], dated November 5, 1937) of the incident is as follows: "It was Mr. Horace G. Young, then at Manchester, Vermont, who brought to my attention within a few hours after I arrived from Europe the fact that Robert Lincoln was about to burn a collection of his father's papers, and that he, Mr. Young, had been unable to persuade him not to do so. I went immediately to his house and had a most earnest discussion of the whole subject with Mr. Lincoln in his library. I went so far as to insist that the papers did not belong to him, since his father had belonged to the country for half a century and the papers therefore belonged to the country also. Robert Lincoln finally acceded to my urgent and insistent request for the preservation of the papers and sent them under seal to the Library of Congress, there to remain unopened for fifty years.

"Subsequently, Senator Beveridge, then engaged on his Life of Lincoln, having heard of the incident, asked me to procure for him opportunity to examine these papers. I have the correspondence with Robert Lincoln in which he declined flatly to grant Beveridge's request."<sup>51</sup> (emphasis added)

Edward Hendrie  
May 2015

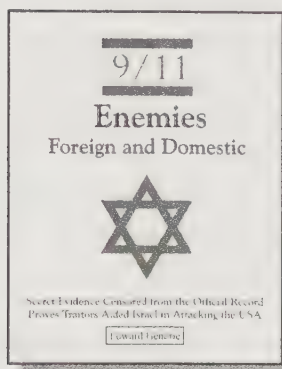
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<sup>51</sup>Emanuel Hertz, *The Hidden Lincoln*, from the *Letters and Papers of William H. Herndon*, at 17-18 (1940), <https://archive.org/stream/hiddenlincoln006356mbp#page/n37/mode/2up>.

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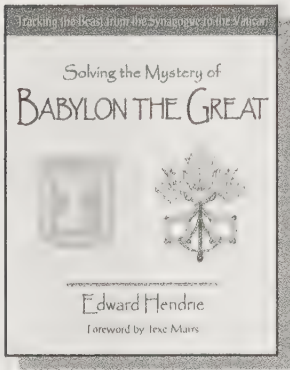


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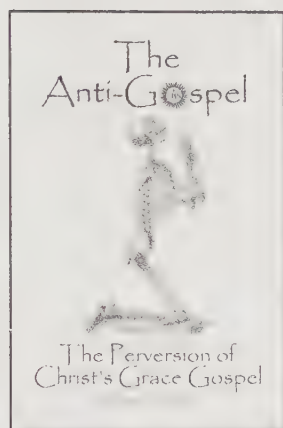
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## Antichrist: The Beast Revealed

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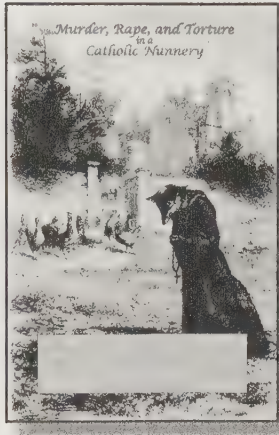


The antichrist is among us, here and now. This book proves it by comparing the biblical prophecies about the antichrist with the evidence that those prophecies have been fulfilled. This book documents the man of sin's esoteric confession that he is the antichrist. You will learn how the antichrist has changed times and laws as prophesied by Daniel, and how he is today sitting in the temple of God, "shewing himself that he is God," in fulfillment of Paul's prophecy in 2

Thessalonians 2:4. The beast of Revelation has come into the world, "after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness," as prophesied in 2 Thessalonians 2:10. The antichrist's adeptness as a hypocrite is the reason for his evil success. Indeed, to be the antichrist, his evil character must be concealed beneath a facade of piety. "And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works." 2 Corinthians 11:14-15. The key to revealing the identity of the antichrist is to uncover his hypocrisy. Because the hypocrisy of the antichrist is so extreme, those who have been hoodwinked by his religious doctrines will be shocked to learn of it. This book exposes the concealed iniquity of the antichrist and juxtaposes it against his publicly proclaimed false persona of righteousness, thus bringing into clear relief that man of sin, the son of perdition, who is truly a ravening wolf in sheep's clothing, speaking lies in hypocrisy. See Matthew 7:15 and 1 Timothy 4:1-3.

## Murder, Rape, and Torture in a Catholic Nunnery

ISBN-13: 978-1-943056-00-2

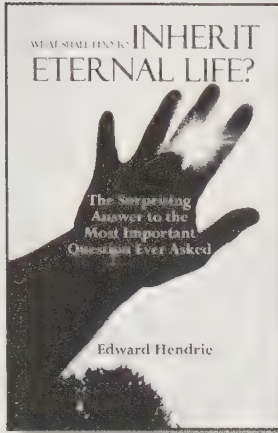


There has probably not been a person more maligned by the powerful forces of the Roman Catholic Church than Maria Monk. In 1836 she published the famous book, *Awful Disclosures of the Hotel Dieu Nunnery of Montreal*. In that book, she told of murder, rape, and torture behind the walls of the cloistered nunnery. Because the evidence was verifiably true, the Catholic hierarchy found it necessary to fabricate evidence and suborn perjury in an attempt to destroy the credibility of Maria Monk. The Catholic Church has kept up the character assassination of

Maria Monk now for over 175 years. Even today, there can be found on the internet websites devoted to libeling Maria Monk. Edward Hendric has examined the evidence and set it forth for the readers to decide for themselves whether Maria Monk was an impostor, as claimed by the Roman Catholic Church, or whether she was a brave victim. An objective view of the evidence leads to the ineluctable conclusion that Maria Monk told the truth about what happened behind the walls of the Hotel Dieu Nunnery of Montreal. The Roman Catholic Church, which is the most powerful religious and political organization in the world, has engaged in an unceasing campaign of vilification against Maria Monk. Their crusade against Maria Monk, however, can only affect the opinion of the uninformed. It cannot change the evidence. The evidence speaks clearly to those who will look at the case objectively. The evidence reveals that the much maligned Maria Monk was a reliable witness who made awful but accurate disclosures about life in a cloistered nunnery.

## What Shall I Do to Inherit Eternal Life?

ISBN-13: 978-0983262770



A certain ruler posed to Jesus the most important question ever asked: “Good Master, what shall I do to inherit eternal life?” (Luke 18:18) The man came to the right person. Jesus is God, and therefore his answer to that question is authoritative. This book examines Jesus’ surprising answer and definitively explains how one inherits eternal life. This is a book about God’s revelation to man. Except for the Holy Bible, this is the most important book you will ever read.

The above books can be ordered from bookstores and from internet sites, including, but not limited to:

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The author of this book, General Thomas Maley Harris, was a medical doctor, who recruited and served as commander of the Tenth West Virginia Volunteers during the Civil War. He rose in rank through meritorious service to become a brigadier general in the Union Army. General Harris established a reputation for faithfulness, industriousness, intelligence, and efficiency. He was noted for his leadership in preparing his troops and leading them in battle. He was brevetted a major general for "gallant conduct in the assault on Petersburg." After the Civil War, General Harris served one term as a representative in the West Virginia legislature and was West Virginia's Adjutant General from 1869 to 1870. General Harris was a member of the Military Commission that tried and convicted the conspirators who assassinated President Abraham Lincoln. He had first hand knowledge of the sworn testimony of the witnesses in that trial. This book summarizes the salient evidence brought out during the military trial and adds information from other sources to present before the public the ineluctable conclusion that the assassination of Abraham Lincoln was the work of the Roman Catholic Church. The Roman Catholic Church has been largely successful in suppressing the circulation of this book. This book has never been given a place on bookstore shelves, as it exposed too much for the Roman Catholic hierarchy to tolerate. Any display of this book would bring an instant boycott of the bookstore. It is now, in the age of the internet, where the marketplace of ideas has been opened wide, that this book can be found by those searching for the truth of who was behind the assassination of Abraham Lincoln.

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