
Historical Studies & Notes

The American Protective Association Connection and the Reverend Frederic Cyrille Jean

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Initialed Organizations:

- A.P.A. — American Protective Association
- J.O.U.A.M. — Junior Order of United American Mechanics
- I.N.R.I. — Igne Natura Renovatur Integra (occultic: entire nature is renewed by fire)
- K.K.K. — Ku Klux Klan
- O.A.U. — Order of American Union
- O.T.O. — Ordo Templi Orientis
- O.U.A. — Order of United Americans
- P.O.S.A. — Patriotic Order of the Sons of America (of Liberty)
- R.R. et A.C. — Rosae-Rubeae et Aureae Crucis
- S.M. — Stella Matutina
- S.R.I.A. — Societas Rosicruciana in Anglia

Archives:

- Archdiocese of Dubuque
- Central Verein (St. Louis)
- Clinton County Courthouse Records
- Diocese of Davenport
- Dubuque County Courthouse Records
- Iowa State Historical Library (Des Moines)
- Iowa State Historical Society (Iowa City)
- Our Sunday Visitor (Huntington, Indiana)
- University of Notre Dame
- University of Iowa (Iowa City)
- U.S. Documents Propaganda Fide Documents (Washington, D.C.)

Newspapers and Journals:

- Catholic World*
- Clinton Age*
- Clinton County Advertiser*
- Clinton Daily Herald*
- Clinton Daily News*
- Dubuque Daily Times*
- Dubuque Herald*
- Dubuque Witness*
- Fortnightly Review*
- Freeman's Journal (New York)*
- Iowa Catholic Messenger*
- Iowa State (Des Moines) Register*
- Lyons City Advocate*
- Lyons Mirror*
- Muscatine Tribune*
- North American Review*
- St. Paul Globe*
- The Palimpsest*

INTRODUCTION:

The purpose of this historical essay is to bring to light new evidence as the net begins to drop around the old myths of the American Protective Association which was founded in Clinton, Iowa, 1887. The re-interpretation of the A.P.A. has come from my studies of what is left from the original memoirs of a French priest who lived in Lyons, Iowa, from 1851 to 1890 and the personal papers of Henry F. Bowers who resided in the nearby city of Clinton—with information provided by parish elders who remembered both men.

One realizes the difficulties intrinsic in oral testimony, but there was such testimony relative to the Rev. Frederic Cyrille Jean and Henry Francis Bowers. It was felt necessary to include this in this essay so that the reader might have a fuller view.

When the centennial of the Diocese of Davenport (Iowa) began in 1981, I was invited to research the history of my parish, St. Irenaeus which was founded in 1851 by Father Jean. My interest was naturally drawn to this project because of my admiration for the noted labor priest of the Davenport Diocese, the Rev. William T. O'Connor, who, having recently retired, had been in possession of the portfolio of Jean's writings. After nine months of voluminous documentation uncovered, the parish published the history:

JOURNEY: The Biography of a Parish

Before publication it became evident that after an initial economic study of the social structures in the community, a unique story was emerging about this humble missionary priest. Then, I gave consideration to the political-religious strife over the past century which was brought out during the 1979-1980 Clinton Corn Strike in which the Grain Miller's Local #6 was decertified in a classic case of "union-busting". As a fellow-worker on the picket line experiencing solidarity for the first time, I felt that the old A.P.A. with its labor founder, Henry F. Bowers, may have been a product of a similar confrontation between church and civic structures in Clinton a century before.

With Father Jean also having served the workingman, this unparalleled setting was such that the A.P.A. (though it was the direct descendant of the Know-Nothings) could not have arisen in any better city than Clinton for their

purposes. The "web-making" of the American Protective Association will never be fully known, for this mystery of webbing is the beginning of any secret work. Because so many documents have been lost, misplaced, or destroyed, this essay makes no claim to knowing all the factors involved in the conflicts from the 1872 conspiracy to depose Father Jean as pastor of St. Irenaeus to the national conspiracy of the A.P.A. which ended Jean's story in 1890.

"The story of the secret societies can never be fully reconstructed, but it has been badly neglected—even avoided, one suspects—because the evidence that is available repeatedly leads us into territory equally uncongenial to modern historians in the East and in the West.

"...that the modern revolutionary tradition as it came out to be internationalized under Napoleon and the Restoration grew out of occult Freemasonry; that early organizational ideas originated more from Pythagorean mysticism than from practical experience; and that the real innovators were not so much political activists as literary intellectuals, on whom German romantic thought in general—and Bavarian Illuminism in particular exerted great influence."

James H. Billington, *Fire in the Minds of Men*, (Basic Books, Inc., Publishers: New York, 1980), p. 87.

PART I

The secret origins of the American Protective Association have been a puzzle to historians for almost four generations. It is surprising because the "missing links", some of which have been revealed recently through the re-discovery of the Bowers' letters in Iowa, are not so mysterious after all.

In fact, the roots of the A.P.A. are aligned closely with the early hectic growth of the Catholic Church in Iowa. In the continuum the A.P.A.'s beginning in 1887 is linked to the life of a forgotten French priest in Lyons (Clinton), Iowa—the Reverend Frederic Cyrille Jean whose last years served first as encounter, then confrontation with the A.P.A. founder, Henry Francis Bowers.

"We of today, a century later, can scarcely visualize the bitterness and the intensity of the intolerance which was shown to our Church, especially during the years which intervened between the passing of the Act of Catholic Emancipation in the British Parliament in 1829 and the year of 1837.... (The American Bishops) realized that every possible channel of abuse and calumny had been used as a 'preventative against popery'; they had witnessed the avid purchase of obscene books on convent life; they had read of the unspeakable outrage in Charlestown, Massa-

chusetts, in 1834, and all around them they realized that the waves of antipathy for their Faith were mounting to alarming heights; and yet their main purpose was to afford the blessing of Church organization to those outlying frontiers of the country where Catholics were beginning to create homes for themselves, and with instinctive Catholic understanding, were asking for the stabilizing presence of canonical and juridical organization." (1)

When Matthias Loras came to Iowa in 1839 to assume duties as the first bishop of the vast Diocese of Dubuque, Nativist intolerance was one of the problems he soon faced. Paramount in his goals was a Catholic colonization project, combining a land-purchasing plan with advertisements in Eastern newspapers for Catholic emigrants. Charles Crokery, president of the Irish Emigrant Society of New York, responded to queries by describing Iowa as "the garden of Eden, the Eldorado of the West". (2)

Not all the new immigrants were Irish or German Catholics; one was a Frenchman (arriving in 1842), Alexander Levi, the first Mason of Dubuque Lodge No. 3. As the colonization plans grew, the town's one-time Protestant majority became alarmed. Some turned, in their jealousy and animosity, to counter-measures, becoming the group known as the Know-Nothings, with their own newspaper propaganda. While the Catholicism of the Dubuque Irish was not always exemplary ("an obstreperous and troublesome group") (3), the stage was set in Iowa for a secular-sacred confrontation quite unlike anywhere else in the Midwest: probably because of the city's strategic importance on the upper Mississippi River as well it being an important gateway to the Northwest. Surely, Loras' colonization plan, in relation to the foreign Leopoldine Society, was seen as the first among many Romish plots to conquer the United States. In fact, a simple prayer for the conversion of America was seen as subversive by the Nativists.

Assuming the Know-Nothings were more than just another secret society who happened to form a political party (and then burned all documents upon their demise), they also managed, in their short life-span, to leave more than a legacy of nefarious political activity. In Iowa, they were formed "under the cover of the Carson League temperance society on October 4, 1854. On July 15, 1855, the *Dubuque Weekly Observer*, edited by Robert J. Thomas, came out in support." (4) Thus the soil of Iowa's Eden was cultivated for later revivals of more intense "reform" movements, for some of the strongest supporters of the later A.P.A. movement were these fanatics who evolved into more sophisticated agitators and tacticians. Without their early experiences, especially on the civic level, Henry Bowers of Clinton in 1887 would not have been so great a beneficiary of these fathers-to-sons' lessons on hatred. In short, even bigotry cannot exist from one generation to the next in a vacuum.

1851, Father Jean Arrives in Iowa

The corresponding continuum around which Loras' colonization would make frontier Iowa Catholic was his personal efforts to secure more priests for his missions—men of quality to continue the efforts of Marquette and Mazzuchelli into coming generations. Relating even stronger to Iowa's anti-Catholicism was an inheritance from the recent turbulent 19th century revolutions in Europe. Linked to this would be the fate of a small-town French priest, and pastor, who was brought over from Lyons, France, by Bishop Loras in 1851. Upon ordination his chosen parish assignment (after a brief sojourn in Jackson County) would be Clinton County. Father Jean's last years would be marred by tragedy, echoing the martyrdom of the parish's patron saint, Irenaeus, in Lyons, Iowa, U.S.A.

In later years, the description of himself as "a priest without a parish" came as the result of a nearly 20-year tragic quarrel with the third bishop of Dubuque, the Most Rev. John Hennessy. This fight, initiated by Nativist manipulations, was intensified and abetted by the political intrigues of a clique of priests who sought to control the location of the new See in Iowa, following the division of the Dubuque Diocese. Basically, this resulted from a growing power struggle between some incoming (called raffish) Irish clergy and the "old guard", disciplined and cultured French priests of the Loras era. Leader of the group was the Vicar General at Des Moines, Fr. John Brazill who had been dismissed from "one or two" other dioceses for "irregularities". Through his seminary friendship in Ireland with Bishop Clement Smyth (1858-1865), he was able to charm his way into the Chancery at Dubuque.

The new bishop's decision in 1866 to divide the diocese fueled Brazill's further ambition to secure the "coveted split hat" for himself with the See preferably in Des Moines. (5) Apparently, Brazill feared the French influence that in 1881 would prevail and obtain the See for Davenport. Influential secular newspaper editors promoted his ecclesiastical candidacy while his few priestly friends wrote glowingly of his great qualities. Brazill's campaign to make himself irreplaceable was good enough to convince three more bishops until he died in 1885. His first victory, on eliminating rivals for the new bishopric, came in 1868 against the popular Fr. Jean Pelamourgues, pastor of St. Anthony's in Davenport, who already had turned down two previous honors. Pelamourgues, charged with "misappropriation of church funds", returned wearied and frustrated, to his native France though his parish supported his claim to innocence." (6)

Father Jean's turn came four years later, just having completed a large, magnificent limestone church located on a small bluff overlooking Lyons. The construction took ten years, built by the hand labor of parish workingmen, with the guidance of master stone masons in the region. The church building provoked considerable envy among other

clergy. Legend says that even the bishop was jealous of its beauty.

Whatever earlier constraints there may have been between bishop and priest, John Hennessy (later the first Archbishop of Dubuque) was basically conservative as a churchman, avoiding both church and state politics. Though Irish by birth, he was flexible enough to work with the large German population in Northeast Iowa. However, one believes that in time of crises, he probably reacted as most Irishmen in such circumstances (exasperating to a Gallic or Teutonic mind). On the positive side, as a noted orator, he was a strong proponent of Catholic education and parochial schools. He was a talented man of much potential who, in later social concerns, could have been another Von Kettler. But therein lay the ill-fated pathos from a cultural difference of birth: Hennessy would become the antithesis of a nobility espoused by Jean. The web of conspiracy would be woven around this episcopal weakness.

There were non-Catholics, too, jealous of the hand-hewn beauty of Lyons' "cathedral" of stone rising over their village. And this may have been the first part of the foundation laid for the conspiracy to depose Father Jean. In fact, from the mid-1850's, some Freemasons had contrived to force him from pastorship of the parish. They nearly succeeded in 1858 when under the guise of the secret political society, the Know-Nothings had set for the priest a classic case of entrapment by three female Know-Nothings in the sanctuary of his little church. (7) The encounter for the ladies unexpectedly degenerated into a brawl with subsequent court charges brought against Jean. Bishop Smyth protected the young pastor, letting him return to France for a year while things settled down in Eastern Iowa. (8) Returning to his parish in the spring of 1859, he was forced to stand trial on "assault-and-battery" charges which the three women refused to drop during his leave of absence. (9)

Bishop Smyth's intervention in this case was unique in comparison to his successor's actions against Father Jean. With an aristocratic background similar to Jean's, Smyth was of considerable influence to the further formation of the Lyons' pastor. Chosen in 1857 as co-adjutor bishop for the ailing Loras (whom many felt was a saint), Smyth inherited the following year a similar veneration. As a Cistercian monk, he was already more inclined to genuine piety than extensive brick-laying. He was also of the moral temper that when the Civil War came, he openly denounced the evils of slavery. With Dubuque, a copperhead town trading with both sides during the War because of its lead mines, certain people, taking exception, first to the Bishop's pro-Northern sentiment, reacted to his condemnation of the assassination of President Lincoln as a "foul, infamous, unparalleled murder." Some "rebel" burned down the bishop's stable with all the livestock therein—"two fine-bred Morgan horses...a cow... and his Newfoundland dog." (10)

This bishop's legacy was best explained in a letter he wrote about the necessary qualifications for future priests, that he sought "...a man whose high sense of honor shall forbid him to stoop to anything mean, low, or unworthy of his holy profession." (11) With such exhortations, Father Jean could not remain an obscure French missionary along the banks of the upper Mississippi. Although he was to be involved in a few more controversies, little is known of his life, except what the secular newspapers carried. He was a convert from Presbyterianism (Huguenot), (12) a wealthy family in the Haute-Loire region. With what inheritance they gave him, he brought it to Iowa in 1851, spending most of the money on building churches and schools in the eastern half of the county. As a seminarian, Jean was educated in the classics but was Gospel-oriented. While speaking often of the (Napoleonic) colors of duty and honor, he emphasized as well in his later years of street ministry a simplicity of the love of Jesus Christ. (13)

Physically he was of middle-height, of fair health. Cultured and better educated than some of his colleagues, he apparently pursued studies of social problems of his own. Also, unlike his French brethren, he spoke English well (sometimes with a British accent). Convivial and charismatic, he was precise but pragmatic. Neither handsome nor homely, his composure was aristocratic; he was careful in appearance. In his ministry to the people, he was open minded to the extent that there was an active group of Fenians in the parish before the Civil War, and after, the Order of Ancient Hibernians. He did not fear progress—he had too much faith in forgiveness.

Jean's intensity of character plus his total commitment to the parish of St. Irenaeus, however, prepared the way for many forthcoming trials, especially the jealousy of some fellow clerics watching his ascendancy in the diocese. (14) Being a strong supporter of parochial education, this priest, in spite of appeals to toleration, was a target of the local Protestant ministers over heated issues of the day, especially bible-reading in the public school. In 1870 he withdrew all Catholic children from the common schools and by 1871 even started a Catholic high school (having already brought in teaching Sisters). The local scene was charged with emotion as various Protestant ministers lambasted the priest's "intolerance" of the King James version. The second part of the debates were the underlying economic considerations of Protestant as well as several Catholic businessmen against this "priest of the proletariat". His old foes, certain Masons possibly out of the old Know-Nothing-related Order of United Americans, re-emerged. Some soon under the guise of the super-secret Order of the American Union would be in charge of the conspiracy though they were "definitely working with Catholics". (15)

Who in the Chancery at Dubuque was listening? The key figure on the Catholic side, apart from several rising middle-class families in the parish

(who were looking into the old evil of trusteeism), was Father Brazill. Father P.V. McLaughlin of St. Mary's in nearby Clinton was acting as one of the chancery observers. With Brazill much involved in the politics of state legislature in Des Moines, the "bread-and-butter" type Masons apparently had been associating with him. In brief, because of Brazill's successful entrenchment into the power structures of the State of Iowa, the Vicar General was now indispensable no matter how irregular his priestly conduct. For the question of the basic integrity of the Bishop, though Hennessy may have given initial approval for Jean's removal (with the "right kind" of incentives), did he allow himself only then to be led further by such duped advisors into believing that the beleaguered priest would be found guilty of the charges brought against him as pastor of St. Irenaeus? During the spring of 1872 this would include the "evidence" concerning misuse of church money and immorality produced at the monkey trial conducted by Brazill and cohorts. (16) Other charges included in the pastor's poor management of the parish were: 1) using cheap wine for Mass, 2) performing an illegal marriage, 3) inviting Order priests to conduct a retreat without the Bishop's permission, 4) ridiculing the BVM nuns from the pulpit, 5) mocking the parishioners as quarrelsome and ignorant, 6) refusing the last rites to certain parishioners whom he disliked, 7) ending Sunday School, thereby forcing parents to send their children to the parochial school, 8) letting cattle run in the cemetery, *et. al.*

For the rapid succession of events in this orchestration of iniquity, the havoc created in the parish was indescribable. Indicative as a beginning was nearly 300 of the poorer people in the parish (and outlying areas) petitioning the bishop (via delegations) to rescind his decision (versus the 25 who were needed to sign the petition against the priest). Hennessy undoubtedly chose the way of expediency in deciding for Jean's removal from the parish without realizing the mentality of this hot-tempered French cleric—his sense of integrity along with total fidelity to the Magisterium. Mid-May 1872, Jean announced to the chagrin of his accusers that he would go to Rome to present personally his case. Due to difficulties in diocesan administration on a number of other matters about which he would inquire in Rome, Jean also wanted to secure his *exeat* from the diocese which Hennessy in the muddled confusion of those few months had refused to give. (17)

If this story were not so farcical as history with religion having become politics and politics having nothing to do with justice, Jean's journey to the Vatican need not have been necessary. But as repeatable as history is, his case was only one which many fellow priests underwent in the United States during that century because of loose Church government—excluding the more notorious cases of Chiniquy, Lambert, or McGlynn. The obvious difference with the Jean case is that it *never* should

have happened. This priest was evidently innocent—and in the most tragic of endings, he would be destroyed, with all subsequent (and perhaps even more embarrassing) details obliterated from the record in what would have amounted to a massive cover-up.

* * *

A year after Father Jean left for Rome, the *Freeman's Journal* of New York (which generally avoided reporting stories on conflicts between priests and bishops), printed the following article on the basis that there was sufficient documentation to back up Jean's case: (18)

"The Rev. Frederick C. Jean, of St. Irenaeus Church, Lyons, Iowa, is at present in Europe, pursuing an Ecclesiastical cause before the Sacred Congregation of the Propaganda. He left here somewhat more than a year ago. His status, according to the papers that he showed us, and they were ample, was that of a priest unimpeached, in doctrine and in morals.

"He writes us that a friend of his told him that, shortly after his leaving for Rome, some German paper in the West, the name of which paper he has not ascertained, published an attack on him, accusing him of sundry violations of discipline. That, if published, would be very grave, and prejudice his standing as a good priest. They were such that he celebrated Mass in the Diocese of Dubuque, after the Bishop of that Diocese had withdrawn Father Jean's 'faculties', in consequence of troubles pending between that Bishop and sundry of his priests, which troubles are now under course of prosperous settlement before the Court of Rome.

"Father Jean requests us to publish a letter he sends us, denying with minute detail each of these indiscreetly published charges. He approaches us through the intermise of a learned and wise ecclesiastic, to have himself set right, as a priest, before his friends and acquaintances. We recognize the force of the appeal; and if it were necessary to doing justice to Father Jean, we would publish his letter. But it drags in other names, and incidents, the publication of which would not be to edification. We think we accomplish the object of our correspondent better by the general statement that Father Jean, in a very minute and full manner, refutes every accusation of irregularity made against him. This is all his friends in Iowa, or elsewhere, need to know, for his justification. To publish more is not needed in Rome, and would give offense on the other side of the water from Rome.

"The priests, and the faithful Catholics, in the great and growing State of Iowa, ought to pray every day, and very earnestly, that all the troubles in that Diocese may be speedily

ended; and so ended that the company of them may be great who will, with free heart, and for the love of souls, go forth to instruct and fortify the people with the word and sacraments of the Church.

"If *one fourth* of the Catholics of Iowa would, for this intention, say the Rosary of Our Lady every day for three months, the answer to those prayers would come from Rome! That would settle what published, on this side and on that, even in the *Freeman's Journal*, cannot do!"

Shortly after his return to Lyons, Iowa, in the spring of 1874, Father Jean won his case in Rome—and Bishop Hennessy was ordered to send the *exeat* which Father Jean then refused. Too much was continuing to happen. (19) Hennessy's "mercurial temperament" had caused more than one time misunderstandings and problems. (20) Something else was now at stake: the matter of honor. Jean wanted his name cleared. But even into the fall of 1874, he was not certain (from his vantage point) who was to blame, Brazill or Hennessy, for his plight (or for other sad affairs in the diocese). However, when he finally chose his path leading into "harm's way", he wrote: (21)

"...But fortunately the Bishop of Dubuque must be told by someone, that he does not carry the Catholic Church in his pocket, that he is not infallible, except within that discipline and those commandments which make us all infallible, and when he deviates from these rules, when he leaves the long beaten landmarks of his saintly predecessors, he flounders, becomes dreadfully mixed, and renders himself liable to human as well as divine castigation. All this he must understand.

"I have spoken in strong language, but not in a spirit of revenge; I have done so, that scandal may cease, but where damage has been inflicted that it may be repaired in time, and before it is beyond my power, and the power of anyone else, to withhold from the public all the details of a disastrous and sickening conspiracy."

Ultimately he held Hennessy to blame, while the bishop, in turn, denied any responsibility for his vicar general's actions. Furthermore, the bishop gave no evidence of a new investigation or of admitting his responsibility to Jean as a brother priest. (22) While the Protestant population looked on, some in amusement, others distressed, the smaller lawsuits proceeded against priest and bishop and parish. By 1879 Father Jean made it evident that he had forgiven everybody but the bishop for having permitted the conspiracy (though he believed now that Hennessy had actually instigated it). But in a new twist added to his final public communication to the editor of a local newspaper, he explained: (23)

"Your article states that I am a deposed

priest. This is a strong and serious charge, particularly before a Catholic community. A deposed Catholic clergyman is one who, under the rules of the Catholic church, must not officiate. But every one in Lyons, in Clinton county and I dare say in the whole Diocese of Dubuque knows well that I do officiate as a Catholic priest, and every one knows or should know, that my jurisdiction in that regard is not confined to Lyons, but that it extends all over the State of Iowa, being commensurate with that of a bishop...."

The way was prepared now for the major lawsuits though it seemed Jean was in pursuit of something else besides securing return of the thousands of dollars he had spent of family money in building the parish. One reads the \$100,000 lawsuits for "damages" as symbolic of the diocese's increasing materialism. While money did not matter to this priest of aristocratic persuasion, honor did, with the return of his parish. It was vital that his name be cleared because of the smear campaign which had been conducted against him in the United States and Europe. For the next decade, inspite of continued public accusations and physical assaults, he would slowly regain the trust of those wealthier Catholics in the parish who had originally conspired against him—while retaining the affection of the laboring class.

* * *

While the *Clinton Herald* by 1876 termed Father Jean "irrepressible" (after he was carried off for one week to the county jail at DeWitt), it became inevitable that evil begat greater evil until another explosion of hatred against Catholicism would erupt. This, too, could have been avoided if there had been wiser administration of the Diocese of Dubuque, particularly in the Clinton Deanery. Into this interim came Jean's acquaintance with Henry Bowers, a lawyer and businessman in Clinton. This son of a Prussian officer and of New England birth was a self-made man. He was also a 32^o Mason of the Scottish Rite, a Blue Lodge member, as well as a Mystic Shriner and Knight of Honor. Well-read in many topics he wrote poetry and painted but loved best his rock collection (being an amateur geologist). Versed in social topics as well, he would be one of the few middle-class citizens in the area to sympathize in public with the beleaguered priest. In fact, the two men had a mutual interest for the cause of the Common Man: the right of workers to belong to labor unions. Both men were strong supporters of the Knights of Labor by the mid-1880s, though Jean quietly remained a staunch Democrat in spite of the Knights' support of the United Labor Party. Just as the priest lived with his personal cause of justice in the Church, he thus identified with the Labor Knights by becoming their chaplain in Lyons, while they, in turn, provided for his welfare and protection. Bowers, for his part, would be campaign manager for Arnold Walliker who in the spring of 1886 ran on the Knights of Labor ticket for mayor of Clinton.

While accused of being nothing more than a political opportunist by his opponents, Bowers' political liberalism was genuine enough, stemming from Civil War days of Radical Republicanism when he worked for the county's underground railroad. In fact, for creditability, when Walliker was elected mayor of Clinton, the editor of the *Iowa Catholic Messenger* (Tom Sharon, a fellow Knight of Labor) commented favorably: "...Mr. Walliker is quite a young man, possessed of quick percepture, mental abilities, and will, as far as it is in power sustain the right of the laboringman." (24)

By February 1887, Walliker's concern for "the poor and the oppressed" would signal his downfall—after a confrontation with W.J. Young, owner of the largest sawmill in Clinton. (25) While the opposition of the Lumber Barons in Clinton to the Knights' rule would set the tone for the forthcoming election campaign, the spark setting off the most deep-seated labor resentment would be some words by the pastor of St. Mary's Church. With politics where the money was, this "upper-class" irremovable rector (and later monsignor) E.M. McLaughlin, preached a fiery Sunday sermon against Walliker's re-election (26) even though the month before Pope Leo XIII had spoken favorably on the Knights in the United States.

With the accompanying loss of votes, especially in the Fourth Ward on the next day, supporters of Walliker viewed McLaughlin's denunciation as "undue influence" on electoral politics. (27) But humanly speaking, they must have also felt a stinging act of betrayal by the Catholic Church upon the laboring man. The defeat must have been especially humiliating to a man as righteous as Henry Bowers. On March 13 seven men gathered in his law office to discuss organizing a radical labor (and reform) group composed of membership from the grass roots. (28) The fall election of 1887 would bring Walliker and Bowers out of seclusion, speaking once again to the workingmen, (29) and by the March elections of 1888, the voting strength of their small group would be felt in Clinton. (30) The candidate put forth in their ward won. (31)

For posterity two decades later, Bowers left in his personal writings a more prosaic version of the early A.P.A.:

"Twenty years ago the 13th day of March 1887, seven men met in the office of H.F. Bowers at Clinton, Iowa, in the Toll Block in said City, without any thought or preconcerted consideration, knowledge as to what the religious views of any of these seven men were. We discussed...the political embarrassments through the Roman Catholic Church as a political Religious combination, making politics a trade and garbing itself in the raiment of a political power entirely of itself, to itself and for itself, climbing into power through the so-called church as a pious cloak to cover up its wolfish designs, upon the confiding lambs of this Nation that blated its praises, and Godly showing in censor and

Cross. And all who would not or did not bow the knee to its will, its godly sanctity, its treacherous smiles, violated allegiances, and pledges by oath with a mental reservation were condemned as heretics and subjects of disfavor, and Jesuitical marks of disapprobation, and under the frown of their displeasure and the Boycott...

"We organized that very Sunday afternoon, binding ourselves to work to promote the principles for which we were pre-force called together, and offered up our prayer to almighty God for his blessing upon our determination and prosperity... Seven lone men as upon an Isle in a roaring commercial world amidst the great commotion of the billowy deep. What could we seven men do? What could be accomplished in a Nation like this in North America? We stood and looked each other in the face, and there was a palor there. When the question was asked, 'What will be the end of this,' when Bowers answered 'Death perhaps.' Then we joined hands, live or die we will push our principles and become political school masters each, and go forth like the Evangelists did when the great Master Jesus was no more, to succeed or fall as might please the great Creator for his children of men.

"...We began our work first at home, the "City of Clinton, Iowa" but as has often been told, we were without honor in our own land. Some afraid of their political chances. Some their business. Some even their lives afraid of what. Why, simply political papal Rome, but we gained a following and then unfurled the National old flag to the breeze every Wednesday night, rain or shine, and under its inspiring folds, we sang America, the Star Spangle Banner, and prayed the God of Washington, Hamilton, and Jefferson to be with us as in the days of these great and mighty men....

"...We resolved upon a plan of action.... When the harvest was ready, then went the gleaners into the field over which I had walked and talked, a patriotic school was in every one of these places established and true American doctrine of liberty of conscience, free speech, free press (which is being or attempted to be censored by the papal power through the political forces in Authority to gratify Rome under the cry of immorality or guise of a shocked Christianity).

"Our system of Political Schools sprung up all over this Nation.... Yes, verily from these seven men sprang into existence the grandest and greatest Educational System that ever forced its way into unbidden fields and sank deep into the minds of a thinking people, the papal power was made to cry out in alarm to destroy this dragon of mental power, depriving it of the political plundering of the coffins' contents in the Treasury of this

nation at Washington, D.C., by the assistance of a cowardly Congress in fraud appropriations of millions to the Indians, charities, hospitals, asylums, etc., and the Devil knows what else."

By the summer of 1888 this small-town vote-getting labor group began evolving into a middle-class secret society, especially after Bowers spoke at the "monster" Orangemen's rally in Mount Pleasant Valley, Indiana. (32) Next, by compromising himself, Bowers would become allied with those who were once his foes, the millionaire Lumber Barons, being now his friends who would financially support the movement so long as he kept "their backyard clean". (33) The A.P.A. had become a political force to control local elections in coming decades by successfully preventing electoral wins of (Irish) Catholics in Clinton. (34) This lumbermen's network of support would soon combine with railroad interests (as the Chicago-Northwestern)—with A.P.A. members acting in support roles as anarchists disrupting strikes, dividing (in the Chicago area) Catholic and Protestant worker-strength on the picket lines. (35)

Of immediate benefit to the A.P.A.'s early organizing at the grass roots would be the hundreds of secret societies and semi-masonic groups waiting to be organized into a national front. One of the issues handed to these Nativists by Catholic (Nativists) was the over-blown Cahensley affair—to which an archbishop in Oregon reacted with one truth to Cardinal Gibbons: (36)

"...all know that the enemies of the Church from the days of the Roman emperors down to the leaders of Know-Nothingism have endeavored to bring the reproach that the Catholic Church is a foreign establishment.... Your Eminence knows so well our country—knows that just now there are great exertions making to have another political crusade against Holy Church...."

A bit more explicit was Bishop Gilmour of Cleveland who, a few weeks earlier during that same month of 1887, "...wrote to Archbishop Elder of Cincinnati in which he used this significant sentence: 'This network of societies that now covers the land forebodes no good.'" (37)

Yes, the bishops should have been fearfully alert to the rising tide of secret society life "...since they knew the bitter warfare that had been carried on against the Church in Europe by some of those same groups." (38) But what did they *do*? Were they even aware of the true extent of the operations, the secret workings; above all, the guiding hands? If so, then they (especially the dominating Irish prelates) should have reacted with greater leadership for the laity soon to be so buffeted by the anti-clerical politics and the new laws soon to be enacted against further Catholic "privileges" due to clerical abuses of property-buying and money-holding rights. Had the

spiritual institution become too secularized? Had it forgotten its special dignity to the Spirit?

Excluding the pending conflict between Bishop Hennessy and the home-grown A.P.A. in Iowa, (39) one reads that too many of these gentlemen prelates were more concerned about gestures and words than gut-level realities of ward politics. Puzzling, also, is Cardinal Gibbons' lack of leadership, if not outright thwarting of other colleagues who were trying to organize lay response to bigotry at the grass roots where the agenda could have been moved more effectively. It is as if the top leaders as Archbishop Ireland and Cardinal Gibbons, while wishing White House politics reserved exclusively for themselves, did not want a well-informed laity; rather, only one well-formed. This made the sacred institution no better in aiding its people than any other benevolent society. (40)

By 1892 the non-sectarian parties were most successful reaching into their own grass roots, believing the time was ripe for "reforming" the Roman Church by "Americanizing" it. As the A.P.A. phenomenon struck forcefully a year later in elections, innumerable smaller secret societies would disappear in name, being swept up into the national A.P.A. movement. (41) What Catholic counter-resistance emerged was sporadic (though vigorous), basically coming from the parish or individual level. The strongest organizations were among the German Vereins which the A.P.A. feared as in the Linton 1896 re-election campaign in Michigan. Again, the official structures, while never having been in an idyllic situation, morally or spiritually in this country, were unfortunately never more divided over so many issues. (42) Thanks to the ego-mania of great prelates like Ireland of St. Paul, with Archbishop Corrigan of New York forced to the opposite end of the spectrum, one can appreciate more the Apostolic Delegate Satolli's lament of "almost lost courage...": "When I came to this country the difficulties which confronted me were such as might easily have discouraged even the most hopeful of men. No one can know the obstacles I found in my way." (43)

With the A.P.A. having so much going for it, the upward surge of the movement was inevitable, whether in church or state politics. Within a few years the organization grew so much—especially with the help of Orangemen in Canada who filtered into the American leadership—that it would be accused of being funded by the British Secret Service in its subversive activities. (44) One wonders how much money might have come out of the Cecil Rhodes' wills which were set up in 1890 for the purpose of establishing secret societies in the British Empire to protect or extend English interests. With this suspected support there coincided Bowers' Scottish Rite contacts with the British "triangle" of London, Edinburgh, and Belfast. (45)

With such controlling foreign connections the A.P.A. in its maturity became not just another anti-

Catholic movement. Nor was it merely the third revival of Know-Nothingism in 19th century America. It was essentially of foreign origin, with foreign direction and foreign interests. A Kentucky Catholic editor in 1896 wrote: (46)

"...The American Protective Association of to-day presents for our consideration many and essential differences. From corner-stone to pinnacle, provided it has either, or has use for either, it is an 'imported' edifice. There is not as much as an American chip in its entire structure. Its originators, its architects, its engineers, its builders, all came from abroad. Its principles, its rules and its methods are copies from those that pertain to the secret societies of Europe—notably the Orangemen of Ireland & the Carbonari and others well nigh as fierce and sanguinary, of Italy. The very men who intrigued with Victor Emanuel to rob the Pope of his little principality, held by his predecessors for more than a thousand years, are the fitting models for those here and now striving to anarchize free America.

"Our A.P.A.'s are at once more liberal and less consistent than were the Know-Nothings. Except in so far as it relates to Catholics, the 'foreign plank' in the latter's platform has been set aside. Anarchists, philosophists, followers of Buddha and Confucius, known disturbers of the public peace, anybody and everybody not a Catholic in religion may claim the privilege of having their names inscribed upon the roster of the organization. This is well; it gives uniformity to the body corporate. Where all is bad within, why exclude the bad from without...?"

In this probing for the origins of a secret society what has been unmasked is a truly subversive, unpatriotic conspiracy inspired by radical freemasonry. Can it be by no coincidence that the success of the A.P.A.'s swift rise was due directly to the pending centennial of the "Lost Revolution" of France—to which illumined societies had contributed so much?

Such continental-designed masonry (linked with Pan-Germanism) was one part of the "red" bugbear terror of liberalism in the 19th century. In the A.P.A. this motley assortment included socialists, anarchists, occultists, and synarchists which various authors over the years must have come across but never knew why in what was thought to be a fundamentalist, patriotic, and Protestant association like the A.P.A. For our concern here it is the anti-Church machinations which locally emerged as blantly anti-clerical in the most destructive, if not diabolical sense of spirit while outwardly it appeared ethnically anti-Catholic as a smokescreen for their real politics. In short, the A.P.A. was made up of a professional assortment of trans-oceanic political gangsters whose anti-Catholic motivations were for "world-rule" by the (Aryan) Anglo-Saxons. Paramount by 1892-93 was its campaign for the continued

domination of Catholic Ireland by British colonization policies. For lack of a better word to describe such tacticians, these "revolutionary" A.P.A.-ists were *Illuminati*—the deified ones. □

*** END PART ONE (To be Continued) ***

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2) Thomas E. Auge, "The Dream of Bishop Loras: A Catholic Iowa," **The Palimpsest**, (Iowa State Historical Society: Iowa City), Vol. 61, No. 6, Nov.-Dec. 1908, p. 174.

3) *Ibid.*, p. 177. On Know-Nothing opposition to immigrants in eastern Iowa, see Homer L. Calkin, "Opposition to Foreigners," **The Palimpsest**, Vol. XLIII, No. 4, April 1962, pp. 188-199.

4) Sr. Madeleine Marie Schmidt, C.H.M., **Seasons of Growth: History of the Diocese of Davenport**, (Pub. by Diocese of Davenport, 1981), p. 85.

5) Msgr. C.F. Griffith, "The Erection of the Diocese of Davenport," **Mid-America Review**, Vol. II, No. 4, April 1932, pp. 335-343. For a contradictory report, see Schmidt, *op.cit.*, pp. 128-129, 155—on Brazill's attributes. For a more realistic political assessment, Sr. Mary Jane Coogan, B.V.M., **The Price of Our Heritage**, Vol. II (History of the Sisters of Charity of the Blessed Virgin Mary)—(Mount Carmel Press: Dubuque, Iowa, 1978), pp. 126-133. Also, for a fiery exchange of letters between Laurent and Brazill, in the **Muscatine Daily Journal**, January 9, 22, 26, 27, 28, 31, 1882.

6) The difficulties were mentioned briefly in one Pelamourgues letter. On his work in Eastern Iowa, see Schmidt, *op.cit.*, pp. 53-57. For his initial difficulties with Hennessy, see Coogan, *op.cit.*, p. 128 and footnote #1, p. 155. A follow-up reference to Pelamourgues' difficulties are mentioned in a Jean letter to the editor of the **Freeman's Journal**, June 17, 1872 (University of Notre Dame Archives) when Pelamourgues accompanied Jean to Rome for help to appeal the latter's case.

7) **Lyons Mirror**, April 29, 1858. See also Schmidt, *op.cit.*, pp. 87-88 on experiencing "incidents of violence"—from Griffith's notes on an interview with Schulte, 11/7/26).

8) **Lyons City Advocate**, June 12, 1858 (p. 1—letter of farewell). Also Bishop Smyth to Abbe Jean, Haute Loire, France: U.S. Documents in the Propaganda Fide Archives, I, Vol. II (Washington, D.C., 1968), #1401, p. 223.

9) See Case No. 1437, Clinton County Courthouse.

10) By a Sister of the Visitation, **The Life of the Most Rev. Clement Smyth D.D., O.C.S.O.**, (New Melleray Abbey: Peosta, Iowa, 1937), pp. 211-213.

11) *Ibid.*, p. 227.

12) W. Dow, "Letter to the Editor—Father John Interviewed," **Clinton Daily Herald**, August 23, 1870, p. 1.

13) See four-page supplement to author's parish history of St. Irenaeus, **JOURNEY: The Biography of a Parish** (1981)—"Apostle of Social Justice" (information provided by parish elders).

14) As of 1859, Father Jean was apostolic administrator of the Diocese of Dubuque—U.S. Documents in Propaganda File Archives, *op.cit.*, #1450, pp. 230-231.

15) Name Withheld #1, interview February 6, 1983. See also Chapter III in author's **JOURNEY**. On O.A.U. and O.U.A. interconnections see A.C. Stevens **Cyclo-**

paedia of Fraternities (1896), (E.B. Treat & Co.: New York, 1907), pp. 317-318. Brief summary also in Gustavus Meyers, **History of Bigotry in the United States**, (Random House: New York, 1943), p. 186. It is unknown if Russell C. Root of New York, founder of the O.U.A. was related to Lyons' well-known Root family originally of New England (who would later figure prominently in Jean's life and the A.P.A. thereafter. For Stevens praise of the Know-Nothings see pp. 304-306.

16) See chapter IV of **JOURNEY** for the sundry list of charges, beginning with "misappropriation of church funds", which Father Jean himself published in the area newspapers during the first week of May 1872. Charges were also copied in Griffith's handwritten notes from Jean's original memoirs. Also noted in the memoirs, especially the Cathedricum which Jean considered "extortion", the \$250 assessment on the parish when the bishop's purse "for pious purposes" for the entire diocese was under a thousand dollars then. For financial statements as of 1869, see Griffith's notes. Also, pp. 97-98 of Schmidt, *op.cit.*

17) See **Lyons Mirror**, May 4, 1872, for a long letter by Jean explaining the progression of events that spring.

18) **Freeman's Journal**, June 14, 1873, p. 4. (Microfilm, Central Verein Archives).

19) "A Card from Rev. F.C. Jean," **Lyons Mirror**, October 24, 1874, p. 4.

20) For a study of this man and his image see Sr. Mary Jane Coogan, "The Redoubtable John Hennessy, First Archbishop of Dubuque," **Mid-American Journal**, October 1979. For rebuttal: Most Rev. Justin A. Driscoll, "Redeeming 'The Redoubtable John Hennessy, First Archbishop of Dubuque,'" **Mid-American Journal**, January 1981. Which was followed by Coogan's "Dubuque's First Archbishop: The Image and the Man," **Records of the American Catholic Historical Society of Philadelphia**, Vol. 92, March-December 1981. The vacillations in Hennessy's character are described also in Jean's lawsuits especially Case No. 8350 as well as in the several xeroxed pages remaining from the original bulk of his memoirs—which in 1975 were turned in by the Rev. William T. O'Connor to the chancellor of the Diocese of Davenport. Fr. O'Connor's conclusions, as a labor priest and pastor of St. Irenaeus from 1968 to 1975, were that "...That Jean was a great guy who got hit with a 2-by-4." The writings were indicative of "an angry Jean fighting for his life" against outside forces midst the agony of deterioration of his very being, especially as he wrote: "...once a priest, always a priest." (interviews with O'Connor, June through October 1982)

21) **Lyons Mirror**, *op.cit.*, October 24, 1874. Also, **JOURNEY**, *op.cit.*, pp. 27-33.

22) How elaborate the overall conspiracy was is unknown yet. Some records in the Clinton County Courthouse give evidence of the machinations as in the seizure of the deeds to St. Irenaeus Church property. These indicate that certain parishioners who opted for the removal of Father Jean would profit materially. Irregardless the denials of Brazill's injudicious actions, Bishop Hennessy did keep in close touch with the henchman, Fr. McLaughlin of St. Mary's—as letter of April 24, 1872 between Sheriff McQuire to McLaughlin. One surviving letter from McLaughlin to Hennessy (on the same topic) is December 29, 1876, which concluded: "Wishing you every blessing and many thanks for your exceeding great kindness to me." By 1876 the list of parishioners against Jean had, of course, numbered nearly half the parish, with a number of them openly vocal against him. For the prominent names, see **Clinton Daily Herald**, January 5, 1876, page 4. Unknown are those who had earlier desecrated the church's altar.

while the bishop apparently "allowed" those acts to take place also. In fact, the secular, Protestant influence over this rebellious faction was so considerable that the original simple stone altar in the church (they having found it "too pagan") was replaced for the wooden one from the old frame church. (Name Withheld #4, interview April 11, 1982).

23) "Jean's Jurisdiction," *Clinton Daily Herald*, Nov. 20, 1879, p. 4.

24) *The Iowa Catholic Messenger*, March 13, 1886.

25) "That Speech", *Clinton Daily News*, March 6, 1887, p. 4.

26) Alvin Stauffer, Jr., in a letter to Fr. Kelley, January 13, 1934, which is in the Diocese of Davenport Archives, with a few pages from his Ph.D. Dissertation, "Anti-Catholicism in American Politics, 1865-1900," Harvard University, 1933. As a footnote to history, this was the younger brother of Fr. P.V. McLaughlin who had been deeply involved in the 1872 conspiracy to depose Jean. P.V. died in 1879 his younger brother then sent by Bishop Hennessy to be the new pastor of St. Mary's.

27) *Ibid.*, p. 71.

28) See Donald L. Kinzer, *An Episode in Anti-Catholicism*, (University of Washington PRESS: Seattle, 1964), pp. 271-272, for names of those who attended the meeting. Apart from Kinzer's well-documented surface study of the A.P.A., there appears to be a number of misleading statements in the book, without one even having reference to the Bowers collection let alone any knowledge of the Jean case. Otherwise, Robert Weibe, *The Search for Order, 1887-1920*. (Hill and Wang: New York, 1967), p. 45, appropriately called Bowers' group "...a handful of bedeviled Iowans."

29) "City Events," *Clinton Daily Herald*, November 5 and 7, 1887.

30) Stauffer, *op.cit.*, p. 72.

31) *Clinton Daily Herald*, March 4, 1888—Jens Hansen, First Ward.

32) *Clinton Daily Herald*, July 23, 1888—story of events on July 12 and Bower's speech printed in the July 21, *Western British American*.

33) Name Withheld #2, interview April 6, 1981.

34) After Bowers' death in 1911, the Patriotic Order of the Sons of Liberty inherited local control—which was then passed onto the Ku Klux Klan. Letter from J.V. Murphy to Msgr. C.F. Griffith, November 28, 1926, Davenport Diocesan Archives. Strange, the A.P.A.'s (and later K.K.K.'s) anti-Catholicism was ethnically (outwardly at least) limited in the area to Irish candidates while the Nativists did not hesitate to vote for German Catholics (because of the latter's dislike of their co-religionists. (Name Withheld #3, interview March 7, 1983). As for the K.K.K.'s popularity in Clinton, "The courthouse was full of them," said the interviewed (which was a repetition of the 1890s in the county).

35) Harry C. Gano letter to H.F. Bowers, March 19, 1890. For Eugene V. Debs' distrust of A.P.A.-ists in the labor movement, see Kinzer, *op.cit.*, pp. 85, 130. Also, Nick Salvatore, *Eugene V. Debs, Citizen and Socialist*, (University of Illinois Press: Chicago, 1982), pp. 106-107.

36) Colman J. Barry, O.S.B., *The Catholic Church and German Americans*, (the Bruce Publishing Co.: Milwaukee, 1953), p. 102, from letter of Archbishop Gross, August 30, 1887.

37) Ferbus MacDonald, C.P., *The Catholic Church and the Secret Societies in the United States*, (The United States Historical Society: New York City, 1946), p. 150.

38) *Ibid.*, p. iv.

39) Replacing Brazill as senior cleric in Des Moines after 1885 would be the honorable Father Joseph Nugent, a gentleman who did not hesitate to answer those opposing the Church. Erupting on the pages of the

Des Moines Register, December 10 and 24, 1892, would be a several column letter from him, exposing and then challenging the A.P.A. More words would be exchanged in more letters to the editor for the next six months concerning the pros and cons of the movement. A public denouncement in September 1892 had already been made at Dubuque by churchmen and laymen working with the German Catholic Central societies (Central Verein). The *Dubuque Daily Times* carried daily reports of the week-long meeting (September 19-23). The *Iowa Catholic Messenger* carried frequent notices on A.P.A. developments (Schmidt, *op.cit.*, p. 123). However, after its own expose (March 27 and June 2, 1893), there was no appropriate follow-up. For the Hennessy-Bowers developments, see latter's letters, E.J. Weaver to Bowers, August 24, 1900 and Bowers to R.L. Morris, July 10, 1906. Also Desmond-Bowers correspondence, Feb. 20, 27, 1899 and May 10, 1902—then H.J. Desmond's book, *The A.P.A. Movement* (The New Century Press: Washington, 1912), p. 14-15. This book has been reprinted recently by Arno Press in New York. (Unfortunately, the Bowers collection is almost null on any event in Iowa.) For information available in the Davenport Diocese, Msgr. Griffith in May, June, and July 1927 published a series of articles on the A.P.A. in the *Catholic Messenger*, in which he reprinted Fr. Nugent's 1892 letter from the *Register*. But once again there was a lack of real facts concerning the Iowa association. When this author asked Griffith, upon his several trips to Clinton to gather information on the A.P.A., why he did not come up with more inside information. Didn't he talk to the ordinary man in the street? No. As for Jean's unknown role in his personal conflicts, again Griffith spoke only to the local clergy, then responded: "As far as I know he was a good man. I never heard anything bad about him. I don't think those priests had much reason for not telling the truth." (Interview, November 6, 1982)

Concerning the interviews with the first person on this case, she described Bowers being a "very nice old man" but "wierd...unhappy...very uneasy...who wrote alot of letters...pretended a knowledge others didn't have... even some of the local masons resented him..." (January 9, 1983). She also remembered him (from his visits to her parents' home) as never having said anything against Father Jean, that he liked the priest (though one wondered sometimes about his suspected political double-talk). But strange, he never spoke about (or against) Bishop Hennessy. The local A.P.A. itself remained mum on Father Jean. Then she added, as if a forewarning of the fiction which the original storytellers might have mixed with facts to mislead future researchers, "...I tell you when you put it altogether, you won't be able to tell which is correct and which is not." (Interview, February 6 and March 27, 1983) A good piece of political myth-making perhaps enabling the real plotters to get away with murder.... Could this explain why Bowers' few letters on Hennessy indicate that he (and his group) were too timid (or unable) to take on face-to-face the new Archbishop of Dubuque—unlike Archbishop Ireland during the Faribault School siege (as one instance)?

40) For the rug being pulled from under Bishop McFaul's efforts with the American Federation of Catholic Societies at the turn of the century, see John Tracy Ellis, *The Life of James Cardinal Gibbons*, Vol. II, (The Bruce Publishing Co.: Milwaukee, 1952), pp. 275-278. And this was the same benign (or timid?) Gibbons who would later ask Pope Pius X to exempt American Masonry from the ban, to which the Pope said, "Non possumus."

Considering Archbishop Ireland's extensive secular

political activities (which justified A.P.A. suspicions that the hierarchy's religion of catholicism was only for political purposes), Fr. Moynihan's 400-page eulogy managed only one line on Ireland and the A.P.A.: that by Ireland's use of their "Americanism"... "he had cut the ground from under the A.P.A.'s by adopting their principles." James Moynihan, **The Life of Archbishop Ireland**, (Harper and Bros.: New York, 1958), p. 48. In Kinzer, *op.cit.*, p. 217: "Archbishop Ireland chose to ignore the existence of the A.P.A. and to speak in generalities." In Zwierlein's **Life and Letters of Bishop McQuaid**, Vol. III, p. 228: "...the pomposity and mendacity of his Grace...." declared in his ignoring of the A.P.A., "...there was no such thing in existence." Perhaps this "pragmatic attitude" of the liberals belied the fact that the Irish clergy were basically ignorant of secret society operations (as reflected yet in today's Irish-American Church historians—see Gerald P. Fogarty, S.J., **The Vatican and the Americanist Crises: Denis J. O'Connell, American Agent in Rome, 1885-1903**, (Universita Gregoriana Edtrice: Roma, 1974), pp. 164-165. His brief information is unlike, of course, the old German-Americans of the Central Verein who knew first-hand the dangers of Pan-Germanism; see Joseph Matt's 1955 summation reprinted in the 1980 **Centenary of the Catholic Central Verein of America, Its Foundation and History**, pp. 61-62.

41) There were nearly 500 secret societies in America at this time. Note listings in Albert C. Stevens **The Cyclopaedia of Fraternities**, pp. 294, 310; also diagram page 291. The Junior Order of United American Mechanics would become the "visible end of the A.P.A."—its political conservative arm (p. 303) while the Orangemen, the elitist Society for the Protection of American Institutions would co-operate closely (p. 297). The Bowers' letters relate some of these efforts though certain A.P.A. leaders disliked the Juniors for using the organization for their own ends since the Juniors officially were not supposed to be openly political in their association. Apart from the re-emergence of the old-time Know-Nothing members in the A.P.A. (with the Patriotic Order of the Sons of Liberty co-operating actively but not being assimilated), there were also the more recent members joining the A.P.A. from the Order of the American Union, or later called "United Order of Deputies"—super-secret societies who were so "conspicuous and active" (p. 303). More interesting on the O.A.U., "...which renewed its former prosperity under various titles, among them the United Order of Deputies and the Minute Men of 1890. Like the American Patriot League and other patriotic orders of the late years, the Order of American Union was finally practically absorbed by the American Protective Association. Its present existence is believed to be in name only." (p. 317) Upon the A.P.A.'s political demise about 1900, the more conservative (and para-militaristic) wing went underground into the "new" Minute Men organization in New England, as observed in several Bowers' letters. For

In the attempted assassination of *Pope John Paul II*, former secretary of State *Henry Kissinger* says the evidence leads "almost to no other conclusion" than the USSR was involved. "Here is a Turkish terrorist, who suddenly shows up in Bulgaria, which is not the normal thing for a Turk to do, lives in the best hotel in Bulgaria, emerges with \$50,000 and a weapon, travels all over Europe. It cannot happen without the Bulgarian secret police." And what about the KGB? "It had to be the Soviets. The Bulgarians have no interest in coming after

one-time A.P.A. president and later international president, W.J.H. Traynor, see page 296 on his Orange and Masonic associations plus membership in the American Patriot League (and the O.A.U.) which Stevens called, "...like the Know Nothing organization, extremely secret in character." Catholics in their contempt of Traynor called him that "Canadian Irishman".

For an added note, on the "state shackling" of religion, as seen in the "masked auxiliary" for the A.P.A., the National League for the Protection of American Institutions, see **Catholic World**, Vol. LVII, No. 346, January 1894, pp. 457-472 and February 1894, pp. 694-708. One should note that J.P. Morgan and Russell Sage never worked with any group unless there was money to be made as Bowers found out later when he really needed that group's help (E.F. Smith to Bowers, April 23, 1899). **North American Review** carried several articles on the A.P.A. ranging from A.P.A. President Traynor's denunciations of the Church to Bishop John Spalding's reply. For some strange reason Kinzer mocked Lathrop's excellent review on the N.L.P.A.I. (Vol. 158, 1894, pp. 563-582) with follow-up in Vol. 159 (1894), pp. 218-224.

42) Kinzer, *op.cit.*, pp. 14, 86, 127.

43) Rev. George Zurcher, "Foreign Ideas in the Catholic Church in America," **The Roycroft Quarterly**, (New York, 1896), p. 54. (Library of Congress copy). Statement from **Catholic Citizen**, January 18, 1896.

44) "A.P.A. Laid Bare," **St. Paul Globe**, November 6, 1893, page 1.

45) To reporters' queries, Bowers of course denied all British connections, as in one article in his collection (of no date); in the same article, Bowers concluded that "the order is in sympathy with labor so long as labor as controlled by organization is free and independent of what is termed the 'spiritual advisor', of Rome and the priest." (Re Bowers disliked "labor priests".) In the same volume of clippings, an article from Augusta, Georgia, August 19, 1899, "Hon. H.F. Bowers...will deliver an address", states (contrary to the stories he put out) that "...he is not only one of the founders of the order, but that he was one of the early leaders...."—meaning Bowers was **not** working "solo" in those early years as Kinzer maintains. While Bowers obviously "laundered" his correspondence before sending it to the State Historical Library in Des Moines, enough material remains in the newspapers of the period to justify the A.P.A.'s British connections, as in the **Iowa State Register**, December 15, 1892, *et.al.*, "Egan's Views", concerning the controls of the "Order of Deputies" ("an English secret society with an ironclad oath") over the A.P.A. Even in later life, Bowers' British popularity was sufficient that he was invited to the 1000-year anniversary celebration of the Romsey (Abbey) Pageant. (Letter of T. Briffield Hawkin to Bowers, April 30, 1907.)

46) Benjamin J. Webb, **Sham Patriotism in 1896: Knownothingism as it was and A.P.A.-ism as it is**, (Louisville, Kentucky: Chas. A. Rogers, 1896), p. 2.

the pope."

Zbigniew Brzezinski stated: "There is no doubt that the investigation made by Italian authorities has established the complicity of *Bulgaria* in the attack against the pope. Those who know the reality of Eastern Europe automatically deduce that the Soviet Union was in command of the operation. Only the KGB could have been its instrument and Andropov dominated it for 15 years. The logic of this affair is irrefutable." Thus spoke the former U.S. National Security Advisor.