

“Codeword Barbelon Danger in the Vatican”

P. D. Stuart

Chapter 31

THE REVOLUTIONARY WAR: HOW AMERICA BECAME A JESUIT ENCLAVE

"A most colossal conspiracy against the United States."

"I do not like the resurrection of the Jesuits."

Former US President **John Adams**, in 1816

We now come to another highly interesting portion of American history, which you would be hard pressed to find in the history books: the part played by the Jesuits in the American Revolutionary War-the War of Independence, 1776-1783.

We have seen the role of the **Jesuits** in the American Civil War. But what part, if any, did they play in the earlier war that transformed America from a collection of independent States to a United States of America? The uninformed or partisan historians will tell us that this War was mainly, if not entirely, due to the arbitrary and "intolerable acts" of the British government, leading to the American Colonists desire to break with British rule. I will now venture to shed some light on this dimly reported aspect of American history—and offer you a very different, and we hope more correct view.

That **religion** played a **major role** in the American Revolution *is beyond dispute*. In 1776, at the time of the Declaration of Independence, there were little over twenty-three priests in all, and the next highest authority was the vicar apostolic in London, who had jurisdiction over the British colonies and satellites in America. The American Revolutionary War of Independence soon changed that.

The reason there were so few Catholics and so many more Protestants was because of the foundation of the great democracy that is today called the United States of America was laid when millions of European Protestants fled the oppression of the Catholic Church in Europe to *seek freedom of conscience and religion* in the mostly uninhabited wilderness of North America. In the main the settlers were resolved not to duplicate in the New World what they had fled from on the old continent. These settlers felt that the **pope, as a foreign ruler**. Should not be **allowed to meddle in the politics or laws of America** as they suspected that would render it difficult for immigrants, especially Catholics, to be **fully loyal** to the new country and to its fledging **republican** values.

Naturally, there was a **fear of Roman Catholics**—not unlike the fear many Americans **today have of Muslim fundamentalists**. After all, these early Protestant pilgrims had recently escaped the hands of their Catholic compatriots. In those days people took their Catholicism seriously! So much so that several states passed laws regulating the activities of

Roman Catholics. ***For example, in 1647 a Massachusetts statute declared that every priest was an: "incendiary and disturber of the public peace and safety, and an enemy of...true Christian religion..."***

The early American settlers suspected that the Pope was seeking to meddle in the affairs of the United States—to undermine its republican values—which they said was evidenced by the oath that every Catholic Bishop was required to take: **"I will to the utmost of my power see out and oppose schismatics, heretics, and the enemies of our Sovereign Lord (the pope) and his successors."** However, the period following the restoration of the Jesuits in 1814 saw a tremendous growth in their numbers and influence in America, as evidenced by the large number of Jesuit colleges and universities established on that continent in that century—twenty—two of the Society's twenty—eight universities.

"In those days," says historian Rene Fulop Miller, "one of Benjamin Franklin's friend was a Jesuit; this was **John Carroll**, who had been brought up in Maryland of Irish parentage...He would later become the Archbishop of Baltimore, and go on to establish the Jesuit University of Georgetown, in "a suburb of the city of Washington, the federal capital...the first Catholic educational institution in the United States. According to Robert Emmett Curran, in his *The Bicentennial History of Georgetown University*, the Society of Jesus "resolved in 1786 to found Georgetown (to supply for Catholics in the new republic the clergy whom the Society had provided previously).

John Carroll was born in 1735, at Upper Marlboro, Maryland. After receiving a Jesuit education at Bohemia in Cecil County, Maryland, Carroll studied abroad at Jesuit colleges in Europe. He was forced to flee Europe when the Jesuits were expelled from Sweden under the decree of Pope Clement, in 1773. And on August 15, 1790, Reverend John Carroll was appointed the first Catholic bishop in the United States of America, being consecrated on the feast of the assumption.

At the time, the papacy not only had to deal with the concerns of Americans that these revolutionary Jesuit outcasts were migrating to America, ***it also had to quell the fears of the American people that the Catholic Church in America was itself no more than a Trojan horse for the installation of a foreign ruler—the pope.*** To overcome these suspicions, the Jesuit **John Carroll**, advised the pope to have the portion of the oath, which required allegiance to the pope, above all others, ***removed from the American Bishop's pledge.*** This was done to avoid giving offense to the principles of the Constitution and to the calm fears that the Catholic Bishops were merely puppets of the pope, on American soil.

"THE INTOLERABLE ACTS"

In order to achieve the objectives of the Roman Pontiff, the Jesuits aided by their Illuminated-Masonic vassals in America, instigated the American War of Independence. Leading Masonic authors openly claim that Freemasonry had a preponderant role in the movement for independence. The "Masonic Review" of 1893 goes as far as to state that Freemasonry was the driving force in the formation of the American Union in 1776, claiming

that at least fifty-two out of the filthy-six of the "signers of the Declaration of Independence as members" of the Lodge. **Charles Carroll, John Carroll's brother, was a signer.**

By encouraging Britain to effect into legislation a series of unreasonable and "intolerable acts" (the name given by American patriots to five laws adopted by the British Parliament in 1774), the secret operatives helped create a state of deep resentment and rebellion in the hearts of the American colonist.

One such "intolerable act" was a new government tax scheme on imports of tea. This is what happened behind the scenes. Two Scottish Rite Freemasons, Paul Revere and another Masonic brother, Joseph Warren—one of George Washington's generals—were members of the oldest Lodge in America, St Andrew in Boston. George Washington himself was initiated into the Fredericksburg lodge in 1752. This Boston lodge was based in the Green Dragon Tavern—remembered by some as the "headquarters" of the American Revolution. The Boston Tea Party operated from the Lodge. The Boston Tea Party opposed the new tax on tea imports and employed various means of civil and criminal disobedience, including the blocking of non-British ships to port.

Next the British Parliament passed the Stamps Act, considered by the American colonists as another "intolerable act." But by far the worst and most notable of these "intolerable acts" was the Quebec Act (passed on May 20, 1774, it received the Royal Assent on June 22, 1774), which attempted to cede all of the territory west of the Appalachian Mountains and north of the Ohio River to Canada (which at the time was essentially Catholic Quebec). In particular, the legislation purported to extend the Catholic province of Quebec south and west to the Ohio and Mississippi rivers, and into western colonies of Connecticut, Massachusetts and Virginia—taking land that many Protestant colonists had already claimed.

That this was a **deliberately provocative** Act—the legislative extension of the province of Quebec into so large an area of what was to become the United States—is seen from the fact that Quebec, Canada's largest province, is three times the size of France and seven times the size of Great Britain. *Thus, the Catholics of Quebec had more than ample land to expand within Quebec, plus the vast expanse that is Canada.*

Further, and curiously, the Quebec Act of 1774 "established" Catholicism as the official religion in what was at the time "the British Colony of Canada." And, in conformity with the practice in Catholic countries of the day, it provided for trials without a jury: denied representative assembly. The simultaneous passage of the Quebec Act and the Coercive Acts by the British Parliament led the colonists to angrily declare that the Quebec Act an immoral pact between Britain and popery.

What is surprising about this is that the British, who were supposed to be Protestants, included a provision in the Act expressly providing for Canada to remain under the exclusive control of the Roman Catholic Religion and this provision was to apply to the newly ceded territory (i.e. all of the territory west of the Appalachian Mountains and north of the Ohio River). The terms included the stipulation that: "the exercise of the Catholic, Apostolic and Roman religion shall be maintained." This was most curious coming from a supposedly

Protestant power!

The British-American colonist, mostly Protestants, were naturally outraged, declaring the law to be one of the most "Intolerable Acts" of the British Parliament. Historian Martin Griffin writes that it caused a good deal of patriotic indignation, and was widely considered, by people on both sides of the Atlantic, to have contributed in no small part to the Revolution of 1776."

The American colonists lambasted the Quebec Act; denouncing it and the attendant French Alliance as a dagger aimed at the heart; as a betrayal of their **religious heritage**; and a **Trojan horse**. The colonists issued an "Address Written to the People of England," in which they expressed: ***"our astonishment that a British Parliament should ever consent to establish in that country (Canada) a religion that has deluged your island in blood, and disbursed impiety, bigotry, persecution, murder and rebellion through every part of the world."***

Indeed, we must question and regard as very suspicious indeed, the eagerness shown by a Protestant king (George III) to thus favor the Catholic faith, in one of its Protestant colonies, with so gracious a grant of American territory to Roman Catholics.

Another of the Intolerable Acts was the earlier Quartering Act of March 24, 1765, under which the King sent large numbers of British troops to Boston and then demanded that colonists must house them: in private homes if necessary, and feed them too; and if they did not do so they would get shot. The reader will recognize that these Acts served no useful purpose to the Crown and were clearly inflammatory acts; meant to provoke a radical response from the colonists, as they certainly did. It has been said that these "Intolerable Acts" were orchestrated by the agency of the Jesuits in England who had the ear of the King. Do you doubt this? Read again this part Jesuit Oath of Induction (see again Chap 7, ante):

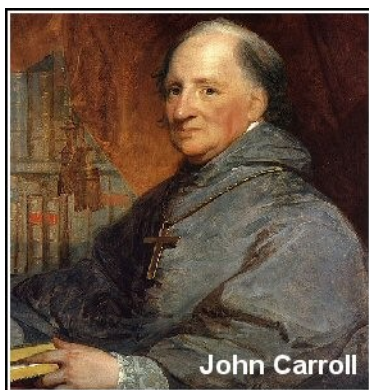
You have been taught to insidiously plant the seeds of jealousy and hatred between states that were at peace, and incite them to deeds of blood, involving them in war with each other, and to create revolutions and civil wars in communities, provinces and countries that were independent and prosperous,...and enjoying the blessings of peace.

In 1768, no less personage than **Samuel Adams recognized this fact** when he said, "I did verily believe, as I do still, that much more is to be dreaded from the growth of Popery in America than from the Stamp Act or any other Act destructive of civil rights." Adams even suggested, in the same speech, that Rome had a hand in the Stamp Act: "Nay, I could not help fancying that the Stamp Act itself was contrived with a design only to inure the people to the habit of contemplating themselves as the slaves of men; and the transition thence to a subjection to Satan (a reference to Rome) is mighty easy." And President John Adams is reported to have asked the papal admirer Thomas Jefferson, **"can free government possibly exist with the Roman Catholic Religion?"**

In 1775, all of these "intolerable" and bizarre acts by the British Crown conspired to

transform this conflict into an important historical event. In response to the outcry against the Quebec situation, the Continental Congress of the American colonies sent troops to "liberate" Quebec from Catholic control, but Colonel Brigadier-General Benedict Arnold failed in his mission at the assault on the Sault-au-Matelot barriers in the winter of December 31, 1775. Curiously, control, appointed a French Catholic priest from Quebec, Father Eustache Lotbiniere, as Chaplain to the 1st Regiment on January 26, 1776."

In any even, General Arnold (Benedict) having failed in his Quebec mission, the Continental Congress then sent a diplomatic mission to Canada to negotiate terms of peace. Included in that mission were Samuel Chase, Benjamin Franklin and the prominent Roman Catholic-Charles Carroll. When Franklin and Charles Carroll went to Montreal on behalf of Congress, in April 1776, they took with them Carroll's brother, a Jesuit priest, the aforementioned John Carroll. Whoever seeks to explain the American reversal on the Catholic Question must look at what happened in Quebec and the significant role played by the wily Jesuit John Carroll.



USING WAR TO THE CHURCH'S ADVANTAGE

"America's first Catholic bishop (was) a **strong supporter of the American Revolution**, Carroll firmly believed that a Catholic institution could make a major contribution to the political, cultural, and educational life of the fledgling nation." Once the War began, in order to dispel the deep-seated suspicion of the Protestants—that the Catholic Church in America was no more than a tool of the Holy See-Bishop Carroll encouraged Catholics to fight in the 1776 war for America's independence from Britain. This proved to be the major turning point in Catholic-Protestant relations. Anti-Catholic sentiment greatly abated, especially when, according to Dr. John J. Pilch of Georgetown University, Americans noticed the "wholehearted participation of Catholics in the common struggle and war for independence." And **John Carroll** wrote to John Fenno of the Gazette(June 10, 1789): "Their blood flowed as freely (in proportion to their numbers) to cement the fabric of independence as that of any of their fellow citizens." The year 1776—the reader will no doubt recall—was the year in which the Jesuit Adam Weishaupt, established the Illuminati, whose expressed aim was *then overthrow of all the established government*.

Why, you ask, **would a Jesuit or "zealous" Catholic fight** and die in a war on side that he did not really support, when his true allegiance was with Rome" Because, as on Jesuit General put it, "We have men for martyrdom if they be required." Fighting and dying in the American Revolutionary War was a small price to pay for Rome's advantage. If this proposition seems preposterous, I cite again the instructions given to the Jesuit at his initiation to a position of command:

You have been taught, to take sides with the combatants and to act secretly in concert with your brother Jesuit who might be engaged on the other side, but openly opposed to that with which you might be connected; only that the church might be the gainer in the end...**the ends justify the means.**

As a result of the role played by Catholics in the war for independence and by those who went to Canada with the Quebec delegation, respect for Catholics grew, particularly for **Charles Carroll** and **Father(Jesuit)John Carroll**. So much so that in 1792, when Washington was considering resigning the presidency, James McHenry of Maryland suggested, and Alexander Hamilton agreed, that **Charles Carroll** would run as a Federalist candidate for president of the United States. ***Had President Washington retired at that time, the first Catholic president would have been Charles Carroll.***

Another fact worth of note is that soon after Washington's Continental Congress declared its independence from Britain in 1776, a military alliance was formed with Catholic France against Protestant England. Next, Catholic Spain joined in. Why would France and Spain get involved in such a distant war? To ensure the success of the Catholic cause! If the reader still doubts that Rome had a hand in and benefited from the fomenting of the American Revolution, then consider the following report written by Bishop John Carroll from a committee of Catholic clergy reporting to Rome in 1790:

In 1776, American Independence was declared, and a revolution effected, not only in **political affairs**, but also in **those relating to Religion**. For while the thirteen provinces of North America rejected the yoke of England... *Before this great event, the Catholic faith had penetrated **two provinces only, Maryland and Pennsylvania**. In all the others the laws against Catholics were in force...(but) By the Declaration of Independence, every difficulty was removed... every political disqualification was done away.*

Thus, in John Carroll's own words, the Revolutionary War was a war "relating to Religion." Of course, the Catholic Church gave lip service to "**universal religious toleration**" as it served her ends-at the time (**the ends justify the means**) Catholicism was the **religion not tolerated!** But the Church's real agenda is found in a letter of February 27, 1785, from John Carroll to Cardinal Leonardo Antonelli, "*that the most flourishing portion of the Church, with great comfort to the Holy See, **may one day be found here.***" In this opinion he was joined by Father Charles Plowden, who gave the sermon at Carroll's consecration on August 15, 1790: "**Although this great event may appear to us to have been the work, the sport, of human passion, yet the earliest and most precious fruit of it has been the extension of *the kingdom of Christ, the propagation of the Catholic religion*, which hitherto fettered by restraining laws, is now enlarged from bondage and is left at liberty to exert the **full energy** of divine truth."**

Let there be no mistake: the American War of Independence was a double victory for Catholicism. Firstly, over Britain-having used the "light cavalry of the pope"—the Jesuits—and the Freemasons to encourage the Crown to pass those "intolerable acts" and secondly, over the psyche of the American people. Thus did the papists and the Jesuits play their role in the American War of Independence.

That the Jesuits and their French Illuminatists were the instigators behind the American War of Independence was hinted at by President George Washington

himself. In response to a letter from **Jesuit Bishop Carroll** congratulating the President on his election, Washington wrote back on March 12, 1790, saying: *"To the Roman Catholics of the United States... your fellow-citizens (non-Catholics) will not forget the patriotic part which you took in the accomplishment of their Revolution, and the establishment of the Government, or the...assistance...received from a nation in which the Roman Catholic faith is professed (i.e. from the French Jacobins, or Illuminati).*

We observe also, by the bye, the following revelations which are clipped in small print from the Denver Register. On May 11, 1952, that paper ran the following article suggesting that **Washington converted to Catholicism before he died:**

"A picture of the Blessed Virgin Mary and one of St. John were among the effects found in an inventory of the articles at Mount Vernon at the death of George Washington... The Rev. W.C. Repetti, sj. (Society of Jesus), archivist at Georgetown University, reports he has discovered this information in an appendix to a biography of Washington. The book is a Life of George Washington by Edward Everett, published by Sheldon & Co. in New York in 1860. *"The fact that he had a picture of the Blessed Virgin is rather unexpected, and, to the best of my knowledge, has not been brought out, says Fr. Repetti. The long report among slaves of Mount Vernon as to Washington's deathbed conversion would be odd unless based on truth... it is part of the tradition that weeping and wailing occurred in the quarters that Massa Washington had been snared by the **Scarlet Woman of Rome**... Father Neale was rowed across the Piscataway by Negro oarsmen; and men often talked freely when slaves were nearby, confidently ignoring their presence."*

And from the Denver Register, of February 24, 1957:

"It was a long tradition among both the Maryland Province, Jesuit Fathers and the Negro slaves of the Washington plantation... that the first President died a Catholic. These and other facts about George Washington are reported in the Paulist Information Magazine by Dora Hurley... The story is that Father Leonard Neale, s.j., was called to Mount Vernon from St. Mary's mission across the Piscataway River four hours before Washington's death. Washington's body servant, Juba, is authority for the fact that the General made the Sign of the Cross at meals. He may have learned this from his Catholic lieutenants, Stephen Moylan or John Fitzgerald. At Valley Forge, Washington forbade the burning in effigy of the Pontiff on "Several times as President he is reported to have slipped into a Catholic church to hear Sunday Mass."

So it seems that President Washington lived like a Catholic during his life and was converted to Catholicism before his death! **Bishop John Carroll said that Washington died as did "Emperor Valentinian"-Referring to the Roman Emperor who, like Constantine, was received into the Catholic Church just before his Death.** Washington was also a member of the Great Council of the Fraternitas Rosae Crucis, though this was

know only to the Great Council at the time as he chose to remain an "inconnu" or and "unknown" of the Fraternity.

After the War of Independence from Britain, the Pope sent thousands more Jesuits to work and insinuate themselves in the affairs of the new Republic. Today the Jesuits are openly working with the great men of the United States; and the leading political figures **are bending upon their knees, fawning before the Roman pontiff.** *Thus we see that the American Revolution was **another great Jesuit enterprise**—a most colossal conspiracy against the United States, and one of their finest fields of victory yet-almost on the scale of that achieved by Loyola in sixteenth Century Europe. Wylie well said, "if despotisms will not serve them," they will "demoralize society and render government impossible (through revolution) and from chaos to remodel the world anew." Do not doubt this; for the Jesuits openly say that, "Fascism is the regime that corresponds most closely to the concepts of the Church of Rome." **The Jesuits, you must understand, hate all free, non-Catholic states, and so they seek to "Cure the evils of Democracy by the evils of Fascism!-like "curing syphilis by giving the patient malaria."***



A JESUIT ENCLAVE? Has not P. D. Stuart painted a clear picture?

**Transcript: President George W. Bush July 23, 2001
President George W. Bush to Pope John Paul II:**

Your Holiness, thank you so much. Mrs. Bush and I are honoured to stand with you today. We are grateful for **your welcome.**

You have been to America many times, and spoken to vast crowds. You have met with four American presidents before me, including my father. In every visit, and every meeting—including our meeting today—you have reminded America that we have **a special calling to promote justice, and to defend the weak and suffering of the world.** We



We remember your words, and we will always do **our** best to remember **our** calling. Since October of 1978, you have shown the world, not only "the splendour of truth," but the power of truth to overcome evil and redirect the course of history. You have urged men and women of good will to take to their knees before God—and to stand, unafraid, before **tyrants.** And this has added greatly to the momentum of **freedom** in our time. Where there is oppression, you speak of human rights. Where there is poverty, you speak of justice and hope. Where there is ancient hatred, you defend and display a tolerance that reaches beyond every boundary of race and nation and belief. Where there is great abundance, you remind us that wealth must be matched with compassion and moral purpose. And always, to all, you have carried the

Gospel of life, which welcomes the stranger and protects the weak and innocent. Every nation, including my own, would benefit from hearing and heeding this message of conscience. Above all, you have carried the message of the Gospel into 126 nations, and into the Third Millennium, always with courage and confidence. *You have brought the love of God into the lives of men. And that good news is needed in every nation and every age. Thank you again, Your Holiness, for your kindness, and the honour of this meeting.*