

The Grand Design Exposed Chapter 14 Jesuit Inspired Carroll Family And Freemasonry – Launch America Toward Its Secret Destiny



Continued from [Chapter 13 England's Religious War Expanded To New World](#).

CHARLES CARROLL APPOINTED TO COME TO MARYLAND

It had been nearly four years now since the third Lord Baltimore Charles had arrived in England, who apprehensively watched the ominous and turbulent tide rising against King James II, that was to forever sweep the Stuart dynasty away. Charles also anticipated that very certain prospect of having his own Maryland colony forfeited and his permission refused for ever returning there again. Under the circumstances, it became quite urgent that he engage someone capable and willing to live in Maryland to handle his legal affairs there in his absence. The man and family that he would choose would never disappoint him or his Church in their dedication of service. Not publicly advertising their intentions, but quietly networking with others who were also like-minded in achieving their global goal, the Carroll family influence would not only alter the course of the English colonies, but even the world.

It can not be over emphasized enough the fact that no 'commoner' – one without that self imposing appearance, who lacked education, elegance and wealth, shoddily dressed with even a shoddier place to live, eating with fingers for lack of anything better – could ever begin to inspire greatness or leadership in the eyes of others when he apparently had none to give himself. But one wealthy nobleman living in his fabulous hilltop mansion attended by a hundred bowing servants could well sway thousands to enlist in his worthy cause. So it was to the elite aristocracy of Catholic gentlemen that was entrusted the governance of the Maryland colony. Most of those families in Maryland that climbed into the charmed circle of social and political prominence were Catholic and were related to the Calvert family. Names like Carroll, Brent, Darnall, Digges, Brooke, Sewall, Bennett, and Neale families ushered in the golden age of Catholic aristocracy in Maryland and would retain their wealth and social position even after the loss of political power at the time of the [Glorious Revolution](#).

It was to Charles Carroll, identified as the 'Immigrant', that Lord Baltimore turned to and appointed as the Attorney General of Maryland. He was only twenty-eight years of age when on 1 October 1688, the eve of the Glorious

Revolution, he came to America. The high spirited young attorney became the stalwart champion of the Catholic colonists. But due to the upheaval in Maryland at the time, his office of Attorney General was of short duration. So Baltimore then appointed him Registrar of Deeds, Receiver of Rents and Surveyor General. Later he received the appointment of Judge and Registrar of the Land Office in Maryland, succeeding Colonel Darnall who had died in June 1711. He also acted as Baltimore's attorney and personal representative. Indeed, there are many evidences that Lord Baltimore thought to make Carroll his real successor in order to safeguard the family heritage from his so called, apostate son. Charles Carroll the Immigrant, was virtually the vice proprietary of the province, and by far, was not of the mold and stock of ordinary men. Descended from the famous clan of the O'Carrolls, the Carroll family had a proud record in Irish history.

The O'Carrolls had the distinct honor of tracing their ancestry to the King of Munster Ireland, whose domain included the entire district of Ely and a part of Tipperary. However, English conquest and penal laws had reduced all branches of the family to "ye low estate". In consideration for Charles Carroll's adherence to the ancestral Catholic faith, "He was in great favor with Kings Charles II and James II, who were not able to restore him to his paternal estate; but the latter made him grants of large tracts of land on the Monocacy river, in the province of Maryland, in North America". So through his royal favor with King James II and Lord Baltimore Charles he came into the possession of 60,000 acres and became the largest land owner in the colony. He founded a family estate that enabled him and his son to render aid to the oppressed Catholics, and his grandson to be of great material assistance to Washington and the American cause in the War for Independence. Carroll parceled his land into three manors. Two of which he named from his lost estates in Ireland, Ely and Doughoregan, and the third, Carrollton." Young aristocratic Charles Carroll coming into Maryland brandishing his extraordinary amount of wealth and affluence would have its calculated effects. – Dazzle and overawe all those who would venture to oppose his divine cause.

The Catholic hierarchy fully recognized the risks involved with King James II's policy of bullying the English people again with Romanism, especially so soon after the civil war. If he could accomplish it, terrific, then he would be a great Catholic hero. Yet, to avoid total loss, saner minds cautioned, it might be a little wiser to go slower. The same with the third Lord Baltimore of Maryland. But in both cases, behind the forcing and bulldozing of Catholicism were the Jesuits. And of course, their seared brain allows them to act in no other way. They are trained to be aggressive and never give quarter to a Protestant. And like an attack dog, only a command from its master will bring it into abeyance. So when the whole ramrodding project fell around the ears of James II and also those of Lord Baltimore Charles, salvaging Catholic Maryland became of utmost importance. For this privileged undertaking, Charles Carroll was given the honors. To rally enthusiasm to his cause, he even changed the motto on the family coat of arms – from, "Strong in Faith and in War" to "Liberty in all Things".

Liberty in all things?? How noble. How inspiring. How uplifting to the

downtrodden. How – almost Protestant!? And proud American Protestants always thought, believed and boasted it was they who originated and promoted religious liberty. Well sleeping Protestants – Surprise! Whether you knew it or not or want to believe or not, you had an assistant. And a very wealthy, influential and vigorous one, at that. But don't be confused or alarmed. You see, it's just part of the game to lull you to sleep. And the game rules are pretty simple too. While our Protestant forefathers were being Inquisitioned and massacred by the millions, this was "true liberty" for the Roman Catholic hierarchy. But when Protestantism became strong enough to resist and legislate against this inhuman barbarity, this then, to Romanism, became tyranny. Laws prohibiting Catholicism to butcher and mutilate others who refused to conform, to the arrogant aristocrat mind, is degrading and humiliating. Thus the Roman Catholic Charles Carroll motto and outcry against Protestant tyranny, – "Liberty in all Things". But don't be deceived beloved Protestants. That doesn't really include you.

In the three short years that King James II reigned, he competently managed to light fires of passions that would fiercely burn many decades after. His first acts were to relax anti-Catholic laws which immediately ignited hopes of energetic Catholics and set aggressive priests to working in both England and colonial Maryland. But flaunting royal permission to invade and force their Romanism on shocked Protestants so thoroughly infuriated them to action that it not only abruptly halted the abuses, but threw the whole escapade into reverse. And nothing was more detested than to have a Jesuit priest forcefully enter the home of a sick or dying Protestant attempting to administer his superstitious last rites. But as usual, it was their obnoxious actions that stirred up Protestant contempt and reactions. So stringent old laws restricting Romanism were once more revived supplemented with new ones legislated. And once again, the howls of the Romanist bully against Protestant tyranny was pathetically heard.

The Glorious Revolution became a pivotal point in English history that left them feeling a little smug in their accomplishment. But to the Roman Catholic hierarchy, it only served to intensify and solidify their determination to conquer the English once and for all. Two fronts were established for attack. One, revolved around exiled James II in France that became the Jacobite movement with its brotherhood development of Catholic Freemasonry and was responsible for several futile English invasions. After the last attempt in 1745, that proved that force wasn't the answer to gain victory over England, the Catholic Freemasonry lodges then switched their efforts by joining up with the front silently working in the English colonies. It is to expose this covert operation of the Catholic aristocratic elite that today is about to plunge the whole world into a bloodbath that is the heart and soul purpose of this book.

England declaring herself Protestant was a status that she never seemed to get her whole heart and soul into or ever completely organized to follow through on. Colonies constantly groped along, always inquiring as to what was or was not legal when applying anti-Catholic laws that never became standardized. Each colony had its own separate charter with its own particular set of laws. What was illegal in England, in the hands of a clever

attorney, may or may not be illegal in the colonies. Rest assured, if the situation had been reversed, Rome would have annihilated Protestants. But instead, England as a token of her power, diluted with natural Protestant leniency, declared her anti-Catholic laws with a lot of rhetoric but very little force. And the Jesuits and the Catholic educated gentry took every advantage of it.

This does not mean to say that the anti-Catholic laws after the Glorious Revolution of 1688, right up till the American Revolution in 1776, did not sorely try and vex the Catholic population in the colonies. Volumes are written about that eighty-eight year period, especially the fierce struggle in the Maryland colony. Jesuits unrelentingly pushing their religion. Protestants countering to confiscate Catholic property. Double taxes on all incoming Catholic immigrants while all Protestants came in free. Children born to Catholics threatened to be placed in Protestant homes. Jesuits threatened with prison and sent back to England. Numerous terrible laws to discourage any Catholic, but they never ceased coming and the mission never ceased expanding. But many strong-hearted Catholics had a notion to leave the area and many did. Even the son of Charles Carroll the Immigrant expressed himself to his son, Carroll of Carrollton, "that the British colony of Maryland was no place for a respectable Catholic population". Yet over all the howls and yelps of the Jesuits another Catholic author, Thomas Spalding, in his book, "The Premier See", page 5, makes a very revealing appraisal...

"Despite frequent threats, the full force of the penal laws in England was never unleashed in Maryland, and those on the books were honored more in the breach than in the observance. No Maryland Catholic went to the gallows or to prison for his religious beliefs. None suffered the confiscation of his estate. Quite the contrary, the largest Catholic fortunes were built in the penal years".

Once Maryland was made a royal colony and Baltimore Charles had lost his proprietorship, the English Crown began sending over governors to rule the colony. It was under these Protestant administrations that the Catholic elite became disfranchised, lost their right to vote and hold public office, restricted in their worship to private residences, suffered the ignominy of a second-class citizenship and were branded disloyal and subversive. But to make matters even worse, Lord Baltimore's eldest son, Benedict, who was to become the fourth Lord Baltimore, set forth in a petition just prior to his father's death in 1715, that he had renounced his "Romish errors" and become Anglican. He had also taken his children out of "Popish seminaries" and placed them in Protestant schools. But Benedict only lived six weeks after his father's death. His son Charles then, who had formerly attended the Jesuit college of St. Omer before his father had removed him, at age sixteen and because his father had forsworn him to be Protestant, was proclaimed Lord Proprietary of Maryland, 5 April 1715. This sort of embarrassment and humiliation rankled the arrogant pride of the Catholic elite and the Jesuits beyond any words to describe.

To the Catholic elite, but especially the Jesuits, the deep rooted bitterness and resentment that nagged at them was their belief that had Cecilius Calvert and the early Roman Catholics of Maryland followed the example of the

Puritans of New England, in obstinately and pertinaciously refusing any access whatever into their colony to any person who would not agree to live under their 'platform' of religion, as they called it, the Roman Catholic religion might have been at this day the established religion of Maryland. Probably the English government would have acted in the same manner by the Roman Catholics of Maryland as it did by the Puritans and they would have been spared all the ignominy and pain they were suffering now. Probably? But more probably, Lord Baltimore would have lost his entire investment along with his head.

On the other hand, Protestants had some bitter resentments of their own they were nursing, who felt their present situation could well have been avoided had the English government not been so lax in enforcing colonial anti-Catholic laws. They had separated themselves from the old world in order to rid and live their lives free from popish inventions and superstitions, only to find now that these ridiculous absurdities had followed and were harassing them once again in the new. Both sides of this struggle claimed to be representatives of the truth. And from all appearance, it seemed only as a fierce contest raging between zealous Roman Catholics and stubbornly resisting Protestants. But this struggle was much more significant than just that. Indeed, it is that age old struggle between Babylon's apostate Mystery Religion with its false corrupt doctrines that is determined to suffocate and exterminate true Christianity as it was delivered by our Lord Jesus Christ and preserved in the holy Scriptures. Watch now how this universal drama unfolds.

CARROLL FAMILY ON DIVINE MISSION

The Carroll family came to Maryland on a "divine" mission. That is, to do battle by joining forces with the Jesuits and elite Catholics, using their power, wealth and influence or any other subtle means to oppose Protestantism. It was their ultimate purpose to gain liberty for themselves, both religious and civil, so to function and exercise their beliefs freely. This then would permit them future advantage so to coerce all into their fold, which they believed, was their full legitimate right sanctioned by the supreme sovereign pontiff of the world, the pope. But under their existing very contemptible circumstances, even though they had established a Catholic mission among the North American English colonies, things had gone so badly that there was only one possible way to successfully achieve their longed for liberty. Unite all the colonies in a scheme and pretense for separating them from 'Mother' England, and then as a temporary expediency, form a republic that would grant full freedom of worship and civil liberties to all inclusive. Employing and posing Catholic Freemasonry as Protestant, it became the most awesome and deceptive agency to accomplish just that.

In spite of all the exaggerated bawlings of the Roman Catholics to decry Protestant England's unjust and intolerable abuses against them, these abuses never seemed to prevent Catholic expansion. By 1763, it was estimated that there were some sixteen thousand Catholics in Maryland, who were served by twelve Jesuits. By that time Jesuits had five large estates in Maryland totaling over twelve thousand acres: St. Inigoes and Newtown in St. Mary's County, St. Thomas Manor in Charles County, White Marsh (not to be confused

with the White Marsh in Baltimore County) in Prince George's County, and Bohemia in Cecil County. There was also Priest Neale's Mass House at Deer Creek in Harford County.

After the French and Indian War, 1763, which erased the French presence from North America, there was a burst of Catholic construction. Churches and residences were built for new Jesuit centers at Tuckahoe on Eastern Shore and at Frederick Town in Frederick County. Smaller churches were erected for the congregations at Pomfret, Leonardtown, Medley's Neck, and Bushwood in southern Maryland. Larger buildings were raised at St. Inigoes and St. Thomas Manor and a church at Newtown (still standing). Remember now, all of this activity was during those so called penal years, right under Protestant noses, which leads one to quickly recognize that it was a far cry from the terrifying brutal treatment Protestants received from Catholics in nations like Spain and France.

The Jesuits, who always took a personal interest in education, did the same in Maryland very soon after their landing. But the school did not find a permanent home at once and is noted to be in existence at various places. In 1651 it was at Calvert Manor. In 1677 it was at Newtown Manor. Then when the Jesuits were compelled to withdraw from southern Maryland because of Protestant opposition, they opened their academy, about 1745, at Bohemia Manor; which when a final addition was made by Jesuit Attwood in 1732, consisted of about 1700 acres." Now Bohemia Manor was located on the eastern side of the Chesapeake Bay at the extreme north and within only a few miles of the Pennsylvania border. It just so happened that William Penn was a personal friend of King James II and as a result, was very tolerant of Catholics. So Bohemia Manor fulfilled a two-fold purpose for the Jesuits. One was to organize an educational institution that was withdrawn from Protestant observation so to minimize legal prosecution for teaching, and two, to be a close point for departure and reciprocal operations for the Philadelphia and other Pennsylvania missions. After Jesuit Joseph Greateon had opened a Catholic chapel in Philadelphia about 1734, it was reported to the Jesuit Provincial in England, "We have at present all liberty in the exercise of our business, and are not only esteemed but revered, as I may say, by the better sort of people". Gullible Protestants never seem to really get it.

Another thrust into the Protestant New World by the Catholic elite occurred when the Duke of York, who later became King James II, after taking over the colony from the Dutch by the English, became the Proprietor of what had been New Amsterdam but now became in his honor New York, consulted with the Jesuits in England as to the possibility of sending one or more of their number to his colony in America. Jesuit Thomas Harvey, with at least one Jesuit companion, sailed, July 1683, for New York with Thomas Dongan, who had been appointed governor. The English provincial wrote to the General: "In that colony (New York) is a respectable city fit for the foundation of a college, if faculties are given, to which college those who are now scattered throughout Maryland may betake themselves and make excursions from thence into Maryland". The provincial added, "The Duke of York, lord of that colony, greatly encourages the undertaking of a new mission".

Under the Catholic patrons of Governor Thomas Dongan and King James II, who

had now come to the English throne, the Jesuits went into high gear doing their business of establishing their school, administering the sacraments and saying Mass. The chapel provided was in Fort James on the site of which now stands the United States Custom House. The spot is marked by a tablet on the wall recording the event with this inscription: "Within Fort James, located on this site, the sacrifice of the Mass was offered in 1683, in the Governor's residence, by the Reverend Thomas Harvey, S.J., chaplain to Governor Thomas Dongan. Erected by the Order of Alhambra (a branch of the Knights of Columbus), anno Domini MCMXII". Then in 1688, King James II foolishly united the province of New York to the territory and dominion of Protestant New England and appointed Sir Edmund Andros governor of both provinces."

But the strategy of King James II and the Jesuits to overwhelm and overawe had its negative reactions. So Catholic aggression was halted dead in its tracks by the 1688 English Revolution that brought about the dethronement of King James II and the imprisonment of Governor Andros. Yet the sad truth was the Quakers might rage against Romanism's aggression in Pennsylvania, the Puritans could rant in Massachusetts, as well as the Anglicans in Virginia, New York, and Maryland and any other colony they claimed, but they could never really win the cause. Protestantism may hinder the church of Rome for a time, but is surely no match for the wealth of its Catholic royalty and powerful elite who never cease demanding that Romanism is the only religion for the world. And regardless of the great inroads Catholicism was making among the English Protestant colonies, the Jesuits and Catholic gentry expected nothing less than their full liberty to "exercise their business", and definitely free from Protestant persecution and harassment.

In pursuit of their worthy cause that they themselves have chosen to call the "Grand Design", we must follow that distinguished Carroll family who as students sat at the feet of the Jesuits, those educators so highly esteemed as Catholicism's best schoolmasters, and then watch as they go out to perform their sacred duties as instructed. Jesuit thought and acts pervade every aspect of American colonial and National history. To argue otherwise is completely ridiculous by the fact that Catholic and Jesuit history abound with their own records that explicitly confirm it. To leave out the Jesuit influence on American history is like having a bulb without electricity. You will be groping in the dark. And history without the knowledge of religious history will never be complete or perfectly understood. Therefore the impact and influence on everything that is called American, which is derived right from the Jesuit schoolmasters, can not be found in a better example than the dedicated Carroll family.

A LOOK AT TWO BRANCHES OF CARROLL FAMILY

There were at least two branches of the Carroll family that came into the Maryland colony. But our particular interest is only in the one of Daniel Carroll of Littamourna, Ireland and the three generations that descended from him. To keep it simple, Daniel Carroll of Littamourna had two sons by the names of Charles and Keane. Charles we have already mentioned, and was identified as the "Immigrant". He had a son, the second of his name and line and because of his long residence at the Carroll Doughoregan manor estate was

called Charles Carroll of Doughoregan. He too had a son named Charles and was identified as Charles Carroll of Carrollton. So we have Charles Carroll one, two, and three that became the predominate figures and conduit for Jesuit thought and activities that was soon to propel the English colonies toward American independence. But the greatest honor falls upon John Carroll, the grandson of Keane Carroll, brother of the Immigrant, that distinguished himself by joining the Jesuit brotherhood and its movement that threw wide the door for Romanism to freely flow into the whole United States Republic. How sweet the nectar of success must be savored, especially when it is so cleverly earned.

Like the report from Philadelphia, Jesuits, by those who loved them, were much more than just esteemed, they were revered, even to the point of being hallowed. And the Carroll family feelings for the Jesuits were no less. Charles Carroll of Doughoregan, who had been sent to Europe by his father, the Immigrant, to receive a Jesuit education, wrote some years later about the Jesuits, "I have, thank God, been bred among them and if you do what they have taught you and nothing contrary to it, you will be happy here and hereafter". With this kind of affectionate bond, the world's wealthy elite were happy to strive untiringly in order to preserve their Romanish-Babylonian religion that would guarantee them a continuation of their wealth and power. The records of Charles Carroll the first, second and third, show their total dedication to this cause. Not just influencing the electors of the Maryland legislature, but when necessary, going to England to appeal and solicit other powerful influential Catholic gentlemen to help defend against Protestant aggression in Maryland. As wealthy educated Catholic attorneys, nullifying Protestant aggression in Maryland, whenever possible, was their first line of attack.

The Maryland colonial society with its tobacco-staple economy, the slave labor system, the avid speculation in the abundant land all became a part of that economic system which naturally benefited most those families who achieved the largest estates. High office in Maryland went to the owners of twenty or more thousand acres, to the Bennetts, the Dulanys, the Carrolls, and the Darnalls. And this combination of land and power produced in those who controlled it a more than ordinary interest in law. The Maryland country squire was something of a petty lord in his own locality, and some degree of legal knowledge was considered essential.

Charles Carroll of Doughoregan, son of the Immigrant, always felt keenly his own lack of a legal education, interrupted, having to return from Europe to Maryland because of his father's death in 1720. Later he would be writing and admonishing his own son, the third Charles, who was studying law at the Inner Temple in London, "It is a shame for a gentleman to be ignorant of the laws of his country and to be dependent on every dirty pettifogger. On the other hand, how commendable it is for a gentleman of independent fortune not only not to stand in need of mercenary advisers, but to be able to advise his friends, relations, and neighbors of all sorts". This preoccupation with the law would, in the second half of the eighteenth century, benefit many a Maryland gentleman take the lead in shaping the civil liberties of the new Republic.

Keane Carroll, brother of Charles the Immigrant, remained in Ireland never coming to Maryland. But his son, Daniel Carroll, came to Maryland some time before 1725 and settled on the Patuxent River. Not like his cousin, being a gentleman provincial planter, Daniel Carroll was an enterprising and prosperous merchant who offered his astonishing variety of wares at his general store in Upper Marlborough. He had married Eleanor Darnall in 1727, and then joining their fortunes, invested chiefly in land, livestock, and slaves. But Daniel Carroll's profits were reaped largely from his importing activities and his store's flourishing trade along the Patuxent River. It was amid this mercantile environment and most momentous period in Maryland's development that John Carroll, the future Jesuit priest, entered the world, 8 January 1735, and spent his boyhood days.

Two years after the birth of John Carroll, his third cousin, Charles Carroll the third, later known as Charles Carroll of Carrollton, on 19 September 1737, was born. To the rest of the world, the event of these two births was insignificant and went unnoticed. But as these two wrinkled, red, little faces wailed and alarmed their own household worlds, it brought great pleasures and relief to their mothers and all concerned, that they had safely arrived. For these two infants were destined by their later lives and life work to play predominate roles in making the American Catholic dream into a reality. But those roles did not just happen. It was born and bred into them. First by the tender nurture and inspiration of their parents, then by those beloved schoolmasters who would shape and mold their minds for life. These Carroll students, would be like so many other orchestral musicians, following their Jesuit conductor's baton, while the world's audience sits motionless, enraptured by their so enthralling great performance.

The Carroll cousins had entered the world scene when the convulsions of the Catholic Freemasonic Jacobite movement was just about to have its last spasm in 1745, to force England back to Rome. These were the years when the Jesuit conductors began an about-face from the Jacobite movement to the rehearsal of the Enlightenment movement and a French revolution. Jesuit thought and application was affecting vast amounts of receptive minds. It can not be considered trivial when throughout the seventeenth century, long before they reached their peak, their number of students annually at the College of Louis-le-Grand in Paris was between 2,000 and 3,000 students. In the second half of the seventeenth century Rouen had nearly 2,000, Amiens about 1,500. In Rennes there were 2,500 in attendance and in Toulouse some 2,000. Munich in Bavaria had over 1,000; Munster had over 1,300, Utrecht in Holland over 1,000, and Antwerp and Brussels in the Netherlands had each some 600 students. Altogether there were some 200,000 students in the Jesuit schools and colleges in Europe which by the middle of the eighteenth century there were some 728 colleges.

These are pretty impressive numbers for an organization who today has opted to pretend a disinterest and low-key role in world affairs, that downgrades and pooh-poohs they had anything to do with influencing the dramatic revolutionary events during the late 1700's. Are we to believe that the world's greatest Catholic educators, renown for their effective and passionate anti-Protestant zeal, indoctrinating and generating those same

passions into nearly one quarter million of their students a year would have no visible effects on the political world? Surely, not everyone is so naive. What other educators even come close in comparison to the quantity and efficiency of the Jesuits? Who else has a global ax to grind? And who instilled into the minds of Frenchmen like Robespierre, who was schooled in the famous Jesuit College of Louis-le-Grand, where in France only a Catholic education was permissible; or Adam Weishaupt who was educated by the Jesuits of Ingolstadt? It was to these interesting times of Jesuit undertakings that the Carroll cousins were introduced to have a peek and also to actively participate.

THIRD CHARLES CARROLL AND COUSIN JOHN CARROLL START SCHOOL

It is in year 1747, that we find Charles Carroll the third and his third cousin, John Carroll, the future Jesuit, both enrolled in the newly opened Jesuit school at Bohemia Manor Maryland. Charles was only ten years old at the time and John or "Jacky", as he was called, was twelve. They studied and played together with the Neale brothers, Benedict and Edward, as well as with James Heath and Robert Brent, also young students enrolled at the Bohemia boarding academy. One year later, 1748, John's eighteen year old brother Daniel, named after his father, returned home from the Jesuit French school of St. Omer's after six years of continental study to enter his father's mercantile business. It was decided at that time that Jacky would be sent abroad in his brother's place and Charles would accompany him. The two cousins crossed the ocean together along with another Bohemia classmate, Robert Brent.

Charles Carroll the third and his cousin, John Carroll, entered the college of St. Omer, an old school conducted by English Jesuits in French Flanders that had been founded by the English Jesuit, Robert Parsons, 18 September 1592. In the minds of American Catholic parents and especially the Carrolls, St. Omer was the most popular preparatory institution in Europe, even though its educational purpose was primarily for priests. Carrolls had been going to St. Omer ever since the family had come to Maryland. Charles Carroll the first, had sent his three sons, Henry, Charles, and Daniel to St. Omer. Two other cousins, each from separate Carroll families, had studied at St. Omer and then gone on to become Jesuits. Daniel, Jacky's brother, had just returned from there. So now it was Jacky's and his third cousin Charles's turn to go." John Carroll studied for the priesthood, and in 1753 while at St. Omer's he took the first vows of the Jesuit order. In the same year Charles Carroll of Doughoregan wrote to his son that "Jacky, I suppose, is gone up the hill". Here was used a code expression that meant that John Carroll was entering the Society of Jesus.

CHARLES AND JOHN CARROLL SENT TO JESUIT SCHOOLS IN FRANCE – STRONGHOLD OF JESUIT THOUGHT

As we follow the education of Charles Carroll the third, he remained at St. Omer's for six years, receiving the equivalent of two years at preparatory school and a four year college course. From St. Omer's he went to the college of the Jesuits at Rheims. After finishing at Rheims, he spent a year at Bourges where he studied civil law. He spent several years in Paris, both

studying under private tutors, one of which was his own cousin, Jesuit Anthony Carroll, and spending two years at the celebrated and largest Jesuit school of its day, the College of Louis-le-Grand. All told, Charles Carroll had been at least eleven years under the instruction of the Jesuits. In 1759 he left France for England to take chambers at the Inner Temple at London for the study of law and remained there nearly four years. Staying in England yet another two years he studied bookkeeping and gained some knowledge of surveying. Being now absent from Maryland for over sixteen years, he returned home Thursday, 14 February 1765.

The glory of the Jesuit Order was at its greatest brilliance surrounding those years that Charles and John Carroll were in France receiving their education from them. The Jesuit educational system and statistics alone becomes indisputable proof of how effectively they were saturating the society as they taught nearly one quarter million students a year in their institutions indoctrinating them with their concepts. The deposing of King James II and England's Glorious Revolution had been a terrible humiliating experience for the Jesuits and Rome, especially when King James II had been so close to handing over England and all her American colonies to them. But the effects only goaded the Jesuit Order into a more determined commitment to the Jacobite movement, where they became 'hidden masters' developing French Freemasonry into a front agency for restoring the Stuart dynasty back on the English throne. But in spite of their herculean efforts, the last attempted invasion of England by the Stuarts in 1745 became the year of their exasperation point. However, the Jesuit's deep involvement with Freemasonry did not end there, but continued on expanding on a much more grander scale so to assure them a much more valuable prize.

"Ought we not to conclude that we are to win to God, not only a single nation, a single country, but all nations, all the kingdoms of this world?" These were prophetic words spoken by Ignatius Loyola to his first followers. And with this sacred vision set before them, seared into their consciousness, it became the motivational impetus not only for Jesuits the world over, but for every student they inspired this worthy cause into. To excel in education then was of paramount importance to the Jesuit's schemes and goals. It was said of Charles Carroll the third when returning home from school that he was the most cultured man in the colonies, more so than any other leader of the American Revolutionary cause. His Jesuit education had peculiarly fitted him for the part he was to play in American affairs.!" If this was true of Charles, then it was also definitely true of his cousin John, who after twenty-six years away from Maryland, returned home in 1774, one year after his Jesuit Order had been dissolved.

The cousins, John and Charles Carroll, had attended Jesuit French colleges right during those years when especially France, but also all of Europe, was being overwhelmingly influenced by Jesuit thought. Historical records undeniably and indisputably prove that the Jesuit education and philosophy that was thoroughly permeating and affecting every strata of French society also brought on the convulsions of the French Revolution. It may well be pawned off as Freemasonry or Illuminati inspired, but concealed behind those two fronts hid the Jesuit activist. And it was to these Jesuit stirrings that

John and Charles Carroll witnessed while in France and that was also stirring up events in America to free Romanism. It was for this purpose that they had been trained. It was for this purpose that they later became accessories to the fact.

France, during those years, was the flourishing center of European culture who portrayed herself as being the great role model for everything desired to be Catholic. And as previously mentioned and now strongly emphasized, this mandated that France tolerated no other educational system other than what was Catholic, and that was conspicuously monopolized by Jesuit institutions. For Catholic France then, being the supreme stronghold of the Jesuits, it became practicably inconceivable for any alien concept that was not in harmony with Jesuit teachings to sprout and foster without it being immediately crushed into silence – unless the Jesuits sanctioned it to be so. France was also the very Jesuit seed-bed for the Catholic Jacobite Freemasonry movement. Of course, Rome's purest intentions is to deceive the world into believing otherwise. But think about it. With all the Jesuit forces arrayed in battle form in France, where else did the Enlightenment movement, the French Revolution and even the dissolution of its own Order actually originate, other than the machinations conceived in its own shifty bowels?

It is absolutely remarkable how the Roman Catholic Church and the Jesuits have convinced the world of their sweet innocence of any influential participation that shaped the events surrounding the French Revolution. To say that it appears highly suspicious is quite an understatement when the fact is that every notorious leader of the French Revolution had been a true son of the Church of Rome and of them, most had been educated and trained under Jesuit tutelage. Names like Voltaire, Diderot, Turgot, Condorcet, d'Alembert, Desmoulins, and Robespierre were all inspired Jesuit college students rallying behind their instructors Enlightenment cause. No wonder there was no true opposition to the movement from the Jesuit camp. Remember well! The French Revolution is nothing less than a prototype of what the whole world is soon to be plunged into. If Rome has cleverly deceived the world of her innocence of the atrocities of the French Revolution, she will surely appear like an angel of mercy for what is to come.

EVENTS LEADING UP TO AMERICAN REVOLUTION

The first Great Masonic Convention was held at Les Gaules, France in 1768. Five years later the Jesuit Order was allegedly abolished. In 1776 the Illuminati Order was founded by Jesuit Adam Weishaupt. That same year the American English colonies declared their independence from England and the United States government used for the reverse side of its Great Seal the very same symbol that Adam Weishaupt used for his Illuminati Order – and can be seen today on the back of one dollar bills. To be politically correct, you must never believe these coincidental happenings could have been the works of some sort of conspiracy. But not everyone wants to be politically correct. The revolutionary ideas that John and Charles Carroll had seen and been taught in France were carried back and put to good use in America. Joining with the underground forces already working there, it was soon to bear delicious fruit.

Charles Carroll the third or Charles Carroll of Carrollton as he was known, was reputed to be the wealthiest man in the English colonies at the time of the American Revolution. One visible means of a person's wealth was the amount of slaves he owned. It also spoke loudly of the downright pure hypocrisy of those founding fathers who conceitedly bawled for 'liberty and equality', and so vigorously accused England falsely of tyranny for allegedly enslaving her colonies, while they themselves felt it perfectly right to keep their own slaves in bondage. George Washington and Thomas Jefferson both had over two hundred slaves. As a comparison, Charles Carroll had three hundred sixteen.' Even Patrick Henry, who so passionately expressed his sentiments to either give him liberty or give him death, had his own share of slaves. But this is quite typical of the aristocratic mind set.

The English colonists were in dire need of military protection as the French encroachments advanced ever closer with their excursions, skirmishes, forts, and incited Indian massacres. France, the eternal enemy of England, had sought to encircle the British colonies by linking their territory along the St. Lawrence River and the Great Lakes with their Mississippi territory and so confine the British east of the Appalachian Mountains. In 1753 the French began constructing a line of forts to do just this, some forts on territory claimed by Virginia. To prevent such an operation that had one goal in mind, to conquer the English colonies, the French and Indian war was declared in 1754 that lasted till 1763. In 1758 Forts Frontenac, Duquesne and Louisbourg were taken, cutting the French lines of communication. In 1759 General James Wolfe captured Quebec. Montreal fell in 1760, and in 1763 the treaty of Paris ceded all Canada and a large part of Louisiana to Britain. It was during these years that George Washington and other colonials learned the arts of war under their British commanders.

In alleviating the French threat and to make the land a safe place to live without the fear of Indian massacres was a direct benefit to every English colonist that gave assurance of raising their families and crops and to prosper unmolested. They had entreated the mother country for help and England had responded by sending them military aid and spending huge sums of money to accommodate their pleas. Its success opened wide the accessibility to all the land from the Atlantic to the Mississippi River for which the great land speculators could now invest; men like George Washington and Benjamin Franklin; a lucrative business that most today are unaware they were deeply involved in. Most colonists were duly grateful and appreciative for the kind services rendered unto them by mother England. They could now go on with their lives and many would even become extremely rich.

In return, for the parent to request from her children a token of appreciation by asking them to help bear some of the financial burden incurred to make them safe and rich did not seem too much to ask. While paying taxes has always been a hated obligation in every society, the majority of the colonists, including their complaining murmurs, all except an insidious few, also recognized that governments providing even the barest of necessities to live civilly certainly required revenue. Consequently nothing comes free; and to take and then refuse to pay, ventures on thievery. However, to a few schemers and plotters with sedition on their minds, this

request presented the perfect opportunity and pretense to foment rebellion against England.

The propaganda machine is an awesome and wonderful tool in the right hands of skillful artisans. Being able to twist and paint lies into something that is believed to be true, while truths are pictured as contemptible lies, the great masses of people become permanently captivated under this spell never realizing they have been cleverly deceived. But doesn't it seem just a little suspicious that the three modern day Revolutions have been "managed" or colored with the same painted hue; that is, that it was something the "people" wanted, one in which nearly all of them participated? When in actual fact, history proves quite to the contrary. That in all three cases, it was a small clique of activists that engineered and ramrodded their policies home. But the illusion of unity makes Revolution seem just a bit more glorious when it is believed that all "right thinking" people supported it.

For example, the Soviet people have been led to believe that the Russian Bolshevik revolution against Czar Nicholas II in 1917 was a grassroots based uprising of the proletariat, or workers, unwilling to accept tyranny. The facts of history show that as few as eight hundred intellectuals and politicians overthrew the Russian government and took control of a country of 140 million people and set up the communist, (a word directly from the French Revolution) Union of Soviet Socialist Republics (USSR). The French Revolution against King Louis XVI in 1789 is another example of an implied unity among "the sovereign people" which never in fact existed. Here again, it was a relatively small group of individuals with their "Liberty, Equality, and Fraternity" rallying call, who being committed to a change, spearheaded the revolution. The acceptance of the idea that everyone is united in order to extirpate or release themselves from some sort of tyranny gives credence to a very noble cause, but more important, it takes the limelight off the true and same perpetrators, who had instigated the Russian, French and American Revolutions.

In the eyes of Rome, Protestant England was viewed as the worst of all villains. Catholic France the role model for Catholicism, the hub of fashion, culture and Jesuit education, was also Rome's military force used to crush their common enemy. But to their frustrations and chagrin, England went about magnificently increasing her Empire both in Far East India and North America. In 1763, France lost the Great Wars for Empire (which had begun in 1688) to the British, and in the process had been forced to give up most of its colonial holdings in North America. Though the British emerged from the extended conflict as a major world power, they also possessed a national debt of some £130 million. To schemers lurking in the wings, there is no better excuse or pretext for launching a revolution than an economic crisis. It immediately affects everyone, which therefore compels all to be involved.

NEW ENGLAND CHOSEN FOR CENTER OF REVOLUTION

So the mechanism for severing the North American colonies from its mother country, England, was quietly put into place. What Rome could not accomplish through the military arm of France would now be done by stealth. Notice the dates of progress. Boston, Massachusetts was chosen to be the headquarters of

foment and it was here that the rival and irregular Freemasonic lodge first appeared in 1752 and in 1761 established a similar lodge in Charleston, South Carolina. As previously mentioned, the first Great Masonic Convention was held at Les Gaules, France in 1768. Charles Carroll, who had been under the tutelage of European Jesuits for seventeen years returned to America in 1765. Behind the scenes, Jesuit controlled Freemasonry became the unseen forces guiding the events of the American Revolution. As bizarre as this may sound, it must also be recognized that our founding fathers and American Patriots became unwittingly, for many of them, pawns in the game.

Ponder this for a moment to help you recover from shock. Freemasonry boasts that of the fifty-six signers of the Declaration of Independence all but perhaps a couple were Freemasons. It is well known that Thomas Jefferson and Benjamin Franklin were both Masons and pictures of George Washington in his full Masonic regalia are numerous. Yet you may search the massive amount of books and information written on the American Revolution and all are utterly silent about the role Freemasonry had to play during that time. But even more startling, according to Manly P. Hall, an expert on Masonic knowledge, that not only were many of the founders of the U.S. government Masons, but they received aid from a secret and august body existing in Europe, which helped them to establish the United States for "a peculiar and particular purpose known only to the initiated few". The Great Seal, says Hall, was the signature of the exalted body, and the unfinished pyramid on the reverse side "is a trestle-board setting forth symbolically the task to the accomplishment of which the U.S. Government was dedicated from the day of its inception." Is all of this just Freemasonic lore and vanity or is it true? It is the contention of this book that it is the truth as other revealing information to support it will be manifested later on in our study.

The propaganda mills of Rome have always adeptly engaged themselves in besmirching England. And even more so of New England; that Puritan stronghold that forbid Catholics and their erroneous doctrines into their colony, which also stringently forbid the pagan celebration of Christmas. Puritans have been characterized as prudes, prigs and closed-minded, anti-sexual, anti-intellectual, anti-democratic, religious bigots and just about every other kind of demeaning adjective that would fit a social reject. Rome delights in picturing Protestantism as something ridiculous while Catholicism is portrayed as beautifully holy and pure.

So what better place in the English colonies to start an instigation of discontentment against the mother country than among a bunch of fanatics who had originally discontentedly separated themselves from her. It is here that we begin to get a glimpse of the dark subtlety of those master minding the Revolutionary movement. Playing on men's emotions and passions for loving what their ancestors a hundred years before were willing to suffer and die for was vital to the game. Descendants of Puritans having left England in search of religious liberty and freedom would now make excellent candidates for the promotion of total separation from British tyranny.

There is hardly anything more wonderful than a near perfect counterfeit, for the closer to the original, the greater the deception. The true movers of the American Revolution had a near perfect counterfeit made to order. They

certainly did not have to fabricate those tenets which endeared the hearts of every full blooded Englishman. Any encroachment upon the rights and freedom of an Englishman was sure to bring a vigorous outcry. And Americans viewed themselves as Englishmen – better Englishmen, indeed, than those who had remained at home. They believed themselves to be Englishmen of the truest breed – descendants who carried on the work of those “heroes of liberty”. They grounded their cause upon English precedents and declared repeatedly that they were merely following the good people of Britain who had set before them the example.

Had not John Locke written a scholarly justification for the Glorious Revolution of 1688 and glorified the supremacy won by Parliament over the Crown? Had not Locke’s doctrine taught that there was a state of nature in which men enjoyed complete liberty; that they had created by means of compact an authority superior to their individual wills; that the government thus established was endowed with only certain specific powers – above all, with the protection of property; and that tyranny began when governments invaded the natural rights of man? Englishmen had no disposition to becoming slaves again to popery or any other type of tyranny. These traditions of the English struggle for liberty became the common property and bond of all Protestant Americans. But the most English of all in British America was New England. Their rich Pilgrim history and fierce Puritan beliefs, their love of liberty and independence they so highly cherished made them more English than the English themselves. Ironically this distinguishing characteristic marked them out for use by those plotting to establish the very thing they hated most.

Colonial America cherished and enjoyed their independent governing assemblies. And it was quite true that the colonies became prosperous and noticeably rich during the time of the Seven Years’ War which became part of the colonies French and Indian wars. Especially New England with its thriving expanding fleet of sailing ships that plied the waters with its heavy laden cargo of molasses, rum and slaves in the so-called triangular trade. New England floated in a sea of rum of which molasses was the raw material for distilling it. Trade between the French, Dutch, and Spanish West Indian islands, the coast of Africa and the New England and Middle colonies was firmly established by 1730 and had become essential to the well-being and economic growth of the Northern merchants and farmers. When England passed the Molasses Act of 1733 with lax enforcement, the New England seamen, with their independent spirit, largely ignored it and molasses was smuggled into the Northern colonies in an ever-increasing quantity.

By 1763 the Molasses Act was about to expire. This was also the year the French were defeated, thus removing the threat of war from the colonies. England had a staggering debt due to a war that largely benefited the colonies. To replace the Molasses Act the Sugar Act was passed in 1764. With England free from war, British men-of-war and a rejuvenated customs service could now give more attention to collecting the revenue that would help defray the expenses that had been spent on defending, protecting, and securing the colonies.

How beautiful the stage was set, now to launch a revolution. If the game was played correctly, marvelous indeed, would be the veiled very thin line

between what was truth and what was deception. The 'truth' was the colonists had not even the remotest idea of revolting and separating from their mother country until they were literally prodded into it. The very idea of it was novel, shocking and repulsive, and above all treasonable to all the colonists. But the great 'deception' was that it was Rome, knowing quite well the temperament of the American people, did the prodding, well concealed of course, through its agents in Freemasonry. Glorious to behold, this counterfeit!

TAXES NOT REASON FOR REVOLUTION

Anyone with any amount of knowledge of the American Revolution knows as a matter of fact that prior to 1763, colonists voiced very few objections to the various revenue-producing English Navigation Laws. The Sugar Act, the Stamp Act, and even after the Tea Act of 1773, Americans generally did not view themselves as an oppressed people who sought independence because of tyrannical tax measures enacted in London. The Revolution was not caused by the English picking the colonists' pockets without their consent, despite the propaganda and rhetoric to that effect at the time.

For example, the tea tax of 1773 was made to be very unpopular, but in fact, the same tea which cost the English six shillings per pound cost Americans only three shillings per pound. "Despite the tradition of oppressive taxation which the myth of the Revolution has spawned", says one historian, "the actual tax burden of the colonies was much heavier in the seventeenth century than in the years immediately before the conflict. On a per capita basis, taxes were five times greater in 1698 than they were in 1773." The burden of taxation on the American colonies did not even begin to compare with that which the English in the home country carried.

Historians interested in exploring this question, have compared the English colonial system with others in operation at the same time (e.g., France and Spain) and have concluded that the British Empire was the least oppressive of all. Also, the "infamous" Navigation Acts passed in the British Parliament prior to 1763 seldom, if ever, imposed serious economic hardships upon the colonists. Various English laws controlling the trading of commodities such as wool, hats, and iron were at times inconvenient, but it would be a gross overstatement to say that they were oppressive. Some colonists felt the pinch of regulation, but the various Navigation Acts were certainly not, in themselves, ample cause for revolution.

Rather, what should be emphasized is the fact that colonial America benefited and prospered from its privileged place within the British Empire. In return for the slight restrictions imposed by the Navigation Acts, the American colonies had a guaranteed market for many of their goods, both in England and in other British colonies. The Royal Navy bought considerable amounts of naval stores – ship masts, turpentine, pitch, tar, and hemp for rope – not only to equip the fleet, but also to better protect the colonies from continued threats to colonial trade by France and Spain. Trade of this type helped to make the protective shield of the British navy strong while also contributing to colonial prosperity. Far from being heavily burdened by their attachments to England, the colonies owed much of their prosperity to the

fact that they were junior partners in the world's strongest empire.

When the Stamp Act was passed in 1765, that the propagandists made such a ruckus over, it was not something done arbitrarily, but to the British it seemed only logical that the colonies should pay a fair share of the French and Indian war cost. The enormous debt incurred during the wars was for the colonies benefit and protection and now England needed revenue from America, who actually had become wealthy in this period. It was not a hasty measure and was carefully framed to raise revenue from the colonies by taxing legal and commercial documents without damaging their economy. Actually the taxes collected in America were designed to meet only one third of England's total expenditures for protecting the colonies. The Act had been read by various colonial agents in London, who were given time to consult with their opposite numbers in America. None of them had much against it; yet, when passed, the Stamp Act raised an outcry of rage. Consequently, Grenville and the British Ministry were taken by surprise by the reaction of the colonies and by the growth of colonial unity."

STRIKING RESEMBLANCES BETWEEN AMERICAN AND FRENCH REVOLUTIONS

The sedition that was revealing itself in America had several striking resemblances of what actually was going on in France doing the very same time; that gives good reason to support the belief that rehearsals for both revolutions was being nurtured and guided by the same unseen forces. Recall the French intellectual Philosophies and the networking those so innocent Reading and Literary societies that were launching a massive propaganda campaign to ferment and condition French minds? Where do you suppose the inspiration came from that sprang up in Boston Massachusetts so spontaneous? First among the Freemasonic clubs, then the Caucuses clubs, the Long Room and finally to the mobs on the street – the Sons of Liberty.

Pure propaganda was needed as much in America as in France. Indeed, read any history of the American Revolution and you will find the greatest hurdle the fomenters had to overcome was selling their idea of independence and then uniting the colonists behind it. And even with the most severest intimidation and threats of loss of life, beatings, burning property, taunts, browbeating, tar and feathering, and paid organized mob violence the progress was exasperating and painfully slow.'® The colonists had to be literally bulldozed and coerced into believing they were oppressively taxed and to accept the idea of independence before going to war with England. It is true the mobs did not go to the excesses of the French Revolution committing mass massacres, but the tactics used to terrorize people into joining their cause reflects precisely what took place in France a few years later. Propagandists have taught us that independence from the tax tyranny of England propelled the colonists into their worthy revolt. Historical reality teaches something quite different.

It is worthy to note that like in France, the Sons of Liberty clubs of the patriot movement soon covered the colonies with a network of these radical societies which then served as headquarters for the patriot leaders who set the mobs to work. Ironically they used the very post offices which had been created by the British government, to maintain close touch with each other

and co-ordinate resistance to the mother country." Also similar to France, the patriot movement kept its public well informed with their incendiary pamphlets and newspapers. Of the thirty-seven newspapers in the colonies in 1775, twenty- three were controlled by the patriots that incited rebellion. The Sons of Liberty began a reign of terror in which every supporter of British sovereignty became a target to be crushed. They terrified stamp masters out of their wits, wrecked their houses, drank their liquor, and chased them across borders into neighboring provinces.

An amazing feature about these mobs was that it was the 'upper class' that organized, encouraged, and directed them. Men like John Hancock of Boston, one of the richest men in America and the financial "angel" of the Massachusetts patriots. William Livingston, one of the principal lawyers and landowners of New York, worked hand in hand with the mob leaders of the colony. At the head of the Philadelphia mob marched William Allen, son of Chief Justice of the province, "animating and encouraging the lower class". In Charleston, South Carolina, riots were directed by Christopher Gadsden, one of the wealthiest merchants in the province."? In Maryland there was William Paca and Samuel Chase. Samuel Chase has been referred to as "a busy body, a restless incendiary, a ringleader of mobs, a foul mouthed and inflaming son of discord and faction, a promoter of the lawless excesses of the multitude. With swirling mobs threatening to tear a person from limb to limb, resistance to any movement, whether you believe in it or not, will become almost non-existent.

It becomes kind of obvious when you consider the fact that colonial America was allowed to hash and rehash the tax issues, incite whole populations into riots and manhandle British officials, that it was quite contrary to the tyrannical nation that England was accused of being. Her leniency and patience with the colonists showed just the opposite. England had every right and certainly the power, had she chosen, to easily have suppressed the dissidents right from the beginning. It makes one almost smile inside in a pathetic sort of way, to know that this nation of ours in colonial times rose up in revolt claiming to cast off a tax oppressive tyrant, when today Americans are being taxed, in some way or another, close to fifty percent of their incomes. Would you have any doubt as to how benevolent the I.R.S. would handle such a tax revolt today?

Freemasonry, that Utopian fraternity, was turning France upside down and had now come to British America to wreak havoc in the colonies. Remember, it had only been twenty years since 1745 when the French had tried unsuccessfully to launch an invasion of England to place a Catholic monarch on the English throne. Grudges were still freshly being carried by much of the gentry whose grandfathers had been exiled in America; who had sided with the Stuart King; and all were not Catholic. These men fit in well with Freemasonry's goals, if they could now have a part in humiliating England by separating the colonies from her. Behind every political club during the Revolutionary period stood Freemasonry; instilling its ideology into the mainstream of society. And the names of prominent men who were Freemasons, were also names found quite often overlapping in the other political clubs.

As one Masonic historian has written, "Freemasonry has exercised a greater

influence upon the establishment and development of this (the American) Government than any other single institution. Neither general historians nor the members of the Fraternity since the days of the Constitutional Conventions have realized how much the United States of America owes to Freemasonry, and how great a part it played in the birth of the nation and the establishment of the landmarks of that civilization. But what really is enlightening is the influence the Brotherhood of Freemasonry could have on the British government itself and numerous of its military commanders favoring the American Revolution. The rebellion taking place in the colonies being supported in many English high places gave the Revolutionary leaders encouragement in their boldness and defiance.

FREEMASONRY IN BRITISH MILITARY

At the same time Freemasonry was spreading through the colonies during the years after 1733, there was occurring another development which was to have a profound effect on American history. Since 1732, Freemasonry had been also spreading through the British Army in the form of regimental field lodges. Of particular significance is the fact that these lodges were not chartered by the Grand Lodge of England, but by the Irish Grand Lodge, which offered the 'higher degrees'. Moreover, these lodges were chartered prior to 1745, but when the 'higher degrees' first began to be purged of their Jacobite orientation.

At the same time, of course, Freemasonry had also established itself in the upper echelons of military command and administration, and included some of the most prominent figures of the day. For example, one such man was the future Lord Jeffrey Amherst, who would emerge as perhaps the single most important British commander of the age. To give you a little background of the Masonic background of these men, Amherst's sponsor, the man who paid for his commission, was a family friend, Lionel Sackville, First Duke of Dorset. Sackville had two sons. The elder, Charles, Earl of Middlesex, founded a Freemasonic lodge in Florence in 1733.

Sackville's younger son, George, was equally active in Freemasonic affairs. By 1746, he was colonel of the 20th Foot, and took a particular interest in the regiment's field lodge, even becoming its official Master. One of his two wardens was Lieutenant-Colonel Edward Cornwallis, who in 1750 was made governor of Nova Scotia and founded the first lodge there. Among Cornwallis's subordinates was the young Captain James Wolfe, who had already established a reputation for brilliance. Subsequently, of course, working in close concert with Amherst, Wolfe was to play a decisive role in the course of North American history.

Pay close attention to this: George Sackville himself, in the mean time, had become, by 1751, Grand Master of Irish Grand Lodge. Eight years later, during the Seven Years War, he was to be charged with cowardice at the Battle of Minden, court-martialed and dismissed from the service. His friendship with King George III, however, enabled him to retain his status in governmental quarters. By 1775, under the title of Lord Germain, he was 'Colonial Secretary'. It was in this capacity that he served through the American War for Independence. Is it beginning to come together just a little bit?

Events were soon to bring American Freemasonry and that of the British Army together on a hitherto unprecedented scale. Substantial contingents of British regulars, both officers and men, were soon to be working in close concert with the colonists, training them in military procedures and operations and, in the process, transmitting other things as well; not least the corpus of 'higher degree' (formerly Jacobite) Freemasonry. And this Freemasonry was to provide an ideal conduit for the kind of harmonious and sympathetic relationship and sense of fraternity that tends generally to develop among comrades-in-arms. It became an effective means for Catholic 'modified' Freemasonry to be unwittingly assimilated by Protestant English colonists.

Between 1745 and 1753, the English population of North America had swollen dramatically. Adding to those numbers were exiled or refugee Jacobites. Organization, communication and trade developed rapidly, and thoughts of westward expansion began to be pressed. When colonists from Virginia began moving into the Ohio Valley, a contingent of colonial militia under the young George Washington was dispatched into the region to build a fort against French hostilities who were strongly opposed to English advancements. Full scale fighting broke out, which prompted in April 1755 to send a British column, both regulars and colonial militia under General Edward Braddock, to the area. They were ambushed by French troops and their Indian allies and the column was virtually annihilated. General Braddock was fatally wounded and George Washington, his aide-de-camp, barely escaped with his life. The next year, 1756, the Seven Years War erupted in Europe, but the British Army's principal theater of activity was to be in North America, which became the French and Indian War.

The war began with numerous English defeats and setbacks. One after another, British forts throughout what is now upstate New York were lost. But in England there began a massive reshuffling of officers in both the army and the Royal Navy to turn things around. Old fashioned officers were sacked, demoted, or passed over, and commands were handed out to a host of younger, more dynamic, more flexible and more innovative men. In North America, the most important of these were James Wolfe, then aged thirty-one, and Jeffrey Amherst, ten years older, who was made major-general and appointed commander-in-chief. Among Wolfe's and Amherst's most prominent subordinates were Thomas Desaguliers, son of the distinguished Freemason, and William Howe who became a central figure in the American War for Independence.

As commander-in-chief, Amherst introduced new techniques and tactics to the army. He adopted innovations that was suited for guerrilla operations. Light infantry designed specifically for scouting and skirmishing, clad in dark brown skirtless coats. Some troops were even dressed in Indian apparel. A number of colonial officers learned their trade from Amherst – officers who would later rise to prominence during the American War for Independence. It was from Amherst that such men as Charles Lee, Israel Putnam, Ethan Allen, Benedict Arnold and Philip John Schuyler acquired both the discipline of the professional soldier and the tactics specifically adapted to warfare in North America. And while Washington had by then resigned his commission, he too knew, and was profoundly influenced by Amherst.

In July 1758, Amherst and his entourage of gifted young officers began to recapture those forts that were initially lost during the war. Each previous loss was now turned into victories. In September 1759, Wolfe, with William Howe leading the advance column, accomplished one of the most audacious feats in military history, proceeding up the St. Lawrence by ship, then scaling the sheer cliffs of the Heights of Abraham outside the citadel of Quebec with 4000 troops. In the battle that ensued, both Wolfe and the French commander, the Marquis de Montcalm died, but the tide had now been turned. Operations continued for another year, but in September 1760, Montreal, besieged by Amherst and William Howe, capitulated, and France ceded her North American colonies to Britain.

What must be emphasized here is that the influx of British regulars into North America brought with it an influx of Freemasonry; particularly of the kind of Catholic modified 'higher degree' Freemasonry warranted by Irish Grand Lodge. Of the nineteen line regiments under Amherst's command, no fewer than thirteen had practicing field lodges. There is quite a list of commanders who were Freemasons. For example, Lieutenant Colonel John Young, who served under Amherst, had as early as 1736 been appointed Deputy Grand Master of Grand Lodge of Scotland. In 1757, he had become Provincial Grand Master for all Scottish lodges in America and the West Indies. In 1761, Young was succeeded in the military by Lieutenant Colonel, later to become Major General, Augustine Prevost. In the same year, Prevost became Grand Master of all lodges in the British Army warranted by another Freemasonic body, (take note) the Ancient and Accepted Scottish Rite.

In 1756, one Colonel Richard Gridley was authorized "to congregate all Free and Accepted Masons in the Expedition against Fort Crown Point (which was later conquered by Amherst) and form them into one or more lodges." When Louisbourg fell in 1758, Gridley formed another lodge there. In November 1759, two months after Wolfe's capture of Quebec, the six field lodges of the troops occupying the citadel convened a meeting. It was decided that since "there were so many lodges in the Quebec garrison", they should form themselves into a Grand Lodge and elect a Grand Master. Accordingly, Lieutenant John Guinet was elected Grand Master of the Province of Quebec. He was succeeded a year later by Colonel Simon Fraser, who was the son of Lord Lovat, and as a prominent Jacobite, had taken a major part in the 1745 rebellion, was captured and executed. In 1761, Simon Fraser was succeeded as Quebec's Provincial Grand Master by Thomas Span of the 47th Foot. Span was followed in 1762 by Captain Milborne West of the same regiment, and West in 1764, became Provincial Grand Master for the whole of Canada."

FREEMASONRY – WOVEN INTO EVERY FABRIC CALLED AMERICAN

Not surprisingly, the Freemasonry so prevalent in Amherst's army was transmitted to the colonial officers and units serving with it. American commanders and personnel pounced on whatever opportunities arose to become not just comrades-in-arms, but also fellow Freemasons. Fraternal bonds were thus forged between regular British troops and their colonial colleagues. Lodges proliferated, Freemasonic ranks and titles were conferred like metals, or like promotions. Men such as Israel Putnam, Benedict Arnold, Joseph Frye, Hugh Mercer, John Nixon, David Wooster and, of course, Washington himself not

only won their military spurs, they were also, if they were not already brethren, inducted into Freemasonry. And those who did not themselves become practicing Freemasons were still constantly exposed to the influence of Freemasonry, which spilled over from the British Army to merge with the fledgling lodges already established in the colonies. By this means, Freemasonry came to suffuse the whole of colonial administration, society and culture.

But it was not just Freemasonry in itself; not just the rites, rituals, traditions, opportunities and benefits of Freemasonry. These were just Freemasonry's incentives, their promotional motivation devices to get a person hooked on the brotherhood, a mentality, a hierarchy of attitudes and values that Freemasonry wanted to get disseminated or spread abroad. Most colonists did not actually read Locke, Hume, Voltaire, Diderot or Rousseau, any more than most British soldiers did. They did not have to. It was through the lodges that these currents of thought that were associated with such philosophers became universally accessible. It was largely through the lodges that 'ordinary' colonists learned about 'the rights of man' and the concept of the 'perfectibility' of society.' But the big catch or deception was, that the ordinary members of Freemasonry were purposely led to believe certain lofty concepts and idealism such as liberty and freedom to mean one thing, but to the Jesuits of the Church of Rome, those 'hidden superiors' at the apex of Freemasonic power, it meant quite the opposite. What was liberty and freedom to a Protestant was anathema to Rome.

As with any conspiracy, true motives are always concealed until the appropriate groundwork can be laid so to assure success. The American Revolution then, from its earliest beginning was in every sense a process of evolution. And even though it is true and it is argued that there were great underlying conditions that seemed to invite revolution, such as, from the very beginning extremely liberal charters and privileges were given to encourage colonists to settle the American wilderness, combined with England's laxness to enforce colonial laws, which gave colonists a keen feeling of semi-independence, these factors only became assets and tools in the hands of conspirators lurking in the background. To have suggested separation and independence to a people who were quite content as they were, would have been sheer nonsense. As a cover-up to disguise their true intentions to both the colonial population and England, Revolutionary leaders were always careful to extend their veiled conciliatory overtures. But from the outset, it was 'designed' that the colonies be totally independent of England.

To most modern Americans who have largely lost touch with early American history of a hundred or two hundred years ago, it's hard to perceive the predominate, and on grand public occasions, very prominent roles that Freemasonry has had to play in the nation's past. Especially when Freemasonry today has chosen to take a very low public profile. But there is no question that Boston Masons not only organized but took part in the Boston Tea Party. Daniel Webster described the Green Dragon Tavern where Boston Masons met, as "the Headquarters of the Revolution." Paul Revere was a Master Mason, as was every general officer in the Revolutionary army, starting with Joseph Warren,

Grand Master of the Massachusetts Grand Lodge, the first to die at Bunker Hill. Two thousand more Masons were among officers of all grades, such as Colonel Isaac Frank, aide-de-camp to George Washington, and Major Benjamin Nones, on General Lafayette's staff.

In Virginia, when the members of Alexandria Lodge No. 22 declared themselves independent of any foreign jurisdiction, they named George Washington as First Master of the Lodge. In 1780, when the idea was suggested at the Grand Lodge of Pennsylvania of creating a Grand Master of all the Grand Lodges formed or to be formed in the United States, George Washington was unanimously elected to fill the post. But the commander-in-chief, too busy with the war, was obliged to decline. When peace from the Revolutionary War finally came, it was the Grand Master of New York's Grand Lodge, Robert Livingston, who administered to Washington his oath of office as first president of the United States. When the cornerstone of the nation's new Capitol was laid on 18 September 1793, the ceremony was performed in concert with the Grand Lodge of Maryland and several lodges under the jurisdiction of Washington's Lodge 22, with the new president clothing himself for the occasion in a Masonic apron and other insignia of the brotherhood.

At George Washington's burial on his estate at Mount Vernon, six of the pallbearers and three of the officiating clergymen were brother Masons from Alexandria Lodge 22, where "the mystic funeral rites of Masonry" were performed by the new Grand Master of the Lodge. One by one, Washington's Masonic brethren cast upon his bier the ritual sprig of acacia, Osirian symbol of the resurrection of the spirit. On the coffin with two crossed swords was placed the Masonic apron specially made for Washington by the Marquise de Lafayette. Within hours of Washington's death, his fellow Mason, Representative John Marshall of Virginia, later the country's first chief justice, rose in the House and moved that a monument be raised to the man "first in war, first in peace, and first in the hearts of his countrymen."

To launch the greatest Masonic obelisk monument in the world to Washington's memory on 4 July 1848, a 24,500 pound block of Maryland marble was donated by Freemason Thomas Symington. For the ceremony stands were built around the site. Among the spectators were past and future presidents Martin van Buren and Millard Fillmore, as well as Mrs. Alexander Hamilton and Mrs. John Quincy Adams. Benjamin B. French, Grand Master of the Grand Lodge of Free and Accepted Masons of the District of Columbia, deposited articles in a cavity beneath the stone, using the same gavel and wearing the same Masonic apron and sash worn by George Washington when he laid the cornerstone of the Capitol in 1793.

Upon the completion of the great Masonic obelisk, another appropriate masonic ceremony was required. On 6 December 1884, thousands held their breath as they gazed up from five-hundred feet below to watch Master Mason P.N. McLaughlin, the project superintendent, successfully place the aluminum capstone atop the pyramidion (the small pyramid which crowns or completes an obelisk). The American flag was unfurled, the crowd raised a cheer, cannons boomed out a hundred-gun salute, and all was ready for the dedication on Washington's Birthday, 21 February 1885.

Again with great public fanfare, dedication day began with a short address by Senator Sherman of Ohio. Then Myron M. Parker, Most Worshipful Grand Master of the Grand Lodge of Free and Accepted Masons of the District of Columbia, began the Masonic ceremonies, reminding the audience that "the immortal Washington, himself a Freemason, had devoted his hand, his heart, his sacred honor, to the cause of freedom of conscience, of speech and of action, and that from his successful leadership the nation had arisen." In conclusion, Grand Chaplin of Masons brought out the ritual corn, wine, and oil. Then there was the official procession, headed by the 21st president, Chester Alan Arthur. When you come to realize that Freemasonry has been woven into every warp and woof of American society, it seems kind of ridiculous to say that there was not some kind of conspiracy going on.

MASONIC BROTHERHOOD – THE MAJOR INFLUENCE IN WAR'S OUTCOME

But the suspicion gets even stronger when you consider a key question that historians have never seemed to satisfactorily explain. Like, why did the British contrive to lose the American War for Independence? For the war was not so much 'won' by the American colonists but rather 'lost' by Britain more or less by default. When the British high command set their minds to conquering France in North America, her troops sallied forth and got the job done. However, when it came to the American War for Independence, it was strangely dilatory and apathetic. Opportunities were blandly ignored, and operations were conducted with an almost lackadaisical air. The war, quite simply, was not pursued with the kind of ruthlessness required for victory – the kind of ruthlessness displayed by the same commanders when fighting against adversaries other than American colonists.

When the two battles that have been regarded as 'decisive', Saratoga and Yorktown, neither of these engagements crippled, or even seriously impaired Britain's capacity to continue fighting. Neither involved more than a fraction of the British troops deployed in North America. When Cornwallis surrendered at Yorktown the bulk of the British forces in North America was still intact, still well-placed to continue operations elsewhere, still strategically and numerically in position of advantage. There was, in the American War for Independence, no conclusive victory comparable to Waterloo, no 'turning point' comparable to Gettysburg. It seems almost as if everyone simply got tired, became bored, lost interest, and decided to pack up and go home.

What was this strange malady that came upon these professional soldiers just during the American War for Independence? Why did the British commanders Clinton and Cornwallis both fight under duress and extreme reluctance? And Howe, who repeatedly expressed his anger, his unhappiness and his frustration about the command with which he had been saddled? His brother, Admiral Howe, felt the same way. Amherst, even when King George III appointed him commander-in-chief in America and demanded that he take control of the war there, refused the king's direct order." It has been suggested that it was an extremely unpopular war because Englishmen were fighting against brother Englishmen. That may be true, but the logic does not hold water when you consider the American Civil War that was fought among even closer family ties, but counted casualties greater than all the other American wars since

then combined. So it must have been more to it than just that. Could the fighting sickness have been something contagious caught from perhaps the Masonic Brotherhood?

JESUIT JOHN CARROLL COMES HOME TO ESTABLISH AMERICAN CATHOLIC HIERARCHY

It was in late spring of 1774, after some twenty-six years away from his native land, that Jesuit John Carroll returned to his home in Maryland. Fully trained and qualified, John Carroll was ready to assume his duties in the new Republic for establishing the Catholic hierarchy in America. But that had to wait for now; until independence from England had been won. In the meantime, in order to sooth both political and religious feelings among the French Catholics in Canada due to American Revolutionary leaders abusive response to England's Quebec Act, it was felt an olive branch should be extended to the Canadians in hopes that they might assist them in their war for independence, or at the least, not fight against them. The Continental Congress, that was now under the leadership of Freemason John Hancock of the St. Andrew Lodge, resolved that a committee of three be appointed to proceed to Canada, "there to pursue such instructions as shall be given them by Congress."

When John Hancock notified Charles Lee in New York a few days later that the Canadian deputies would probably be ready in a short time, Lee replied: "I should think that if some Jesuit or religieux (a member of clerical body) of any other Order (but he must be a man of liberal sentiments, enlarged mind and a manifest friend to Civil Liberty) could be found out and sent to Canada, he would be worth battalions to us. This thought struck me some time ago, and I am pleased to find from the conversation of Mr. Price and his fellow travelers that the thought was far from a wild one. Mr. Carroll has a relative who exactly answers the description." The Congress had already been struck with the same idea. On the 15th of February they had further resolved that Charles Carroll of Carrollton be requested to prevail on Jesuit John Carroll to accompany the committee to Canada.

Moreover, John Adams wrote to his friend, James Warner, three days later that, "Dr. Franklin and Mr. Chase of Maryland and Mr. Charles Carroll of Carrollton are chosen a committee to go to Canada." Then he added, "But we have done more. We have empowered the Committee to take with them another gentleman of Maryland, Mr. John Carroll, a Roman Catholic Priest, and a Jesuit, and a gentleman of learning and Abilities." Adams believed Jesuit John Carroll's functions would be "to administer Baptism to the Canadian children and bestow Absolution upon such as have been refused it by the Toryfied Priests in Canada."

The mission did not accomplish its purpose of winning the Canadians as allies as they had hoped but it does something else that becomes vitally important for unraveling a mystery and a blatant deception. It provides an insight and makes vividly clear that over two hundred years ago Freemasonic American Revolutionary leaders could work in complete harmony together and feel the highest esteem for their Roman Catholic and Jesuit compatriots and then take upon themselves to send them as representatives for all Americans as their most honorable citizens. It begins to shed some light on how they could also cooperate in establishing the United States government together.

It might even be said then, as the saying goes, that not everything is quite what it seems to appear to be, which also agrees with an enlightening statement of Scripture that says, the whole world is deceived. Freemasonry, like the Knights of Templar roots it sprouted from, is deep into the occult. But the roots go even deeper than that; they go straight to Rome, that fountainhead of all occultism. The evidence that has been presented for giving support of an ongoing conspiracy with occult leanings during the American Revolutionary period, blossoms into full bloom and becomes fully visible and quite bold after the American victory was declared. Any doubts will vanish as we venture into the last three chapters of this book. They will point out so that you may see, and literally, if you so care to, those landmarks that have been established as monuments to the occult, Freemasonry, and the Jesuits of Rome.

Hardly before the peace Treaty of Paris ink was dry, the Carroll family and Freemasons were making their influence being felt; for the site that was to be the seat of the new Republican government, the occultic street layout and the Jesuit college that adjoined it. But more important than that, it will be shown that the Sovereign God of the universe has given us a clear view, two thousand years ago, of the role that Rome and the United States government, dominated by Rome, will play in the last days; that today, are rushing in upon us with breathtaking speed.

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