Francis Bacon

Founding Father of the United States of America



A Phoenix

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1.

FRANCIS BACON-SHAKESPEARE SECRET FOUNDING FATHER OF THE UNITED STATES OF AMERICA THE FIRST PERMANENT ENLGISH SETTLEMENT AT JAMESTOWN, VIRGINIA (1607)

In no History of America, in no Life of Bacon, have I found one word to connect him with the plantation of that great Republic. Yet, like Raleigh and Delaware, he takes an active share in the labors, a conspicuous part in the sacrifices, through which the foundation of Virginia and the Carolinas are first laid.

Like men of far less note, who have received far higher honors in America, Bacon pays his money into the great Company, and takes office in its management as one of the Council. To his other glories, therefore, must be added that of a Founder of New States.

[William Hepworth Dixon, *Personal History of Lord Bacon From Unpublished Papers* (Boston: Tickner and Fields, 1861), p. 197]

From the very beginning, details about the great secret that Francis Bacon was the secret Founding Father of the United States of America has been systematically supressed by his orthodox biographers, editors and commentators. The silence and systematic suppression commenced with his first editor and biographer Dr William Rawley, who lived with Bacon for the last ten years of his recorded life from 1616 to 1626, through the very time of the early period of the first permanent English settlement in Virginia and other settlements in the New World. And even though Dr Rawley possessed detailed private and secret knowledge that his Rosicrucian Master was the prime mover in the Virginia enterprise he passed over it in complete silence in the first English biography of Bacon, and the editions, and collected editions of Bacon's *Works*, that he edited and published over a period of several decades.[1]

On the death of Dr Rawley (*d*.1667) many of Bacon's letters and manuscripts passed to his second editor Thomas Tenison (afterwards Archbishop of Canterbury), who published some but certainly not all of these inherited papers and documents in *Baconiana*. *Or Certain Genuine Remains of Sir Francis Bacon, Baron of Verulam, and Viscount of St. Albans*; *in Arguments Civil and Moral, Natural, Medical, Theological, and Bibliographical*; *now the first time faithfully published* in 1679.[2] Like his predecessor Dr Rawley, his second editor Dr Tenison systematically suppresses all mention of Bacon and the London Virginia Company.

A new one hundred-and ninety-seven-page biography entitled *The Life Of Francis Bacon* by the Scottish poet and dramatist David Mallet appeared in 1740. At the end of this new *Life* its author Mallet provided a thirty page 'Catalogue Of All My Lord *Bacon*'s Writings, As they are printed in the Edition of 1740'.[3] By this he meant his own four volume edition of *The Works Of Francis Bacon...with Several Additional Pieces, Never Before printed in any Edition of his Works* also published in 1740.[4] The four volume edition contains more than thirty of his major and minor works, as well as many of his occasional writings, letters and speeches, but its editor and biographer does not refer once to Bacon and the Virginia Company. His new *Life of Bacon* furnished the later eighteenth century editions of Bacon's *Works* and informed other eighteenth century biographical accounts of Bacon, none of which refer to the colonisation of North America.

As seen above, in the second half of the nineteenth century William Hepworth Dixon perhaps rather naively expressed astonishment he had not come across any mention of Bacon's part in the Founding of the United States, in any history of America, or *Life* of Bacon, especially in light of his documented role in an enterprise that changed the shape and future direction of the modern world.[5] It might also have surprised Hepworth Dixon, that even though he had himself now, if only in passing, highlighted Bacon's role as a Founder of New States in North America, that the pattern of systematic suppression, which had so astounded him, continued as before.

In the fourteen-volume *The Letters and Life* and *Works of Francis Bacon* (1857-74) his great and still standard editor and biographer James Spedding, who, is of course, perfectly aware of Bacon's involvement in the Virginia Company and foundation of North America, knowingly and deliberately takes refuge in systematic and absolute silence.[6]

From the outset Dr Rawley provided the outline perimeters of the *Life* of Bacon and Spedding further reinforced and expanded its biographical pattern and detail. It is in this tradition that the most important modern biography of Bacon was approached by professors Lisa Jardine and Alan Stewart, a work described on its jacket as the 'first fully based on documents' which 'draws upon a mass of previously untapped sources to produce the definitive life of one of the great figures of English history.' This condensed single-volume biography sheds a good deal of new light and introduces some important information into the canon and will undoubtedly *inform* Bacon scholars and interested readers for many generations to come. Needless to say, its joint authors professors Jardine and Stewart also knew of Bacon's key involvement in the Virginia company and the English expansion into North America (the work of Hepworth Dixon is listed on their bibliography) but the words Virginia or the United States of America (or any variants thereof) do not once disturb the tranquillity of their comprehensive index.[7]

Something similar can be said about the most recent-full length biography by the American Professor Robert P. Ellis entitled *Francis Bacon*: *The Double-Edged Life of the Philosopher and Statesman* published at Jefferson, North Carolina in the United States of America in 2015. Its author Robert P. Ellis, a retired Professor of English from Worcester State University, was either unaware of the true history of the United States of America or chose to remain silent on Bacon's pivotal and determining part in it.[8] Nor does Markku Peltonen in his long and detailed entry for Bacon in the *Oxford Dictionary of National Biography* (Oxford University Press, 2004-2024) discuss his critical participation in the Virginia Colony and the English expansion into the continent of North America.[9]

So, what is the reason for this four-hundred-year secrecy, silence and suppression? The reason why the demonstrable truth that Francis Bacon is the true Founding Father of the United States of America has been systematically concealed and withheld from citizens of the US and the rest of the world, is because it is inextricably intertwined with two other very important secrets about the great English philosopher. Firstly, Francis Bacon was the secret Founding Father of the Rosicrucian-Freemasonry Brotherhood, who with him were responsible for the Founding and establishing of the United States of America. And secondly, that Bacon is the secret author Shakespeare, seen as the most important cultural force that moulded the spiritual, philosophical and political life of the greatest and most powerful republican-democratic nation in the western world strategically presented as having been written by a man of the people William Shakspere.

The beginning of the seventeenth century was the period of the great expansion into North America secretly directed by Francis Bacon and his Rosicrucian-Freemasonic Brotherhood that was to forever change the future direction of the modern world. Several earlier attempts at establishing an English settlement in America had run into difficulties and though these earlier expeditions had provided the necessary knowledge and experience in paving the way for the colonisation of America, the situation at the turn of the seventeenth century had now become critical. In 1606, the Virginia Company was formed to organize and promote the colonisation of Virginia and shortly after the first permanent English-speaking settlement in North America was established at Jamestown, Virginia in 1607, the seed which grew and evolved into the first modern constitutional and federal republic, the United States of America.[10]

The great American historian Alexander Brown in the preface to his standard work *The Genesis of the United States* observes that the period between the return of the expedition of Captain Weymouth to England in July 1605, sent out by Sir Ferdinando Gorges, Thomas Arundel, Lord Wardour, and his brother-in-law Henry Wriothesley, Earl of Southampton and

the return of Dale in June, 1616 constituted the most vital period in the history of the formation of the United States of America and the future direction of the world:

This was the period of "*the first foundation*." It found many Englishmen ready and resolved to secure, for their country and for their religion, "a lot or portion in the New World," regardless of the claims of Spain and Rome; it witnessed the granting of the first public charters in England and the planting of the first public colonies in Virginia; it saw the greatest difficulties overcome, and it closed with the irrevocable establishment of the English race on American soil. It was the crucial period of English occupancy of North America; if the enterprise had then resulted in failure, the United States would not now be in existence.[11]

The identity of the original Founding Father of the United States of America, Francis Bacon, as we have seen, has been carefully concealed, hidden and obscured from the conventional pages of history and the pages of his orthodox editors and biographers. But it was certainly known to Alexander Brown who cryptically reveals it to us in *The Genesis of the United States*.

The first page of his preface which sits immediately above the passage quoted above very deliberately produces the following apposite words from Lord Bacon:

"As in arts and sciences to be the first inventor is more than to illustrate or amplify; and as in the works of God the creation is greater than the preservation; and as in the works of nature the birth and nativity is more than the continuance; so in kingdomes the first foundation or plantation is of more noble dignity and merit than all that followeth. And the foundation that makes one of none, resembles the creation of the world, which was *de nihilo ad quid*."-SIR FRANCIS BACON.[12]

The above passage contains a total of 387 letters a split simple and kay cipher for Francis Bacon (100)/Fra Rosicrosse (287) conveying the enciphered secret message Francis Bacon, Brother of the Rosy Cross, is the Founding Father of the United States of America.

SIMPLE CIPHER

[In the 24 letter Elizabethan alphabet I and J and U and V were interchangeable]

A	B	C	D	E	F	G	H	I	K	L	M	N	O	P	Q	R	S	T	U	W	X	Y	Z
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24

F	R	A	N	C	I	S		B	A	C	O	N
6	17	1	13	3	9	18=67		2	1	3	14	13=33

KAY CIPHER

A	B	C	D	E	F	G	H	I	K	L	M	N	O	P	Q	R	S	T	U	W	X	Y	Z
27	28	29	30	31	32	33	34	35	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24

F	R	A	R	O	S	I	C	R	O	S	S	E
32	17	27	17	14	18	35	29	17	14	18	1 8	31=287

In the June of 1609 under Sir George Somers, Admiral of the Fleet, a fleet of ships set sail from Plymouth with men and supplies to strengthen the colony. On 24 July one of the ships the Sea Venture carrying Sir Thomas Gates and William Strachey, who was to be appointed Secretary to the Council, was caught up in a fierce tempest off the coast of Bermuda where they became separated from the rest of the fleet and ran aground on the islands. The ship became wedged between rocks but fortunately everyone got safely ashore. The rest of the ships

PREFACE.

"As in arts and sciences to be the first inventor is more than to illustrate or amplify; and as in the works of God the creation is greater than the preservation; and as in the works of nature the birth and nativity is more than the continuance; so in kingdomes the first foundation or plantation is of more noble dignity and merit than all that followeth. And the foundation that makes one of none, resembles the creation of the world, which was *de nihilo ad quid*." — SIR FRANCIS BACON.

65
67
67
71
66
51
387

THIS work is especially devoted to the period included between the return of Weymouth to England in July, 1605, and the return of Dale in June, 1616. This was the period of "*the first foundation*." It found many Englishmen ready and resolved to secure, for their country and for their religion, "a lot or portion in the New World," regardless of the claims of Spain and Rome; it witnessed the granting of the first public charters in England and the planting of the first public colonies in Virginia; it saw the greatest difficulties overcome, and it closed with the irrevocable establishment of the English race on American soil. It was the crucial period of English occupancy of North America; if the enterprise had then resulted in failure, the United States would not now be in existence. Yet, because of the insufficiency and inaccuracy of the only available sources of information, this period has hitherto been most imperfectly understood. The text of the first sermon (see p. 287) preached before the first company of Virginia has long since been fulfilled. We have long been "a great nation," and yet a full and fair account of our very beginning has never been accessible to us. The object of this work is to supply (at least in part) this national deficiency.

Time covered by the work.

I do not attempt to give a history of the colonies *in*

Fig. 1 The deciphered Preface page of *The Genesis of the United States* Revealing that Francis Bacon is the Secret Founding Father of the United States of America

successfully made it to Virginia. After building two ships during the winter in Bermuda the shipwrecked crew arrived at Jamestown in May 1610 and joined up with the rest of the expedition. The first arrivals found the colony in Jamestown in an appalling state. Many of the colonists had died in the winter of starvation and provisions were still low and disease rampant. In the absence of any direct authority, anarchy reigned with the whole colony on the point of collapse. News began to reach England that some of the key figures had been lost at sea.

In an attempt to allay the growing disquiet and raise much needed funds the Virginia Council entered in the Stationers' Register on 14 December 1609 *A Trve and Sincere declaration of the purpose and ends of the Plantation begun in Virginia* which was most probably published shortly after.[13] The text of this original rare edition was reprinted for the first time by Brown, which he believed 'contains more historical information regarding our foundation than any other publication of the authorities, or authorized by them.'[14] *A True and Sincere Declaration* states D. G. James in *The Dream of Prospero* (Oxford Clarendon Press, 1967) is 'a masterly, noble, and moving document, and was heavy with destiny for the future of England and the United States.'[15]

On 8 November 1610 the Virginia Council of London entered in the Stationers' Register a second similarly entitled document *A Trve Declaration of the estate of the Colonie in Virginia, with a confutation of such scandalous reports as haue tended to the disgrace of so worthy an enterprise*.[16] The identity of the anonymous author of the two historically prophetic documents issued under the auspices of the Virginia Council has never been fully determined and until recently has attracted very little or no discernible attention.

After giving a series of lectures in at Oxford University in 1950, which were firstly chiefly taken up with exploring *Hamlet* and *King Lear* in relation to Bacon's *The Advancement of Learning*, D. G. James delivered a further series of lectures on the play *The Tempest* in *The Dream of Prospero* wherein he 'tried to see Shakespeare and Francis Bacon in comparison with each other as prophets and makers of the modern world.'[17] A part of his work relating to the Baconian-Shakespearean play *The Tempest* is devoted to a brief history of the colonisation of Virginia leading him to examine the two documents issued by the supreme authority of its council:

> *A True Declaration* requires to be read as a document which, in its ordering of fact and argument, and in its majestic eloquence, exceeds only *A True and Sincere Declaration* in communicating to us the feel and pressure of the time in its resolve to create a new English world and a vast extension of the Kingdom of Man.
>
> The Kingdom of Man! The phrase is Francis Bacon's, who in the *New Atlantis* was to speak of 'enlarging the bounds of human empire'. To whom did the Virginia Council turn to compose the *Declarations*, so critical for the future of civilization in the West? We need to remember that the meetings of the Council were held in secrecy. To whom, of their number, would they turn? I do not doubt that it was to the Solicitor-General, incomparably the greatest advocate and orator of the age. The writer of *A True Declaration* 'professeth that he will relate nothing (concerning *Virginia*) but what he hath from the secrets of the iudiciall councell of *Virginia* from the letters of Lord *La Ware*, from the mouth of *Sir Thomas Gates*, whose wisdomes (he conceiueth) are not so shallow, as easily to be deceiued of *others* nor consciences so wretched, as by pretences to deceiue others'. He was clearly a person of great position and authority; and he does not hesitate to use the first person singular: nor had the writer of *A True and Sincere Declaration.*
>
> …Bacon's authorship of the *Declarations,* or, at the least, his great hand in their composition, becomes clear to anyone who, having read over the *Declarations*, recalls, or then reads over, others of Bacon's writings. To read over the first book of *The Advancement of Learning* is to see the same style, ordonnance, and learning at work as show themselves in the *Declarations*; or again, there are *Of the True Greatness of the Kingdom of Britain* (1608), and *An Advertisement touching an Holy War* (1622); there are also, smaller in scope, the essays *Of the True Greatness of Kingdoms* and *Estates* and *Of Plantations*. The same hand is to be seen in all.

The reader of the two *Declarations* will see that the first is plainer, more direct, and less learned than the second; it is in the second that Bacon exercises his full armoury, both in its depth or argumentation and in its manner: it is full of Bacon's magnanimity, and that 'high learning, which he wore with as little concealment as a diamond'. But in the first are the words which I quoted earlier from the prayer with which *A True and Sincere Declaration* ends, where we read of the 'nourishing' of the 'graine of seed, that it may spread till all the people of the earth admire the greatnesse, and seeke the shades and fruite thereof'. This image recurs again and again, in the writings to which I have just referred. In *Of the True Greatness of the Kingdom of Britain*, written, it seems, in 1608, we read that 'the true greatness of kingdoms upon earth is not without some analogy with the kingdom of Heaven, as our Saviour describes it: which he doth resemble not to any great *kernel* or *nut*, but to one of the least *grains*, but yet such a one as hath a property to grow and spread'.[18]

Bacon had previously taken recourse to this, one of his favourite metaphors in an earlier speech delivered in parliament in 1607 *Concerning the Article of Naturalization* 'For certainly the kingdoms here on earth have a resemblance with the kingdom of heaven, which our Saviour compareth not to any great kernel or nut, but to a very small grain, yet such a one as is apt to grow and spread.'[19] In direct reference to Virginia he also used the same metaphor in parliament in February 1621 'This Kingdom now first in his Majesty's times hath gotten a lot or portion in the New World, by the plantation of Virginia and the Summer Islands. And certainly it is with the kingdoms on earth as it is in the kingdom of heaven. Sometimes a grain of mustardseed proves a great tree.'[20]

These represent only a small fraction of the numerous correspondences and parallels found in *A True and Sincere Declaration* and A *True Declaration of the estate of the Colony in Virginia* and the works of Bacon and his Shakespeare play *The Tempest*.[21]

The title page of *A True and Sincere Declaration* is divided into several sections. The top section has a total of 70 words, 133 italic letters and 207 roman letters. The 133 italic letters plus 70 words: 133+77=203 Francis Bacon (100)/Shakespeare (103) in simple cipher and the 207 roman letters plus 70 words: 207+70=277 Francis Bacon (100)/William Shakespeare (177) in simple cipher. In the next section there are 39 roman letters F. Bacon in simple cipher. Below this section there are two verses separated from the rest of the text by horizontal lines. In the first of these two sections there are 60 italic letters in the verse and 6 roman letters in 'Prouer': 60+6=66 a double cipher for Bacon (33)/ Bacon (33) in simple cipher. In the second verse the 62 italic letters added to the 4 digits: 62+4=66 a double cipher for Bacon (33)/Bacon (33). The two verses contain 122 italic letters and the addition of the numbers 2+5+1+1+1+7+1+1=19: 122-19=103 Shakespeare in simple cipher. In the bottom section there are a total of 20 words containing 79 letters and 4 digits in the date: 20+79+4=103 Shakespeare in simple cipher which minus the 3 italic words the ('*I*' represents a word) 103-3=100 Francis Bacon in simple cipher. The whole page contains a total of 134 words which plus the addition of the numbers in the two verses 2+5+1+1+1+7+1+1=19 and the 4 digits in the date: 134+19+4=157 Fra Rosicrosse in simple cipher.

The title page of the *A True Declaration* is divided into two sections. The top half contains 39 words F. Bacon in simple cipher and the bottom half has 13 italic letters, 15 roman words, 4 digits in the date, plus the single emblem 13+15+4+1=33 Bacon in simple cipher. The whole page has a total of 263 letters which minus the 4 digits in the date: 263-4=259 Shakespeare in kay cipher. The 263 minus the 4 digits in the date and the 2 italic words: 263-4-2=257 Francis Bacon (100)/Fra Rosicrosse (157) in simple cipher.

SIMPLE CIPHER

A B C D E F G H I K L M N O P Q R S T U W X Y Z
1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24

B A C O N
2 1 3 14 13=33

F B A C O N
6 2 1 3 14 13=39

F R B A C O N
6 17 2 1 3 14 13=56

W I L L I A M
21 9 11 11 9 1 12=74

S H A K E S P E A R E
18 8 1 10 5 18 15 5 1 17 5=103

F R A R O S I C R O S S E
6 17 1 17 14 18 9 3 17 14 18 18 5=157

KAY CIPHER

A B C D E F G H I K L M N O P Q R S T U W X Y Z
27 28 29 30 31 32 33 34 35 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24

B A C O N
28 27 29 14 13 =111

W I L L I A M
21 35 11 11 35 27 12=152

S H A K E S P E A R E
18 34 27 10 31 18 15 31 27 17 31=259

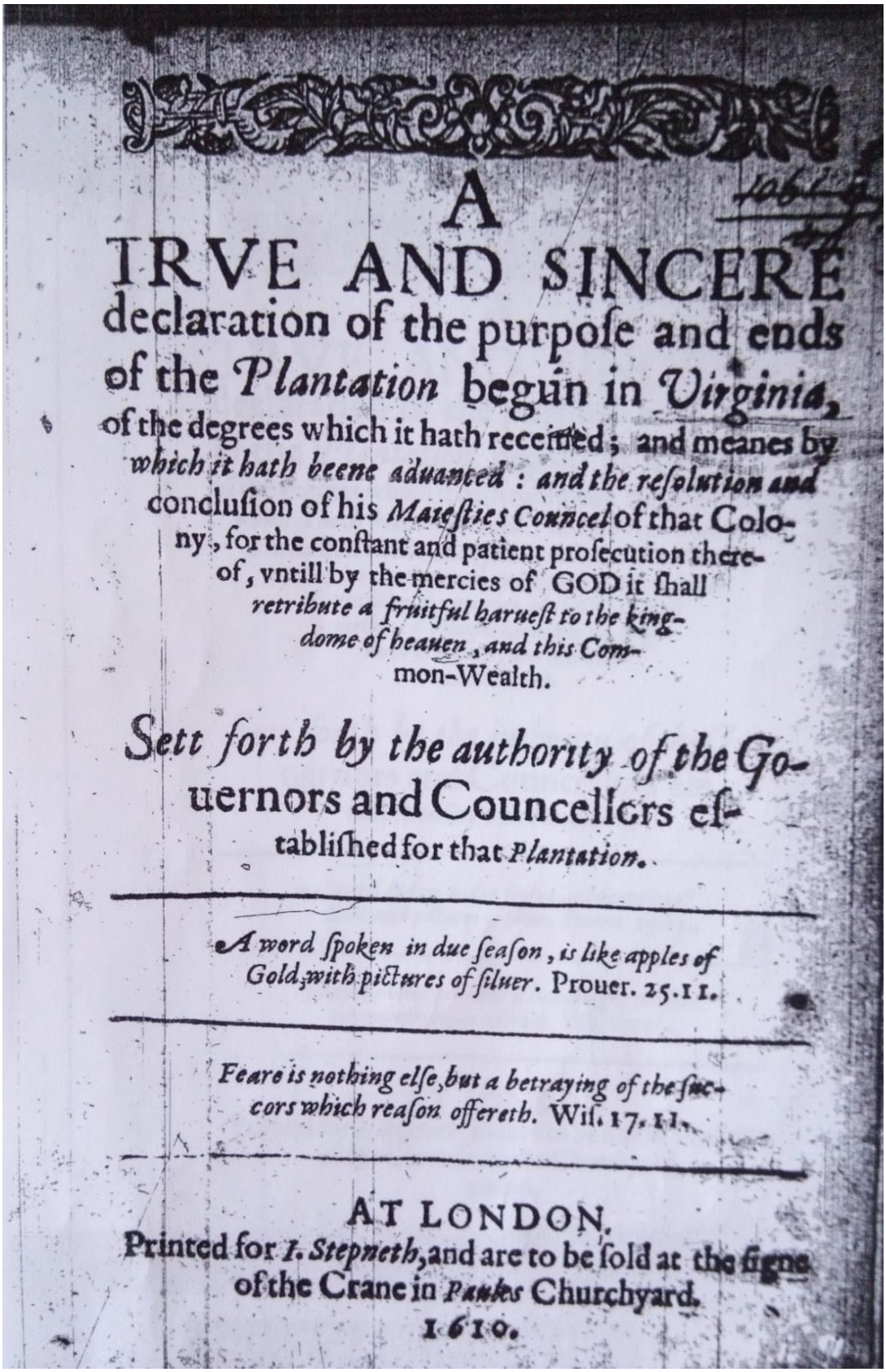
F R A R O S I C R O S S E
32 17 27 17 14 18 35 29 17 14 18 1 8 31=287

For self-evident reasons the Virginia Council of which Bacon was the key member attached strict secrecy to all communications, manuscripts and writings relating to the colony that it did not want conveying to the public, that might in any way jeopardise the success of the project and future of the North American continent.

In addition to *A Trve and Sincere declaration of the purpose and ends of the Plantation begun in Virginia* and *A Trve Declaration of the estate of the Colonie in Virginia* both anonymously written by Bacon it is also certain that Bacon made use of Strachey's *True Reportory of the Wrack* dated 15 July 1610 (not published until 1625). The later official *A True Declaration* is a direct and immediate source for his New World masterpiece *The Tempest*. The first recorded performance of *The Tempest* took place on 1 November 1611 at the royal court of James I. It opens with an inspired dramatic enactment of the tempest faced by the *Sea Venture* that occurred off the coast of Bermuda as the colonists headed to Virginia, location of the first permanent English settlement in North America-a dramatic symbolic portrayal, representing the birth of what became the United States of America.

The special play occupies a unique place in Shakespearean dramatic literature and for that reason is deliberately printed as the first play in the Shakespeare First Folio. Its central God-like figure the scientific-philosopher Prospero is a complex dramatic portrait made in the image of his creator, the scientific-philosopher Francis Bacon, Founding Father of Modern Science and the Modern World. Through his all-knowing all-seeing mind, the scientific-philosopher Prospero/Bacon controls and directs the future destiny of humankind and can be seen as the commander-in-chief of the Rosicrucian Brothers who govern the invisible Salomon's House

RL	IL	
		Words
1		
		1
14		
30		3
		6
12	18	
		6
42		
		10
	43	9
25	16	
42		8
32		7
		8
	34	
	22	7
9		5
207	133	70



A
TRVE AND SINCERE
declaration of the purpoſe and ends
of the *Plantation* begun in *Virginia*,
of the degrees which it hath receiued; and meanes by
which it hath beene aduanced: and the reſolution and
concluſion of his *Maieſties Councel* of that Colo-
ny, for the conſtant and patient proſecution there-
of, vntill by the mercies of GOD it ſhall
retribute a fruitful harueſt to the king-
dome of heauen, and this Com-
mon-Wealth.

Sett forth by the authority of the Go-
uernors and Councellors eſ-
tabliſhed for that *Plantation.*

A word ſpoken in due ſeaſon, is like apples of
Gold, with pictures of ſiluer. Prouer. 25.11.

Feare is nothing elſe, but a betraying of the ſuc-
cors which reaſon offereth. Wiſ. 17. 11.

AT LONDON,
Printed for *I. Stepneth*, and are to be ſold at the ſigne
of the Crane in *Paules* Churchyard.
1610.

RL	IL	
	RL	
	23	
	16	
	39	
	IL	
	36	
	30	
	66	2+5+1+1+
	IL	
	39	
	23	
Digits 4		1+7+1+1
	66	19

Words	Letters
2	8
12	43
6	28
20	79

4 digits = 103

Fig. 2 The deciphered title page of *A True and Sincere declaration purpose and ends of the Plantation begun in Virginia* confirming Bacon's authorship

Words		Letters
1	90 A	1
2	TRVE DECLA-	9
2	RATION OF THE	11
5	estate of the Colonie in	20
1	VIRGINIA,	8
6	With a confutation of ſuch ſcan-	26
7	dalous reports as haue tended to the diſ-	33
5	grace of ſo worthy an enterpriſe.	27
7	Publiſhed by aduiſe and direction of the	34
3	Councell of VIRGINIA.	18
39		
1 emblem		
15 RW	LONDON,	6
13 IL	Printed for *William Barret*, and are to be ſold	37 2 IW
	at the blacke Beare in Pauls Church-yard.	33
4 date	1610.	263 4 date

Fig. 3 The deciphered title page *of A True Declaration of the estate of the Colonie in Virginia* confirming Bacon's authorship

in his *New Atlantis* (*Land of the Rosicrucians*), with Solomon's House, or Solomon's Temple, the central legend of its outer body, the Freemasonry Brotherhood. *The Tempest* described by Dr Yates as a 'Rosicrucian manifesto',[22] is a condensed dramatic reflection of the discovery of the New World of North America and *New Atlantis* (*or, The Land of the Rosicrucians*) a philosophical and scientific blueprint for what became the United States of America, whose coeval the first Rosicrucian manifesto the *Fama Fraternitatis,* was first issued with their divine statement of intent of *The Universal of the Reformation of the Whole World*.

Several writers have commented upon the likely date when Freemasonry was most probably introduced into the United States of America. In *Freemasonry in all Ages* Reverend Carey, Associate of the Philosophical Society of Great Britain, commented 'We are furnished with no documentary evidence of the introduction of Freemasonry into the United States; but it appears that it had an existence there as early as the year 1606.'[23] In *The Temple and the Lodge* under the heading 'Freemasonry and American Independence' Baigent and Leigh were also familiar with the belief Freemasonry was transplanted to the New World at the time of the Jamestown settlement:

> According to some traditions, a form of Freemasonry or proto-Freemasonry came to the New World as early as the Jamestown settlement of 1607 and established itself in Virginia, working to promote the kind of idealised society outlined twenty years later by Francis Bacon in such works as *The New Atlantis*. This possibility cannot entirely be discounted. The 'Rosicrucian' thinkers of the early seventeenth century were obsessively aware of the opportunities America offered for the idealised social blueprints that figured so prominently in their work. So, too, were the members of the 'Invisible College' which eventually became visible in the form of the Royal Society. It would be most surprising if at least something of their ideas did not find its way across the Atlantic. In any case, the first transplantations of Freemasonry to America, when and wherever they occurred, would have been as inevitable, as routine, as predictable and, initially, as devoid of major consequence as the transplantation of other English attitudes and institutions. No one could have foreseen the significance these transplantations would quickly assume.[24]

A less diffident Manly P. Hall confidently states:

> After the Jamestown settlement gained some semblance of order and permanence, descendants of those men who formed the original Baconian Society left England and settled in the colony. It was through them that the Great Plan began to operate in America. There were most fortuitous marriages between the families of the original custodians of the philosophical legacy. From the minglings of the bloods of the Bacons, the Wottons, the Donnes, the Herberts, and the Mores, the Virginia colony derived many of its prominent citizens. Lord Bacon guided the project and probably outlined the program to be followed after his death.[25]

On 17 February 1607 in response to objections made by Nicholas Fuller in the debate in Parliament on the Union with Scotland Bacon while praising the fortitude and virtues of the Scottish race and the advantages of a union with this proud nation provides an insight into the future plans for the plantation of America 'Ireland was waiting for colonists to till it, and the solitude of Virginia was crying aloud for inhabitants.'[26] This is the first public utterance made by Bacon regarding Virginia yet it is not found in the printed speech, it is however present in the Journals.[27]

The Virginia Council issued its first charter in 1606 which established a Virginia Council in England comprised of thirteen unnamed members who it says were to be 'appointed by us, our heirs and successors', and that it shall have the superior managing and direction of all matters concerning government and the colonies.[28]

The second charter issued in 1609 lists a large number of shareholders drawn from nearly all walks of life and listed among the fifty-two named members of the council were Sir Francis

Bacon, Henry Wriothesley, Earl of Southampton, to whom Bacon dedicated his Shakespeare poems *Venus and Adonis* and *The Rape of Lucrece*,[29] William Herbert, Earl of Pembroke, the future Grand Master of England to whom Bacon dedicated the Shakespeare First Folio,[30] and Sir Henry Neville, whose name 'Nevill' is written twice below as is the motto of the Neville family 'Ne vile velis' on the outer cover of Bacon's own collection of manuscripts known as The Northumberland Manuscript, which originally contained copies of his Shakespeare plays *Richard II* and *Richard III*.[31] His eldest son, Sir Henry Neville, a subscriber to the company in 1611, married Elizabeth, daughter of Sir John Smith, first treasurer of the Virginia Company. One of their daughters, Elizabeth married Sir Henry Berkeley, brother of Sir William Berkeley, Governor of Virginia.[32]

A third charter in 1612 registers Thomas and John Digges, sons of Sir Dudley Digges, whose brother Leonard Digges, contributed a commendatory verse to the Shakespeare First Folio and edition of the Shakespeare *Poems*.[33] It also included the literary patron Mary (nee Sidney), Herbert, Countess of Pembroke (1561-1621), to whose husband Henry Herbert, second Earl of Pembroke (1538-1601), patron of The Earl of Pembroke's Men, Bacon supplied a number of his early Shakespeare plays. We know from the title pages that The Pembroke's Men performed the first three printed Shakespeare plays: *A Pleasant Conceited Historie, called The taming of a Shrew. As it was sundry times acted by the Right honourable the Earle of Pembrooke his seruants* (1594);[34] *The Most Lamentable Romaine Tragedie of Titus Andronicus: As it was Plaide by the Right Honourable the Earle of Darbie, Earle of Pembrooke, and Earle of Sussex their Seruants*;[35] and *The true Tragedie of Richard Duke of Yorke, and the death of good King Henrie the Sixt…as it was sundrie times acted by the Right Honourable the Earle of Pembrooke his seruants* (1595).[36] The third Virginia charter also welcomed as an additional councillor their son Phillip Herbert, Earl of Montgomery to whom Bacon jointly dedicated his Rosicrucian-Freemasonic Shakespeare First Folio.[37] Soo too, Bacon's cousin Sir Henry Wotton, a member of the English Secret Service and his Rosicrucian-Freemasonry Brotherhood, who composed the epitaph on Bacon's monument at St Michael's Church, St Albans.[38]

The author responsible for the three charters has not been identified. Brown is inclined to think the original draft for the first charter was drawn by Sir John Popham 'but this draft was subject to alterations, as it had to be inspected, revised, and legally drawn (passing for these purposes through the hands of the King, the Privy Council, the Secretary of State, the Attorney-general, the Solicitor-general, the Lord Chancellor, etc.), before the perfected instrument was finally signed, sealed, and delievered.'[39] He supposes the second and third Virginia charters were probably drawn up by Sir Edwin Sandys. The warrants for both of these charters were both prepared by Sir Henry Hobart and Sir Francis Bacon, under the Great Seal by Sir Thomas Egerton.[40] Regarding the second charter Brown later amends his statement when saying 'This charter, it seems, was drafted by Sir Edwin Sandys, assisted possibly by Lord Bacon',[41] and as for the third charter 'This document was drawn up, I suppose, by Sir Edwin Sandys'.[42] In his introduction to *The Three Charters of the Virginia Company of London with Seven Related Documents 1606-1621*, the President of the Virginia Historical Society, Samuel M. Bemiss, says while refraining from conjecturing an opinion regarding its authorship that the first charter 'is replete with certain traditional and feudal principles, reverence for the common law and the supreme authority of the King and his agents.'[43] The second 'principally the work of the liberal Sir Edwin Sandys with the approving participation of Sir Francis Bacon, great exponent of natural law, marks a transition from government by arbitrary royal authority to the concept that government rests on the consent of the governed and the fundamental rights of man to enjoy the fruits of his labor. Students may read in this charter the first principles of the American Constitution.'[44] As with the first charter, without venturing an author, of the last of the three he observes 'The third charter is an attempt to refine principles enunciated in the second in light

of experience. In addition to its political significance, the second charter proved a stimulus to the Virginia enterprise.'[45]In *Shakespeare and the Founders of Liberty in America* Charles Mills Gayley opines that the second 1609 and third 1612 charters 'drafted by Sandys, were prepared for the king's signature by Sir Henry Hobart and Sir Francis Bacon.'[46] He was the guiding principle author of the 1606, 1609 and 1612 Virginia Charters.[47]

In 1610 Bacon became one of the original founder members and large shareholder of the Newfoundland Fishery Company. This resulted in the second English plantation in the New World being established by the London and Bristol Company at Cupers Grove in Conception Bay, under the supervision of John Guy who sailed from Bristol in 1610 in three ships with around forty colonists. D. W. Prowse in *A History of Newfoundland* states that 'It was entirely due to the great chancellor's influence that the king granted the advances and issued the charter to Bacon and his associates in Guy's Newfoundland Colonisation Company…Bacon was undoubtedly the guiding spirit in the enterprise'.[48] Indeed, Gosling in *The Life of Sir Humphrey Gilbert* observed that it was 'more than probable that he [Bacon] drafted' the charter.[49] In 1910 to commemorate the three hundred year anniversary of the colonization the Newfoundland Post Office issued a series of stamps consisting of eleven denominations. The issue contains eleven varieties 1, 2, 3, 4, 5, 6, 8, 9, 10, 12, and 15 cents. The stamps were lithographed by Whitehead, Morris & Co., Ltd., of London.[50] In 1911 a second series of the 1610 stamps were reissued printed by A. Alexander & Sons Ltd using engraved plates by Macdonald & Sons.[51]



Fig. 4 The commemorative 1610-1910 Newfoundland stamp depicting Lord Bacon

The six cents denomination stamp commemorates Bacon. The middle of the stamp shows his face taken from an old engraving. Underneath is written Lord Bacon. On either side appear the dates 1610 and 1910. Written across the top is Newfoundland Postage. Below on either side appears the number six denoting the price of the stamp. The same in words is written at the bottom of the stamp. The caption underneath the portrait describes Lord Bacon as 'The Guiding Spirit in Colonisation Scheme'. The carefully and skilfully arranged stamp reveals a secret known to the invisible Rosicrucian-Freemasonic Brotherhood responsible for the colonisation of the North American continent and those of the same who were responsible for issuing the tercentenary stamp in 1910. The stamp contains a total of 72 letters and the numbers 1610 and 1910 in the date as well as 6 twice: 1+6+1+0+1+9+1+0+6+6=31 which plus the 2 words 'SIX CENTS': 31+2=33 Bacon in simple cipher and 31 plus the 8 letters in 'SIX CENTS' 31+8=39 F. Bacon in simple cipher. The seventy-two letters plus the addition of the numbers 72+31=103 Shakespeare in simple cipher. Thus, the deciphered message in the stamp reads **Francis Bacon**
is Shakespeare.

SIMPLE CIPHER

A B C D E F G H I K L M N O P Q R S T U W X Y Z
1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24

B A C O N 2 1 3 14 13=33

F B A C O N 6 2 1 3 14 13=39

S H A K E S P E A R E
18 8 1 10 5 18 15 5 1 17 5=103

The Rosicrucian manifesto *The Tempest* commences with an inspired dramatic enactment of the tempest faced by the Sea Venture which occurred off the coast of Bermuda as the colonists headed to Virginia, representing a dramatic symbolic portrayal of the birth of what

became the United States of America. In 1609 Sir George Somers and some members of his crew were shipwrecked on the Bermuda Islands for around 10 months. By 1612 there were 60 colonists on the Islands and the earliest brass 'hogge money', a superficial reference to the abundance of hogs on the island, were hand struck with the value of 2 to 12 pence (a shilling).[52] In his article 'On A New Piece Of Bermuda Hog Money Of The Value Of Two Pence', published in *The Numismatic Chronicle and Journal of the Numismatic Society*, J. H. Lefroy brought to light a document formerly known as the Yelverton MSS relating to the proceedings of a commission of sixteen merchants and others appointed by the Privy Council dated 10 May 1607 addressed to James 1:

> Ffirt of the Inconveniences w^{ch} befall to this kingdome, w^{n} our moneyes are undervalued by other nations, and theire moneys overvalued either by publicke authoritie or prouisition (sic) amongst the merchants. Secondly what benifit would grow vnto the comonwealth by the reformación thereof, if according vnto justice and equitie the price of exchange were ruled according to true value for value or *par pro pari*, the waighte and finenesse of money beinge proportionably considered.[53]

Following his examination of the papers and documents Lefroy states:

> The result is a series of valuable reports and inclosures, some of them dated October, 1611, and July, 1612, the latter bearing the signatures of Tho. Parry and Fra. Bacon, which, by the very obliging liberality of Lord Calthorpe, I have been permitted to peruse.[54]

The Hog money (hog: a pig from whence bacon is derived) carries a similar image to Bacon's crest on the one side and a picture of a sailing ship on the other.

Located at the edge of the Bacon family estate at Gorhambury is the White Hart Inn at St Albans, legendary birthplace of Freemasonry, and the place after which Bacon took his title, Viscount of St Alban. In 1985 during renovations being undertaken at the White Hart Inn by Benskins the brewers who owned the building, a mural of 20ft x 10ft was discovered over one wall, known as the Venus and Adonis Mural, depicting the death of Adonis killed by a Boar dating around or sometime before 1600, around the time or shortly after, the publication of Bacon's Shakespeare poem *Venus and Adonis*.

The medieval archaeologist Dr Rouse together with experts from the Warburg Institute at London University confirmed that the mural depicted the Death of Adonis, the theme of the Shakespeare narrative poem *Venus and Adonis*. The White Hart Inn is believed to have been a sixteenth/seventeenth century Rosicrucian Lodge, with the mural probably commissioned for its meeting, that contains Rosicrucian symbolism. Next to Adonis in the mural is the Boar which is striking similar to the Boar depicted in Bacon's crest. Above the boar in the mural stands a large house which presumably represents Bacon's house at Gorhambury. The red rose seen in the mouth of the horse is the key central symbol of Bacon's Rosicrucian Brotherhood. The word Rosicrucian is derived from 'Rose Cross' and the mythical Christian Rosencreutz in the Rosicrucian document *The Chemical Wedding* adorns a red cross and roses as symbols of the Rosicrucian Brotherhood. The invisible secret order is often referred to as the Brotherhood of the Rosy Cross and the title pages of its publications depict the symbol of the rose. The phrase *sub rosa* which means to communicate in secret is a central tenet of the Rosicrucian Brotherhood.

In search of his fortune William Strachey left London and set sail for the New World on the Sea Adventure. While still residing in Virginia, or shortly after returning to England, he began to write *The Historie of Travaile into Virginia Brittania* which he probably completed around the end of 1612.[55] Though the work was not published at the time it carries on its title-page the words 'This shalbe written for the generation to come: and the people which shalbe created shall praise the Lord.'[56] It was first printed in 1849 by R. H. Major who in noting the prophetic quotation said it seemed to indicate an anticipation on Strachey's part that his manuscript would



Fig. 5 Bermuda Hog money (*c.*1610) with Wild Boar on the one side and a picture of a sailing ship on the other side



Fig. 6 The White Hart Inn at the edge of the Bacon family estate at Gorhambury with its Mural depicting the Boar and death of Adonis in *Venus and Adonis* (*c.*1590-1600)



Fig. 7 Francis Bacon's Achievement of Arms headed with the Crest of a Boar

one day be printed.[57] Three manuscripts of the work survive. The first dedicated to Henry Percy, Earl of Northumberland, a second to William Aspley, Purveyor of his Majesty's Navy Royal, and as indicated by the address, a third and revised manuscript presented to Bacon in 1618 '*To the Right Honourable SIR FRANCIS BACON, Knight, Baron of Verulam, Lord High Chancellor of England, and of His Majesties most honorable Privy Counsell*', accompanied by the following dedicatory letter:

Most worthely honor'd Lord

Your Lordship ever approving yourself a most noble fautor of the Virginian Plantation, being from the beginning (*with other lords and earles*) *of the principal counsell applyed to propogate and quide yt*: *and my poore self* (*bound to your observaunce, by being one of the Graies-Inne Societie*) *having bene there three yeares thither, imploied in place of secretarie so long there present*; *and setting downe with all my welmeaning abilities a true narration or historie of the countrie*: *to whome shoulde I submitt so aptly, and with so much dutye, the most humble present thereof, as to your most worthie and best-judging Lordship*? *who in all vertuous and religious endeavours have ever bene, as a supreame encourager, so an inimitable patterne and perfecter*: *nor shall my plaine and rude composition any thought discourage my attempt, since howsoever I should feare to appeare therein before so matchles a maister in that facultie* (*if any opinionate worth of mine owne worke presented me*) *yet as the great Composer of all things made all good with his owne goodnes, and in our only will to his imitation takes us into his act, so be his goodnes your good Lordship's in this acceptation*: *for which with all my poore service I shall abide ever*

Your best Lordship's most humbly,
WILLIAM STRACHEY.[58]

Meanwhile, Bacon was working on many other different fronts in England, Europe and North America reaching out to other members of his Rosicrucian-Freemasonry Brotherhood as part of his plan for the future of all humanity in perpetuity.

In 1614 there appeared the first anonymous Rosicrucian manifesto the *Fama Fraternitatis* published at Cassel in a volume entitled *Allgemeine und General Reformation, der gantzen weiten Welt. Beneben der Fama Fraternitatis, dess Loblichen Ordens des Rosenkreutzes, an alle gelehrte und Haupter Europae geschrieben* (*Universal and General Reformation of the Whole Wide World*; *together with the Fama Fraternitatis of the Laudable Fraternity of the Rosy Cross, written to all the Learned and Rulers of Europe*). Very deliberately, the Founding Father of the Rosicrucian Brotherhood and author of the anonymous *Fama Fraternitatis* in an unequalled masterstroke to deflect attention away from himself and its secret English origins, to further misdirect the eye, arranged for its publication in Germany.

The second anonymous Rosicrucian manifesto appeared in Latin at Cassel in 1615 in a volume entitled *Secretioris philosophiae Consideratio brevis a Philipp a Gabella, Philosophiae St conscripta, et nunc primum una cum Confessione Fraternitatis R. C.* The volume contains *Consideratio brevis by Philip a Gabella* and the *Confessio Fraternitatis* written across fourteen chapters.

The second Rosicrucian manifesto the *Confessio Fraternitatis* contains a piece of devastating information not ever mentioned by Stratfordian authorities, orthodox Shakespeare biographers, editors or commentators. Its secret anonymous author Bacon points out how easily the so-called learned or learned fools, and the rest of the credulous world, are easily deceived with enigmas and illusions. One of them being of his own creation, which has misled and beguiled the sleepy universities and academia around the globe for centuries:

For conclusion of our Confession we must earnestly admonish you, that you cast away, if not all, yet most of the worthless books of pseudo chymists, to whom it is a jest to apply the Most Holy Trinity to vain things, or to deceive men with monstrous symbols and enigmas, or to profit by the curiosity of the

credulous; our age doth produce many such, *one of the greatest being a stage-player, a man with sufficient ingenuity for imposition*; [my italics] such doth the enemy of human welfare mingle among the good seed, thereby to make the truth more difficult to be believed, which in herself is simple and naked, while falshood is proud, haughty, and coloured with a lustre of seeming godly and humane wisdom.[59]

OUR AGE DOTH PRODUCE MANY SUCH, ONE OF THE GREATEST BEING A STAGE-PLAYER, A MAN WITH SUFFICIENT INGENUITY FOR IMPOSTION

The following year 1616, the year in which Bacon's literary mask William Shakspere died, there was published at Amsterdam a very rare Rosicrucian work with the following title page 'Cornelii Giselberti Plempii Amsterodamun Monogrammon'. The enigmatic work contains fifty illustrations with Latin verses beneath them. Emblem 1 sees Fortune standing upon a globe (an allusion to the Globe Theatre) with one hand pushing from the pinnacle of Fame a man dressed as an actor with a feather in his hat; and the other, raising up a man wearing the familiar Bacon hat (in nearly all portraits he is presented wearing the hat of the Grand Master of the Rosicrucian-Freemasonry Brotherhood), whose face is hidden. Confirmation it is Bacon comes in the form of the initial letters from the ninth line in the verse 'Obscaenumque nimis crepuit, Fortuna Batavis Appellanda', an anagram which yields F BACON.[60] The anagrammatic device does not stand alone. There are 22 letters above the emblem and 78 words (not counting the ampersand) in the Latin verse: 22+78=100 Francis Bacon in simple cipher. The total of 100 plus 1 ampersand and the 2 characters in the signature: 100+1+2=103 Shakespeare in simple cipher. The numerical value of the first letter of every indented line in the verse added together (P, I, R, E, A, V): 15+9+17+5+1+20=67 Francis in simple cipher. The numerical value of every line in the verse (E, P, F, I, O, R, O, E, O, A, Q, V): 5+15+6+9+14+17+14+5+14+1+16+20= 136, a double cipher for 33/103 Bacon/Shakespeare in simple cipher. The meaning of the emblem is thus rendered clear. As the ages roll on, by slow degree Fortune will cast down the myth of the Stratford actor William Shakspere and raise up and reveal the concealed disguised truth that Francis Bacon is the true author of the Shakespeare works.

A work intimately related to the Plempii edition was also issued by Bacon and his Rosicrucian Brotherhood entitled *Speculum Sophicum Rhodo-Stauroticum* issued (possibly at Frankfurt) in 1618 without any place of publication on its title page, or the name of its printer or publisher, by Theophilus Schweighardt, believed by some to be one Daniel Mogling.[61] Its frontispiece is of the greatest importance. It depicts the College or Temple of the Rosy Cross above which is an inscription 'Collegium Fraternitatis' and the 'Fama' (with the date 1618), a clear reference to the first Rosicrucian manifesto Fama Fraternitatis published at Cassel in 1614. On either side of its door there is a Rose and Cross, well-known emblems of the Brotherhood of the Rosy Cross. From the side of our Rosicrucian Temple there appears a large trumpet underneath which are the letters 'C. R. F.', perhaps standing for 'Christian Rosencreutz Frater' or Francis Rosy Cross, i.e., Francis Bacon, Brother of the Rosy Cross.

On the frontispiece it will be noticed that on either side of The Temple of the Rosy Cross are two figures one wearing a tall hat with a large Rose being hauled out of a dark well where he was previously hidden and another figure falling of a high rock. These two figures represent the same two figures in the Plempii Emblem where the identity of Francis Bacon is confirmed by the anagram in its verse where the other dressed as an actor represents the literary impostor William Shakspere,[62] alluded to in the second Rosicrucian manifesto *Confessio Fraternitatis*.

In 1616 Bacon leased Canonbury Tower the oldest building in Islington, London, which still survives intact to the present day. This mysterious building has a long (and much of it) secret history stretching back to before the Norman Conquest. In the earlier Tudor period when the


Einfältige vnd kurtze
Antwort
Vber die außgegangene
FAMA
vnd Confeſsion
Der Chriſtlichen hoch-
erleuchteten Brüderſchafft /
Des löblichen Ordens vom
Roſen Creutz.
Einfaltiſt der Warheit
Siegel.
Gedruckt im Jahr/
M. DC. XV.

Fig. 8 The second Rosicrucian manifesto the *Confessio Fraternitatis* (1615) revealing that the actor William Shakspere of Stratford is an Impostor



Fig. 9 The Plempii Emblem (1616) Depicting Fortune Standing on a Globe raising up Francis Bacon and pushing down his Literary Mask the actor William Shakspere of Stratford



Fig. 10 The frontispiece to *Speculum Sophicum Rhodo-Stauroticum* (1618) depicting Francis Bacon and his Literary Mask William Shakspere of Stratford

monasteries were dissolved Henry VIII first granted it to Thomas Cromwell the year before his execution and then to John Dudley, Earl of Warwick (afterwards Duke of Northumberland), father of Robert Dudley, Earl of Leicester, on whose execution in 1553 it reverted back to the crown. Queen Elizabeth granted it to Lord Wentworth who leased and then sold it to Sir John 'Rich' Spencer who amassed one of the largest private fortunes of the period. On his death in 1610 Canonbury passed to his daughter Elizabeth and her husband William, Lord Compton, later first Earl of Northampton. It was Lord and Lady Compton who leased Canonbury to Bacon from 1616 which he used for very secretive purposes during the last decade of his life. Both the Compton Room and Spencer Room in Canonbury Tower are carefully constructed Rosicrucian Temples replete with RC symbols and emblems. This special building is the oldest surviving Rosicrucian-Freemasonic Lodge in the world. Throughout the last decade of his life regular meetings were held at Canonbury Tower by Bacon and his Rosicrucian Brotherhood in the utmost secrecy where plans were discussed for Universal Reformation of the Whole World.

In his article 'The Brotherhood Sign', Peter Dawkins, the internationally recognised authority on Bacon, Shakespeare, and the Rosicrucians explained some of its Rosicrucian-Freemasonic signs, symbols and emblems found in the rooms at Canonbury Tower, beginning with the sign of the Brotherhood over the doorway of the Compton Room: 'The "keystone" is carved with the figure of a Jester, seen leaving the room-a symbol of the initiate who leaves the room to go beyond the Archway to seek further truth', which he links to the Pan tailpieces found in the Shakespeare First Folio and other works associated with Bacon in one form or another.[63] In the chapter 'The veiled and feathered sunburst' in her *Sir Francis Bacon A Biography* (London and The Hague, 1994) Jean Overton Fuller observes that in the Compton Oak Room 'pillars are carved on the walls in bas-relief, as in an ancient temple'.[64] Above the door in the east of the north wall she continues 'is that roseate form, suggestive of a cross', suggestive of the rosy cross, the well-known sign of the Brotherhood of the Rosy Cross. The mantlepiece of its great fireplace displays a floral design 'Acorns and oak leaves, wide open roses and rose-leaves' and above it two human figures representing Faith and Hope, and Cup of the door, Charity, three central virtues of the Freemasonry Brotherhood.[65] On the bases of the two Corinthian pillars in the west wall is an extraordinary face representing a sunburst, which is both feathered and veiled, with variations of it seen on the bases of the Corinthians on the south wall and the north of the east wall.[66] The sunburst with a face is known to Freemasons as the Sun in Splendour.

The symbol points out Overton-Fuller appears in the centre of the headpieces on the title pages of the Shakespeare poems *Venus and Adonis* (1593) and *The Rape of Lucrece* (1594) printed by Richard Field and on the 1609 edition of *Shakespeares Sonnets* printed by Eld for Thomas Thorpe, and on the title page of the *Memoriae* published by John Haviland commemorating Bacon's death published by his fellow Rosicrucian Brother Dr Rawley containing 32 Latin poems, many of them, alluding to his concealed authorship of the Shakespeare works.[67]

It is one of the best kept secrets of his secret Order that Canonbury Tower once leased by Lord Bacon is the oldest surviving Rosicrucian-Freemasonic Lodge in the world which was in the twentieth century home to the Francis Bacon Society and until recently to the Canonbury Masonic Research Centre. For more than four hundred years it has remained in the ownership of the same family and today is owned by the Marquess Spencer Compton of Northampton Pro Grand Master of the United Grand Lodge of England from 2001 to 2009.

Much of the secret planning for the New World by Bacon and his Rosicrucian-Freemasonry Brotherhood was carried out at Canonbury Tower in the Lodge Rooms away from prying eyes. It was most likely here that Bacon anonymously composed what is known as The Great Charter of Virginia in 1618.[68] The historical importance of the document and its profound significance for the future United States of America was incisively articulated by Charles Mills Gayley in his *Shakespeare and the Founders of Liberty in America*:



Fig. 11 Canonbury Tower leased by Bacon, the oldest surviving secret Rosicrucian Lodge in the world



Fig. 12 The Veiled and Feathered Sunburst Symbol found in the Rosicrucian Lodge Room at Canonbury Tower (Jean Overton Fuller, *Francis Bacon A Biography*)



Fig. 13 The Veiled and Feathered Sunburst Symbol found in Canonbury Tower & in the headpiece of *Venus and Adonis*, *The Rape of Lucrece* and the *Sonnets*, as well as on the title page of the *Memoriae*, containing verses alluding to Bacon's authorship of the Shakespeare works

This was ratified by the Virginia court in London in 1618, and under its provisions was established, in the year following, the first representative government in America. The governor's power was limited by a general assembly consisting of a council and of burgesses freely elected from each local group of colonists; and this assembly had "power to make and maintaine whatsoever lawes and orders should by them be thought good and profitable." By this charter-the outcome of the efforts of the Liberals at home-the foundation was laid for constitutional government in the New World. Government by consent of the governed, freedom of speech, equality before the law, trial by jury were assured.[69]

It was followed three years later by An Ordinance and Constitution for Council and Assembly in Virginia dated 24 July 1621 again anonymously written by Bacon wherein:[70]

all immunities and franchises of English freemen were confirmed anew; and the usages of English law and English courts, and the regularity of legislative assemblage, prescribed. Provision was made for consent of the company at home to legislative enactment; but it was provided that no orders from London should be binding on the colony unless ratified by her Assembly. Upon the charters thus culminating all future rights and liberties of the colonies-north and south, of the revolutionary America of 1775 and of the Republic of today, are built.[71]

In *New Atlantis* (*or, Land of the Rosicrucians*) his blueprint for America, Bacon reveals a vision of a society free from suspicion and ignorance. It foretold of a society built on brotherly love and the advancement of learning in all arts and sciences. Its realization required virtuous men to selflessly labour secretly for the everlasting benefit of humanity and the future ages. In a speech touching the recovery of drowned mineral works, prepared for Parliament by Bacon then Lord Chancellor of England (1618-21) he attested to the practical application of his vision unfolded in the *New Atlantis*:

For, by this unchangeable way (*my Lords*) *have I proposed to erect the Academical Fabric of this Island's* Salomon's House, *modelled in my* New Atlantis. *And I can hope* (*my Lords*) *that my Midnight Studies to make our Countries flourish and outvy* European *Neighbours in mysterious and beneficent Arts, have not so ingratefully affected the whole Intellects, that you will delay or resist his Majesty's desires, and my humble Petition in this Benevolent, yea, Magnificent Affair*; *Since your Honourable Posterities may be inriched thereby, and my Ends are only, to make the World my Heir, and the learned* Fathers *of my* Salomon's House, *the successive and sworn Trustees in the dispensation of this great Service, for Gods Glory, my Prince's Magnificence, this Parliaments Honour, our Countries general Good, and the propagation of my own Memory*.[72]

These enigmatical prophetical words warrant careful attention. For 'Midnight studies' we should read work carried out in secret. For the 'learned Fathers of my Salomon's House', his Rosicrucian-Freemasonry Brotherhood, and the 'sworn trustees' its secret elite members.[73] But the most remarkable part of this virtually unknown passage has, as far as I am aware, hitherto passed unnoticed and uncommented upon. When referring to his benevolent and magnificent plans for the future of humanity Bacon states his '*Ends are only, to make the world my Heir'*. Ordinarily a statement of such incomparable magnitude as to border on the unbelievable, unachievable even, but through his Rosicrucian-Freemasonry Brotherhood, it was a desire he would secretly achieve.

HIS SECRET PLAN FOR THE FUTURE DIRECTION OF THE UNITED STATES OF AMERICA AND THE REST OF THE WORLD

'MY ENDS ARE ONLY, TO MAKE THE WORLD MY HEIR'

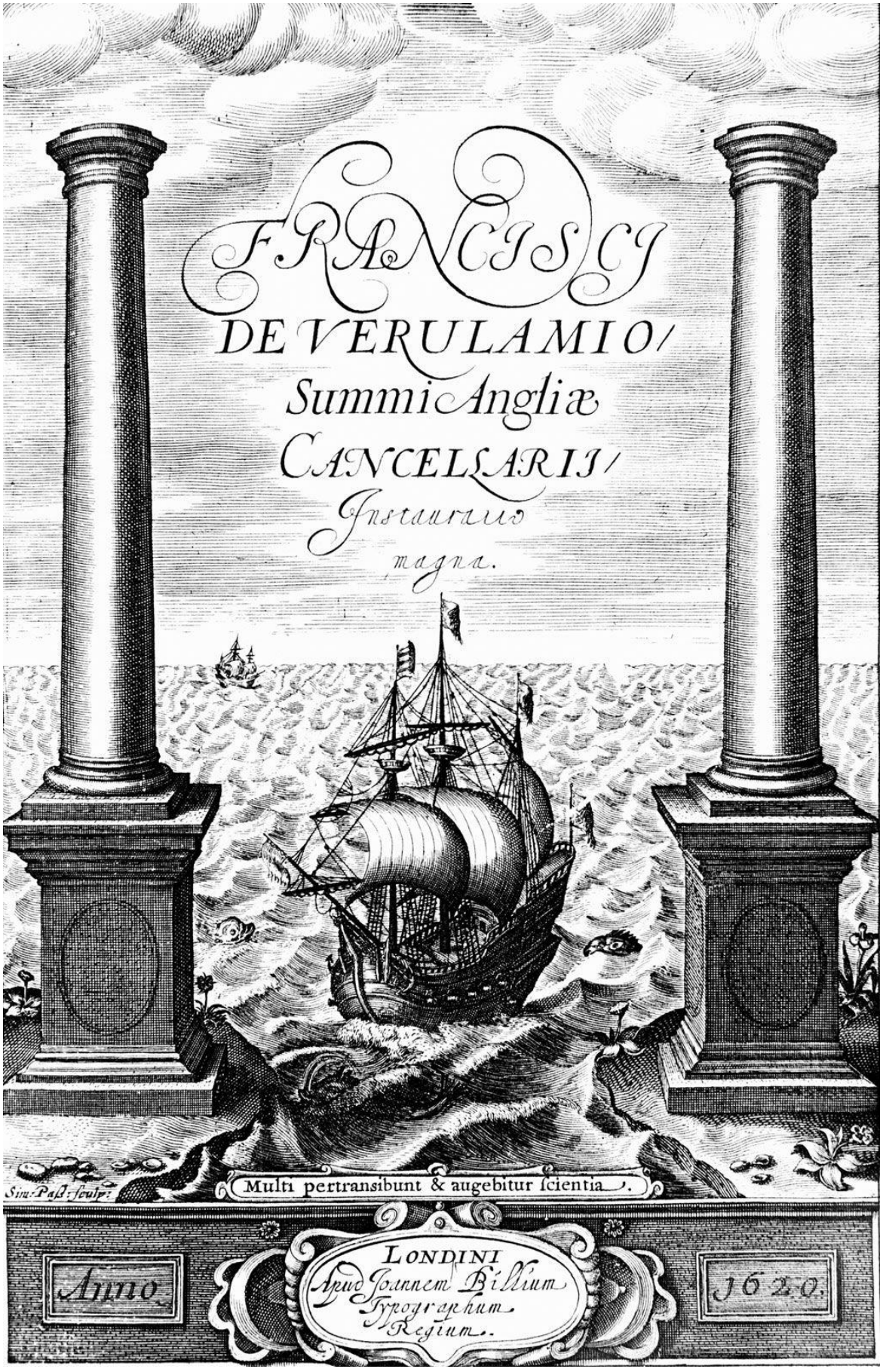


Fig. 14 The Freemasonic Pillars on the title page of Bacon's *Novum Organum* (1620)

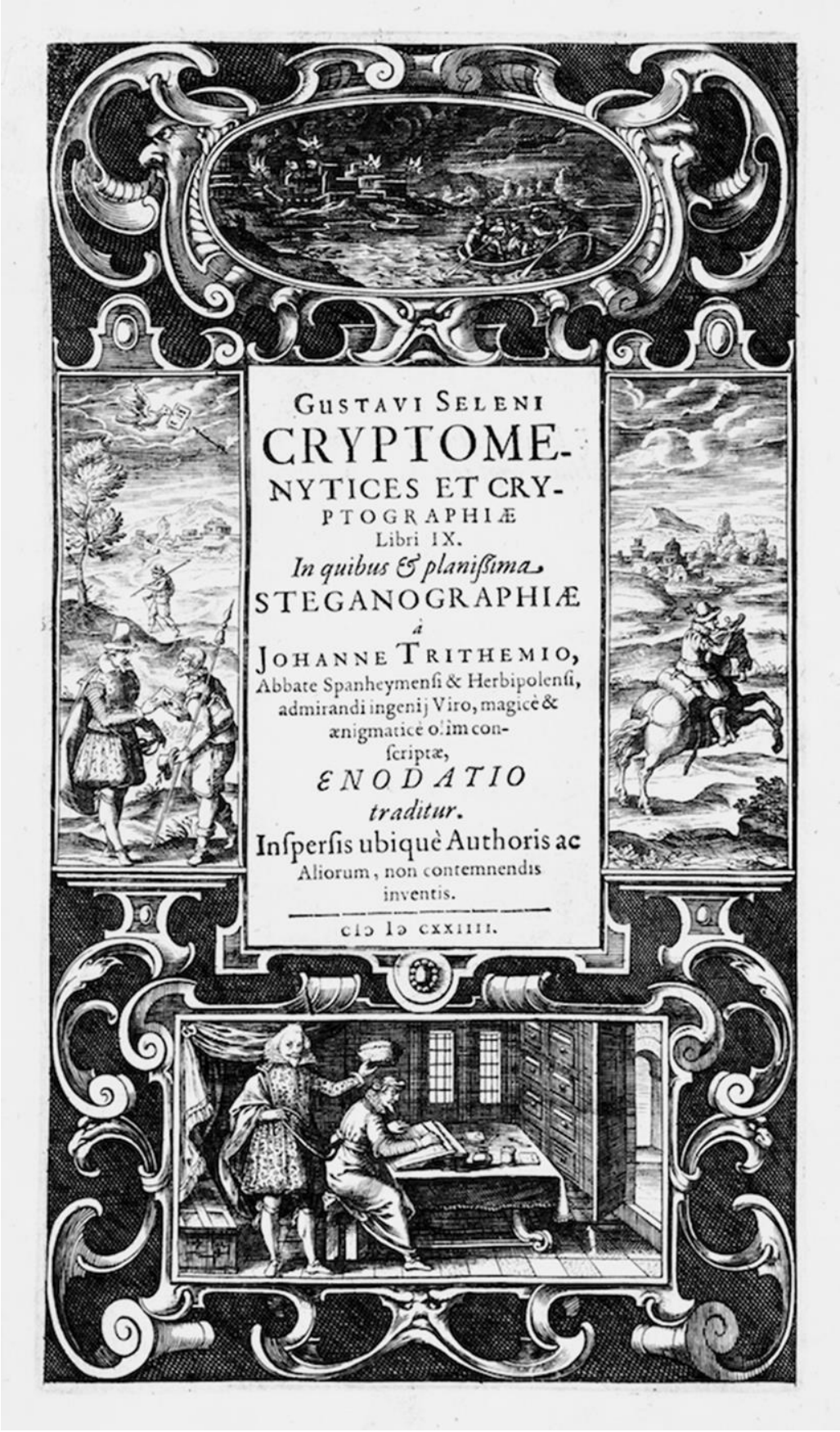


Fig. 15 Title page of *Cryptomenytices et Cryptographiae Libri IX* (1624) showing Bacon handing the actor William Shakspere one of his Shakespeare plays to be acted at the Globe

In 1620 appeared Bacon's *Novum Organum* the philosophical work which was part of his Great Instauration of all learning.[74] The first part was a much revised and enlarged version of *The Advancement of Learning* greatly expanded into the *De Augmentis Scientiarum IX Books* published shortly before the Shakespeare First Folio. The second part of the Great Instauration was the *Novum Organum*, or *New Organ*, a formulation of a modern scientific method on which scientific investigation could be based upon. The title page of *Novum Organum* depicts a ship passing through the Pillars of Hercules either side of the Strait of Gibraltar which double up as the twin Pillars of Freemasonry indicating the strength and permanence of the programme for the advancement of knowledge set forth by Lord Bacon and his Rosicrucian-Freemasonry Brotherhood for the benefit of humankind.[75]

In 1622 Bacon published *The Historie of the Raigne of King Henry The Seuenth*, the year before the Shakespeare First Folio, filling the gap of the only reign of an English king not covered in his Shakespeare English history plays, from *Richard II* to *Henry VIII*. In his recent masterly and groundbreaking edition of Bacon's *History of Henry VII* Professor Weinberger reveals its importance to the rise of modern republicanism and the politics of progress which ingeniously presents a picture of a modern democratic state that now characterises the western hemisphere and much of the rest of the world:

> The *History* is a window to the spirit of modern politics and government…secularism, utilitarianism, republicanism, and democracy....
>
> It presumes that Bacon had a reason for making the *History* so hard to penetrate. Obviously, he must have meant for many readers-perhaps most-to misunderstand it in some way. Why on earth would he want to do this? For the following reasons. Bacon wanted to pave the way for a society based on modern science and technological progress. Such a society would be essentially egalitarian, because the efforts of the few, scientists and inventors, would serve the desires of the many…But he lived in a monarchy and could not wish it away, and so he had to use the existing forms of political power as a means to his own ends. This meant advising monarchs to do what he knew was, in the long run, not in their interests-certainly tricky and even dangerous.
>
> …the truly discerning and daring will understand, when they add everything up, that the *History* actually shows the way to a world in which kings are no longer necessary.[76]

The article 'Bacon-Shakespeare Secret Republican Father of the Modern World', revealed that this republicanism was transplanted on to the soil of North America, in what became the United States of America, the most powerful republic, in the modern republican-democratic western world.[77]

In the last five years of his recorded life Bacon wrote, revised, expanded, translated and published an enormous body of his writings and works in Latin and English. This was carried out in his literary workshop at Gorhambury with the help of his 'good pens', including the poet and dramatist Ben Jonson, who assisted Bacon in translating his essays, previously printed and published by William and John Jaggard, into Latin:

> The Latine Translation of them [Bacon's *Essays*] were a Work performed by divers Hands; by those of Doctor *Hacket* (late Bishop of *Lichfield*) Mr. *Benjamin Johnson* (the learned and judicious Poet) and some others, whose Names I once heard from Dr. *Rawley*; but I cannot now recal them.[78]

With Ben Jonson now living at Gorhambury, Bacon was busy gathering together from various manuscripts and printed sources all his Shakespeare plays for publication in what his known as the First Folio of the Shakespeare Works. Twenty plays had been previously published in quarto editions and another sixteen were to be published for the first time in the First Folio. Many of the twenty plays previously issued in quarto editions were variously revised, amended

and expanded by Bacon with Ben working alongside him busily preparing and writing some of the prefatory material prefixed to the First Folio.

The Rosicrucian-Freemasonic Shakespeare First Folio is dedicated to the then Grand Master of England William Herbert, Earl of Pembroke:

TO THE MOST NOBLE
AND
INCOMPARABLE PAIRE
OF BRETHREN.
WILLIAM
Earle of Pembroke, &c. Lord Chamberlaine to the
Kings most Excellent Maiesty.
AND
PHILIP
Earle of Montgomery, &c. Gentleman of his Maiesties
Bed-Chamber. Both Knights of the most Noble Order
of the Garter, and our singular good
LORDS.[79]

WILLIAM Earl of *Pembroke* was chosen *Grand Master* [1618]; and being approved by the King, he appointed *Inigo Jones* his *Deputy* Grand Master.

Masonry thus flourishing, many eminent, wealthy and learned Men, at their own Request, were accepted as *Brothers*, to the Honour of the *Craft*….
…*Grand Master* PEMBROKE demitted, A. D. 1630.[80]

In his classic groundbreaking work *Shakespeare Creator of Freemasonry* the Bacon biographer and Freemason Alfred Dodd says of Bacon-Shakespeare and the Shakespeare First Folio:

Speculative Freemasonry was born in the Elizabethan era. Shakespeare took an active part in its genesis. The story is told in the Great Shakespeare Folio of 1623 the greatest Masonic Book in the world.[81]

The founder-director of the Francis Bacon Research Trust Peter Dawkins, an internationally recognised authority on Bacon, Shakespeare and the Rosicrucian-Freemasonry Brotherhood writes:

…the Shakespeare plays and poems bear abundant evidence of Masonic knowledge of Masonic customs, terms and teachings that could only have been known to a Mason of high degree. Indeed, the whole canon of Shakespeare plays and poems embodies both the philosophy and the degrees of initiation of Freemasonry, expressed in various allegories that are akin to and hint at the Masonic allegories.[82]

In ‘Shakespeare and Freemasonry’ appearing in *Masonic Symbolism in Shakespeare* William N. McDaniel recognised that the Shakespeare and Freemasonry were part of the philosophical plan of Bacon for the Universal Reformation of the Whole World, the title of the volume that delivered the first Rosicrucian manifesto, the *Fama Fraternitatis*:

A point was reached where there was no avoiding the conclusion that the teachings and purpose of Shakespeare and Freemasonry are identical; that their origin was coincident, or nearly so, the Order being designed to prepare a special body of men to exemplify in actual life the principles embodied in the plays; and reciprocally, the plays being intended to supply, with concrete illustrations, correct rules of conduct an life; and that both are parts of the grand and comprehensive philosophical scheme of Francis Bacon to regenerate the world and unite mankind into a universal brotherhood.[83]

The secrecy of Bacon's life and the secrecy surrounding his Freemasonry Brotherhood go hand in hand something readily comprehended by Tudhope in his *Bacon's Masonry...With Evidence Showing Francis Bacon to be the Original Designer of Speculative Freemasonry*:

> The Order of Freemasonry truly parallels the life and writings of Bacon in that it is filled to saturation with mysteries and hidden significances. His was not only a life of mystery but also one of potent significance. Freemasonry-Bacon's legacy to his living fellow men and to unborn generations-has immeasurably furthered and enriched the advancement of learning throughout the world wherever the desire to know has led men to search. Now, after three hundred and fifty years, Bacon's part in this great human service is being brought slowly to light.[84]

With all the prefatory matter prefixed to the First Folio carefully arranged by Bacon he very deliberately placed at the front of it the enigmatic play *The Tempest*. For various reasons virtually all Shakespeare and Baconian scholars know the play occupies a very special place in the Shakespeare canon. It has been described by Shakespeare and Baconian scholars as the most Baconian of all the plays. The reason the Baconian-Rosicrucian manifesto *The Tempest* is placed first in the First Folio is because it is a dramatic refraction of the discovery of North America, the first great piece of literature of the New World, that eventually became the United States of America.

Immediately following the Shakespeare First Folio published in November 1623 appeared the revealing work cryptologic work *Cryptomenytices et Cryptographiae Libri IX* by Gustavus Selenus, a pseudonym for Augustus, Duke of Brunswick-Luneburg, a near five-hundred-page work published at Luneburg early in 1624.

The revealing title page of the rare 1624 edition *Cryptomenytices et Cryptographiae* confirms Francis Bacon's secret authorship of the Shakespeare works. The title page contains a pictorial cryptogram in four pictures which surround the central square of bibliographical information pertaining to its title and author and date of publication. It depicts Bacon giving a figure holding a spear dressed in actor's boots representing the actor William Shakspere one of his plays. In the middle distance the spearman Shakspere still holding his spear on his back is seen carrying the Shakespeare quartos given to him by Bacon on horseback towards the Globe Theatre in the distance.[85]

In 1624 appeared *The General Historie of Virginia, New-England, and Summer Isles* printed in the name of the early *de facto* Governor of Virginia John Smith,[86] who had sailed on the first fleet to Virginia in 1607. He played an important role in the establishment of the colony and was elected President of the Council in 1608. After spending two years overseeing the colony he returned to England in October 1609 and never returned to Virginia. In 1618 Smith wrote to Bacon seeking his patronage for a proposed venture to New England 'knowing you are not only a cheife Patron of your Countrie and state, but also the greatest favourer of all good designes and their Authors' signed 'Your honors ever most truely devoted, Jo Smith'.[87] It has been suggested that Smith a soldier and adventurer was a literary front or mask for Bacon and directed by Rosicrucian-Freemasonry Brotherhood.

In an edition of *Baconiana* Noel Fermor reproduced a portrait of Smith which differs in important respects to a similar one prefixed to *The General Historie of Virginia* in which he highlighted some tell-tale signs. The small rose at the top of the portrait immediately points to the presence of the Rosicrucian Brotherhood and that Smith was a member of it. He is depicted with a semi-circular C-shaped ruff similar to the one on the Droeshout mask indicating that like William Shakspere he was a literary mask for Bacon 'The top of the forearm and sleeve seeming to indicate that one shoulder is seen from the front and one from the reverse, a la Droeshout Portrait (in the 1623 Shakespeare Folio)'.[88] Fermor also highlighted that the Smith portrait was replete with familiar Baconian-Rosicrucian symbolism and other cryptic devices:



Fig. 16 The Baconian-Rosicrucian portrait of John Smith, Governor and President of the Council of Virginia

[Note] The redundant C in the strange word PORTRAICTUER in the caption surround. There are 53 other letters in the wording and if this C is counted as an additional 100 (its Latin value), the oblique between Smith and "admiral" as one, the "W" of NEW ENGLAND as V.V., and the rose as 1, the total comes to 157, the Rosicrucian number symbol. Furthermore, if the "bricks" forming two sides only of the portrait are counted, and the incomplete "bricks" at the top corners are considered nulls, the count adds to 33.

…in the light of recent articles by M. Henrion and Ewen Macduff the fact that the initial capital letters of the first three lines are TTT is entirely understandable, indeed endemic to Rosicrucian symbology; whilst the "erratic" letter formations and proliferate capitals are a challenge in themselves, compounded by the long curved tail attached to the word "thee".[89]

The long-curved tail attached to the word 'thee' is reminiscent of the monograms found on the outer cover of Bacon's collection of manuscripts known as the Northumberland MSS which once held copies of his Shakespeare plays *Richard II* and *Richard III* and in Bacon's unique copy of the 1587 edition of the Holinshed *Chronicles*, the major source for his Shakespeare History Plays.[90] The Triple Tau (TTT) is a well-known symbol to members of the Freemasonry Brotherhood which represents wisdom, strength and beauty, signifying the eternal and divine nature of the Craft throughout the ages.

The 1624 edition of *The General Historie of Virginia, New-England, and Summer Isles* is dedicated to Frances, Duchess of Richmond and Lennox (1578-1639) who had long history of patronage of the Virginia Company and John Smith and with whom Bacon had enjoyed a warm and close relationship over the previous two decades. The volume includes several important early maps of New England and Virginia whose true hidden significance four hundred years later still remain unfamiliar to the world at large. The maps were reproduced by George V. Tudhope, in a little known thirteen-page booklet entitled *Freemasonry Came to America with Capt. John Smith in 1607*. He begins by stating that there 'is an abundance of evidence to show that a secret society was the prime mover behind the colonization of Virginia America' whose secret seals and emblematic devices furnish books 'from about 1575 to beyond the English American colonization period.'[91] He was aware that 'Bacon was the sublime head of this secret group who were primarily responsible for the English colonization of America.'[92] In particular, he highlighted the device 'designed to resemble a scroll with one end lightly colored and the other end dark' that symbolises light and darkness and 'the light and dark sides of Masonic Lodges'.[93] In 'Bacon's own works may be found many Masonic symbols, such as the Masonic pillars, the greater and lesser lights, the Masonic globes, the Worshipful Master at his trestle board clothed in the Masters high hat…'.[94] The device forms part of the Baconian-Rosicrucian AA headpieces used by Bacon in editions of his Shakespeare poems and the numerous Quarto editions of his Shakespeare plays which is also found above the poem headed 'Vpon the Lines and Life of the Famous Scenicke Poet, Master WILLIAM SHAKESPEARE', prefixed to the 1623 Shakespeare First Folio, the greatest Baconian-Rosicrucian-Freemasonic work in the history of world literature.[95]

The maps published in *The General Historie of Virginia, New-England, and Summer Isles* Incorporate numerous Rosicrucian-Freemasonic symbols and emblems:

[Fig. 20] shows a Masonic compass, gauge, and the light and dark scrolls.

[Fig. 21] presents a most extra-ordinary Masonic emblem, in which the Compass, Plump bob, two 90^0 squares and two light and dark scrolls are shown above the words "Discovered and Discribed by Captyn John Smith" 1606 [underneath the light & dark scroll at the bottom of the map]. Surely this fixes Smith as an important member of the secret society.

The Indian in the upper right hand corner is clothed in a George Washington type Masonic apron. This type apron may be seen on Washington's Statue as a Master Mason in the Masonic Memorial, Alexander, Virginia.



Fig. 17 The Title Page of the 1626 edition of *The General History of Virginia*



Fig. 18 The Rosicrucian-Freemasonic map of New England in *The General Historie of Virginia* (1624)



Fig. 19 The Rosicrucian-Freemasonic map of Virginia in *The General Historie of Virginia* (1624)

[Fig. 22] represents probably the most astounding cryptic emblematical device ever printed. It is divided into several sections, each section revealing highly secret matter that only the Brethren of that period could interpret.

Only the most obvious of these devices will be explained here.

1.Note the three light and dark scrolls on the bottom center section.

2. Note in the center top section, "THEIR IDOLL"; He sits as their Worshipful Master, on a canopied throne with arms and legs spread in a manner to form a square and to better display his George Washington type Masonic apron.

On each side of "THEIR IDOLL", their Worshipful Master, are arms raised to form two 90^0 squares. One of the arms holds the Masonic setting-maul.

Below "THEIR IDOLL", "C: Smith" is shown with one hand above the other, one light the other dark. He is in a group of seven Indians four are shown light and three dark, five are holding aloft the Masonic sitting mauls, thus emphasising the Masonic squares. The unusual Masonic section also emphasises the light and dark scrolls of Bacon's secret society.

3. In the other sections, note also how the light and dark scrolls are shown in the legs; note particularly, the legs of "C: Smith" bound to a tree in the top left section, and again immediately below this picture "C:S:" is shown; in each case the right leg is dark and the other is light, which indicates that these devices and sections were drawn to conceal from the uninitiated and reveal to the brethren of this secret society that there is more beyond to be searched out.

…There is much more to be found in these emblematic engravings than has been explained, or that can be seen by the untrained eye.

…Surely there was no opportunity for him to acquire the education necessary for writing the excellent works printed in his name.

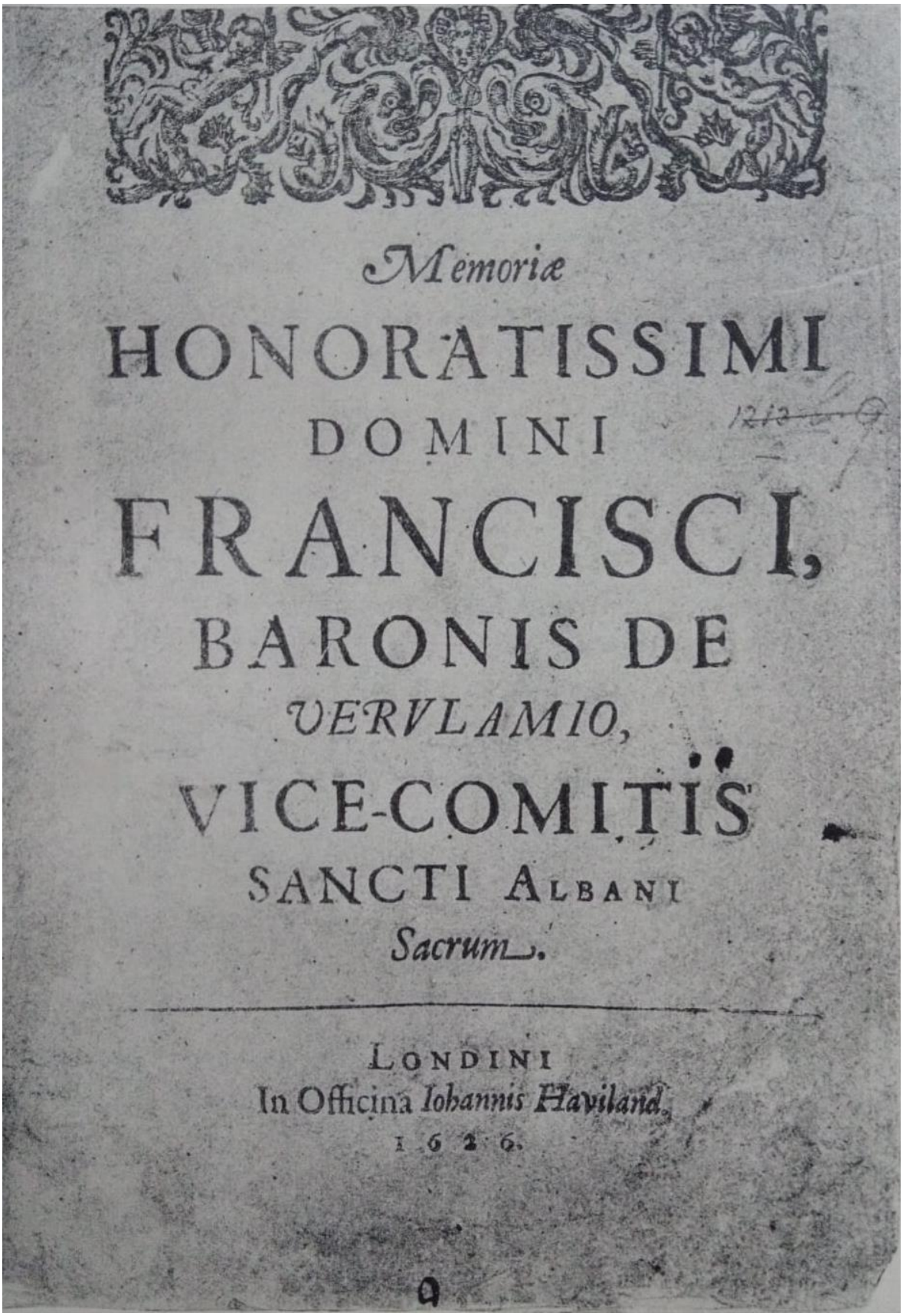
…[An] eminent historian "Grahame, considered Smith's writings on colonization superior to those of Lord Bacon."…Smith's works, cartographic drawings, scale measurements etc., were of such high quality that they cold not have been made by any other than one of the most skillful and scholarly minds.

Therefore it is most logical to believe that John Smith, merely lent his name to his brother Invisible Builders, who wrote, engraved, and published this work under his name; so that they might freely and safely continue their subtle practice of invisible building for the good of mankind without danger to themselves.

…It was Bacon, the head of this secret society, who drafted the Virginia charter for the King's signature; it was they who sowed the seeds and nourished them to grow into the Declaration of Independence and the Constitution of the United States of America.[96]

In the year following the publication of *The General Historie of Virginia, New-England, and Summer Isles* (1624) Bacon issued the third and final edition of his *Essays* in 1625. The new and enlarged edition included for the first time his essay *Of Plantations* that is modern Oxford Clarendon Press editor Kiernan described as 'essentially a gloss upon the Virginia plantation before 1623', which he explicates in seven pages of detailed notes.[97]

The founder of the first permanent English settlement in Virginia died to the profane world shortly after.[98] In the months following Bacon's supposed death his secretary and Rosicrucian Brother Dr Rawley compiled and published a commemorative work in his honour *Memoriae honoratissimi Domini Francisci, Baronis de Verulumio, vice-comitis Sancti Albani sacrum*, otherwise known as *Manes Verulamiani*. Its contents which Bacon's orthodox biographers and editors have continued to suppress portray Bacon as a secret supreme poet and dramatist, the writer of comedies and tragedies behind the pseudonym Shakespeare. It contains thirty-two Latin verses in praise of Bacon and an introduction by Rawley (32+1=33 Bacon in simple cipher). As revealing as these verses already are, in his address to the reader Dr Rawley, says he had deliberately withheld many and the best, meaning the most revealing, from public view:



Letters

8

13

6

9

9

9

11

12

6

83

Words

1

4

15

103

Fig. 20 The deciphered title page of the *Memoriae* (1626) containing 32 Latin verses revealing Bacon is Shakespeare

What my Lord the right Honourable Viscount St. Alban valued most, that he should be dear to seats of learning and to men of letters, that (I believe) he has secured; since these tokens of love and memorials of sorrow prove how much his loss grieves their heart. And indeed with no stinted hand have the Muses bestowed on him this emblem (for very many poems, and the best too, I withhold from publication….

W. Rawley.[99]

One of the verses in the *Memoriae* was written by the poet and dramatist Thomas Randolph one of Ben Jonson 'sons' who with his mentor clearly knew Bacon was the secret author of the Shakespeare works:

When he perceived that the arts were held by no roots, and like seed scattered on the surface of the soil were withering away, he taught the Pegasean arts to grow, as grew the spear of Quirinus [Spear/ Spearman: i.e. Shakespeare] swiftly into a laurel tree. Therefore since he has taught the Heliconian goddesses to flourish no lapse of ages shall dim his glory. The ardour of his noble heart could bear no longer that you, divine Minerva [Pallas Athena the Shaker of the Spear who wore a helmet which rendered her invisible] should be despised. His godlike pen restored your wonted honour and as another Apollo [leader of the Nine Muses presiding over the different kinds of poetry and liberal arts] dispelled the clouds that hid you.[100]

On the title page of the *Memoriae* there are 83 letters above the horizontal line and 5 words below it plus the addition of the date 1+6+2+6=15: 83+5+15=103 Shakespeare in simple cipher elegantly yielding the simple hidden message that Bacon is Shakespeare.

Shortly after Dr Rawley issued the two-volume work *Sylva Sylvarum*: *Or A Natural History in Ten Centuries* (sylva means wood or forest & *Sylva Sylvarum* a collection of materials for building the new science) to which is appended Bacon's utopia *New Atlantis* his philosophical and scientific blueprint for America. The title page of the *Sylva Sylvarum* is framed within two striking Freemasonic Pillars which according to Peter Dawkins 'portrays the third degree of Freemasonry'.[101] The *Sylva Sylvarum* is divided into ten centuries and consists of one thousand paragraphs relating to natural causes and phenomena in a compendious natural history drawn from a variety of different sources. Among other things Bacon discusses the prolonging of life a dream long cherished by himself and his Rosicrucian Brotherhood. In his introduction to the *Sylva Sylvarum* Dr Rawley explains that Bacon had presented the work in a secret order:

Hauing had the Honour to be continually with my *Lord*, in compiling of this *Worke*; And to be employed therein; I haue thought it not amisse (with his Lordships good leaue and liking,) for the better satisfaction of those that shall reade it, to make knowne somewhat of his Lordships Intentions, touching the Ordering, and Publishing of the same…I haue heard his Lordship say also, that one great Reason, why he would not put these Particulars into any exact *Method*, (though he that looketh attentiuely into them, shall finde that they have a secret Order)…[102]

Appended to the end *Sylvarum Sylvarum* with its own separate title page is *New Atlantis* which provided the philosophical and scientific foundation for the future Rosicrucian-Freemasonic United States of America. Around the emblem on the title page of the Rosicrucian utopia issued by Dr Rawley appears the inscription '*TEMPORE PATET OCCVLTA VERITAS'* (In Time The Hidden Truth Will Be Revealed or Time Brings Forth the Hidden Truth). In its introduction Dr Rawley states:

THis *Fable* my *Lord* deuised, to the end that He might exhibite therein, a *Modell* or *Description* of a *Colledge*, instituted for the *Interpretating* of *Nature*, and the producing of *Great* and *Marueilous Works* for the Benefit of Men; Vnder the Name of *Salomons House*, or the *Colledge of Sixe Dayes Works*.[103]



Fig. 21 The Freemasonic Pillars on the title page of *Sylva Sylvarum* (1626-7)

In the preface to *New Atlantis* with a *knowing* allusion to Bacon's Rosicrucian-Freemasonry Brotherhood his great standard biographer and editor Spedding observed that Bacon realized these glorious ends could not be achieved by the efforts of one man 'The difficulties which had baffled his single efforts to provide that apparatus for himself suggested the constitution and regulations of a society formed to overcome them: he had but to furnish Solomon's House with the helps in head and hand which he had himself wished for.'[104] The vision of *New Atlantis* is the dream and vision for the future of the America and the rest of the world:

> Perhaps there is no single work of his which has so much of himself in it. The description of Solomon's House is the description of the vision in which he lived,-the vision not of an ideal world released from the natural conditions to which ours is subject, but of our own world as it might be made if we did our duty by it; of a state of things which he believed would one day be actually seen upon this earth as it is by men such as we are; and the coming of which he believed that his own labours were sensibly hastening. The account of the manners and customs of the people of Bensalem is an account of his own taste in humanity; for a man's ideal, though not necessarily a description of what he is, is almost always an indication of what he would be; and in the sober piety, the serious cheerfulness, the tender and gracious courtesy, the open-handed hospitality, the fidelity in public and chastity in private life, the grave and graceful manners, the order, decency, and earnest industry, which prevail among these people, we recognise an image of himself made perfect,-of that condition of the human soul which he loved in others, and aspired towards in himself.[105]

The island of New Atlantis is an ideal literary, scientific and philosophical world governed by Rosicrucian Brothers who in their great college called Salomon's House conduct research in all the arts and sciences for the everlasting use and benefit of humankind. They know all the languages of Europe, and their invisible merchants of light bring information, knowledge and intelligence from all the other countries of the outside world, while remaining sublimely hidden and unseen to others outside, for the purposes of building a just and perfect society.

This Baconian-Rosicrucian utopia is the greatest, most important, and far-reaching short work in history. It was the philosophical and scientific blueprint and foundation for the United States of America, the most powerful republic in the modern world and other republican-democracies in the Western Hemisphere. In the seventeenth century it anticipated the future of humankind. It foretold of aircraft and submarines. Its incredible research facilities had large and deep caves built under mountains to investigate the fields of geology and seismology. Some of these caves are used for refrigeration, and experiments for curing diseases and the prolonging of life, and the conservation of bodies. These mines are also used for producing of new artificial metals. Their High Towers (about half a mile in height) some placed upon the top of large mountains for experimentation and observation in the fields of meteorology and astronomy. They possess great lakes both salt and fresh and pools to strain fresh water out of salt and conversely to turn fresh water into salt. Weather machines for creating and multiplying the wind and laboratories in which they were able to further to replicate the weather by imitating thunder and lightning, snow, hail and rain. Chambers of Health for the curing or diseases and preservation of health. Botanical gardens consisting of various orchards and gardens which by their art or scientific procedures produce trees, plants and flowers in different seasons throughout the year. Special brewhouses, baking-houses and kitchens which produce new and better drinks, bread and meats for greater and more hygienic food production. New pharmaceutical laboratories for producing new drugs and medicines. Perspective houses for experiments with light and radiation. They also possess improved telescopes to view the heavens and the stars and microscopes to examine blood and urine as well as minute bodies, flies and worms. Sound houses to test acoustics and to carry out studies of a range of different musical instruments. And astoundingly, the 'means to convey sounds in trunks and pipes, in strange lines and distances', anticipating telephones and transatlantic communication systems that would later transform communications around

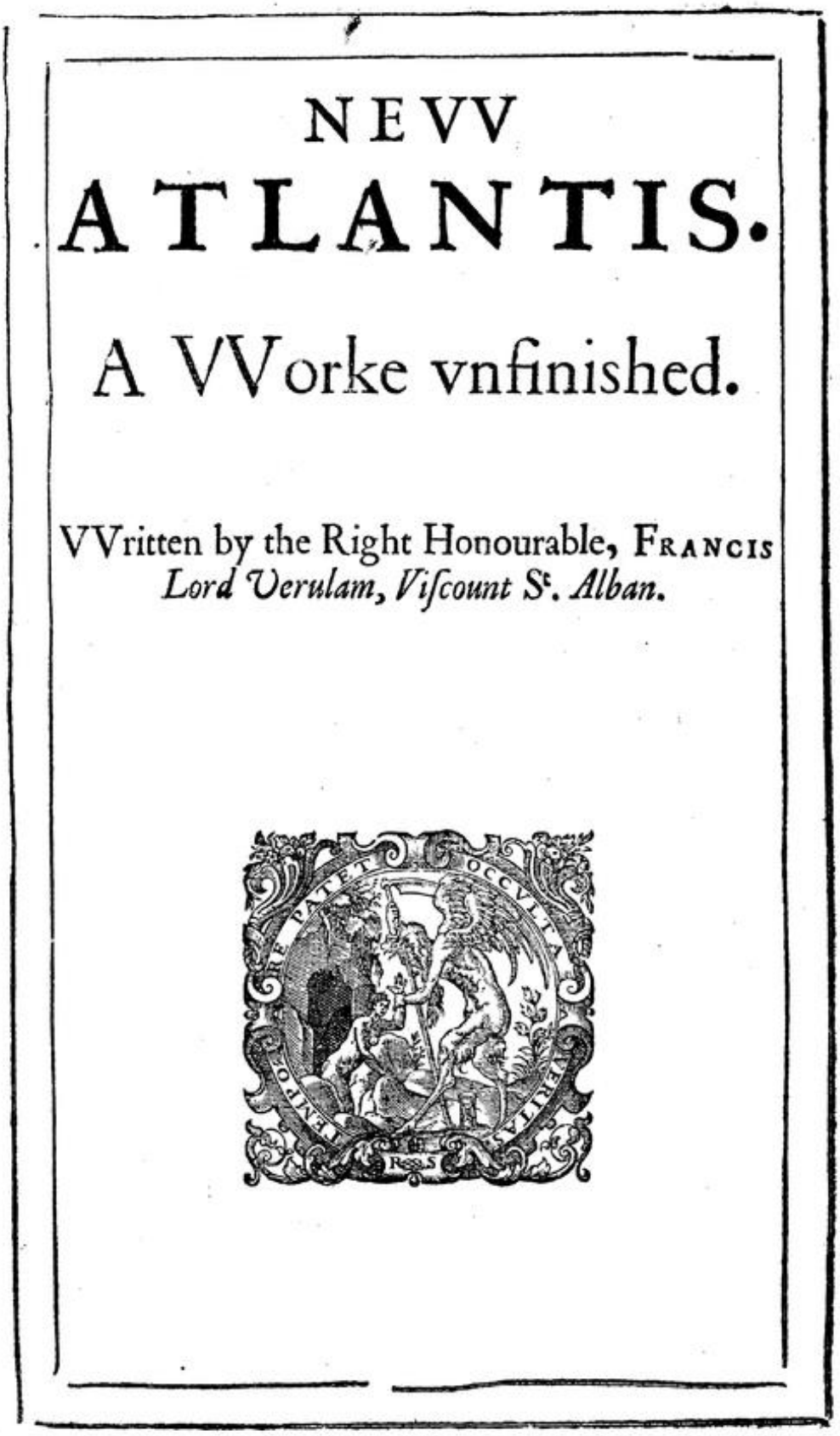

NEVV
ATLANTIS.
A VVorke vnfinished.
VVritten by the Right Honourable, FRANCIS
Lord Verulam, Viſcount S^t. Alban.

Fig. 22 The title page of *New Atlantis* (1626-7) depicting Father Time with the inscription In Time the Hidden Truth Will Be Revealed

the globe. The above being only a fraction of the truly extraordinary and incredible secrets and developments set out by Bacon in *New Atlantis* (*Land of the Rosicrucians*) that were destined to shape and transform our modern world.

To protect themselves and all the future benefits for humanity their philanthropic endeavours would bring the invisible Rosicrucian Brothers of *New Atlantis* needed to operate in the strictest secrecy away from the prying eyes of the Catholic Church and on occasions the State:

And take all an Oath *of* Secrecy, *for the Concealing of those which wee thinke fitt to keepe Secrett*: *Though some of those we do reueale sometimes to the* State, *and some not*.[106]

To secure their magnificent and divine objective of bringing about a Universal Reformation of the Whole World for the lasting benefit of humankind in all perpetuity:

The End o*f our* Foundation *is the Knowledge of* Causes, *and Secrett Motions of Things*; *and the Enlarging of the bounds of* Human Empire, *to the Effecting of all Things possible*.[107]

The carefully devised plans referred and alluded to in *New Atlantis* (*Land of the Rosicrucians*) were secretly transplanted to North America, a nation from its inception developed and planned along Rosicrucian-Freemasonic lines:

> Bacon quickly realized that here in the new world was the proper environment for the accomplishment of his great dream, the establishment of the philosophic empire. It must be remembered that Bacon did not play a lone hand; he was the head of a secret society including in its membership the most brilliant intellectuals of his day. All these men were bound together by a common oath to labor in the cause of a world democracy. Bacon's society of the unknown philosophers included men of high rank and broad influence. Together with Bacon, they devised the colonization scheme.
>
> Word was passed about through secret channels that here in the Western Hemisphere was the promised land of the future. Here men of right purpose could build a new way of life, free from the religious intolerance and political despotism that held Europe in its clutches.
>
> …He made sure that the American colonists were thoroughly indoctrinated with the principles of religious tolerance, political democracy, & social equality. Through carefully appointed representatives, the machinery of democracy was set up at least a hundred years before the period of the Revolutionary War.
>
> Bacon's secret society membership was not limited to England; it was most powerful in Germany, in France, and in the Netherlands, and most of the leaders of European thought were involved in the vast pattern of his purpose. The mystic empire of the wise had no national boundaries and its citizenry was made up of men of good purpose in every land. The Alchemists, Cabalists, Mystics, and Rosicrucians were the incisive instruments of Bacon's plan. Representatives of these groups migrated to the colonies at an early date and set up their organization in suitable places.
>
> …The program that Bacon had outlined was working out according to schedule. Quietly and industriously, America was being conditioned for its destiny-leadership in a free world.
>
> …the New Atlantis was coming into being, in accordance with the programme laid down by Francis Bacon ….[108]

The contacts between Bacon and his secret invisible Rosicrucian Brotherhood in Germany, France and Holland and other countries in Europe went back decades. The first Rosicrucian manifestos were issued at Cassel in Germany the second of which the *Confessio Fraternitatis* (1615) contained the allusion that William Shakspere of Stratford was an impostor followed in 1616 by the Plempii edition in which Emblem 1 conveys the message that over time Fortune will raise the curtain on the myth of the actor William Shakspere to reveal the disguised truth that Francis Bacon is the true author of the Shakespeare works.



Fig. 23 Engraving of Bacon from *Oeuvres Morales* (1626) revealing he is Shakespeare



Fig. 24 The Frontispiece of Bacon's *La Saggesse Mysterieuse* (1641) depicting Pallas Athena, the Shaker of the Spear, from whence he derived his *nom de plume* Shakespeare

The obscure little known relationship between Bacon and Jean Baudoin a French member of his Rosicrucian Brotherhood stretched back to before 1619 when Baudoin translated Bacon's *Essays* into French as *Les Essays Politiqves Et Moravx De Messire Francois Bacon Grand Chanceller d'Angleterre* followed by further editions in 1621 and 1622 (with a new title page) all of them published at Paris.[109] In 1626 the year Bacon supposedly died Baudoin issued a collection of his writings *Memoriae Sacrvm Les Oeuvres Morales Et Politiques De Messire Francois Bacon* containing translations of his *Essays*, *The Wisdom of the Ancients* and the *Apophthegms*. It is furnished with a portrait of Bacon by Crisp Van Pass.[110] Underneath the portrait of Bacon is a frame containing a verse with 27 words and 12 letters in block italics producing a count of 39 F. Bacon in simple cipher and 103 ordinary italics letters: 103 the numerical value of Shakespeare in simple cipher. Further editions of *Les Oeuvres Morales Et Politiques De Messire Francois Bacon* were published in 1633, 1636, 1637 and 1639, followed by an edition of *L'Artisan de la fortune* in 1640.[111] In 1638 Baudoin issued a very curious work on emblems entitled *Recviel D*' *Emblemes* where in the preface he states:

> The great Chancellor, Bacon, having awakened in me the desire of working at these emblems, has FURNISHED ME THE PRINCIPAL ONES which I have drawn from the ingenious explanation that he has given of some fables, and from his other works [my block capitals].[112]

Two decades earlier 'probably issued as a second part' to *Essays Politiqves* Baudoin translated Bacon's *Wisdom of the Ancients* as *La Saggesse Mysterivse Des Anciens* published at Paris in 1619. Three years after setting forth the *Recviel D*' *Emblemes* for which Bacon furnished him with the principal ones Baudoin published a new edition of *La Saggesse Mysterivse Des Anciens* in 1641 with a very important frontispiece little known outside of specialist Baconian scholars. The revealing frontispiece depicts Pallas Athena, goddess of knowledge and wisdom, brandishing or shaking a spear, hence Bacon's *nom de plume* Shake-speare. Above her head on which she is seen wearing her helmet of invisibility and on her shield of truth appear the two mottoes 'Obscuris vera involvens' ('Truth is enveloped in obscurity') and 'Sic fulget in umbras' ('Thus it shines in the shadows').

The obverse of the official seal of the Commonwealth of Virginia is reflected in the Virginia Flag which represents the virtuous topless figure of Pallas Athena from whence Bacon derived his *nom de plume* Shakespeare holding her spear with her foot on the neck of a defeated king symbolising all other enemies of freedom and democracy. The motto on the flag is *Sic semper tyrannis* that translates as 'Thus always to tyrants', or as it is often rendered 'Death to tyrants'. The reverse of the seal conveys the blessings of freedom and peace represented by three Roman goddesses. In the centre is the Roman goddess Libertas, the personification of liberty who is associated with with the overthrow of the Tarquin kings, an allusion to Bacon's Shakespeare poem *The Rape of Lucrece*: the noblewoman in ancient Rome raped by Sextus Tarquinius (Tarquin) whose subsequent suicide precipitated the uprising that overthrew the Roman kings which led to its transition to a republic. To the left of Libertas stands Ceres, the Roman goddess of agriculture a part played by a spirit in the masque arranged by Prospero (a disguised dramatic refraction of Bacon) in *The Tempest* the Baconian-Rosicrucian play that portrays the birth of what became the United States of America who also features in Bacon's fables *Proserpina*; *Or Spirit* and the *Pan*; *Or Nature* in *The Wisdom of the Ancients*. On the right of Libertas stands Aeternitas the personification of eternity representing the eternity of Virginia. In her right hand is a golden ball on which sits the immortal phoenix a key symbol for Bacon and his Rosicrucian Brotherhood symbolizing the immortality and eternity of the Founding Father of Virginia Lord Bacon whose spirit will live on and through the state of Virginia for the rest of time.

On the Virginia Flag Pallas Athena is wearing the helmet which gave her the power to render herself invisible. This recalls the magnificent Christmas Gray's Inn Revels or *Gesta Grayorum*

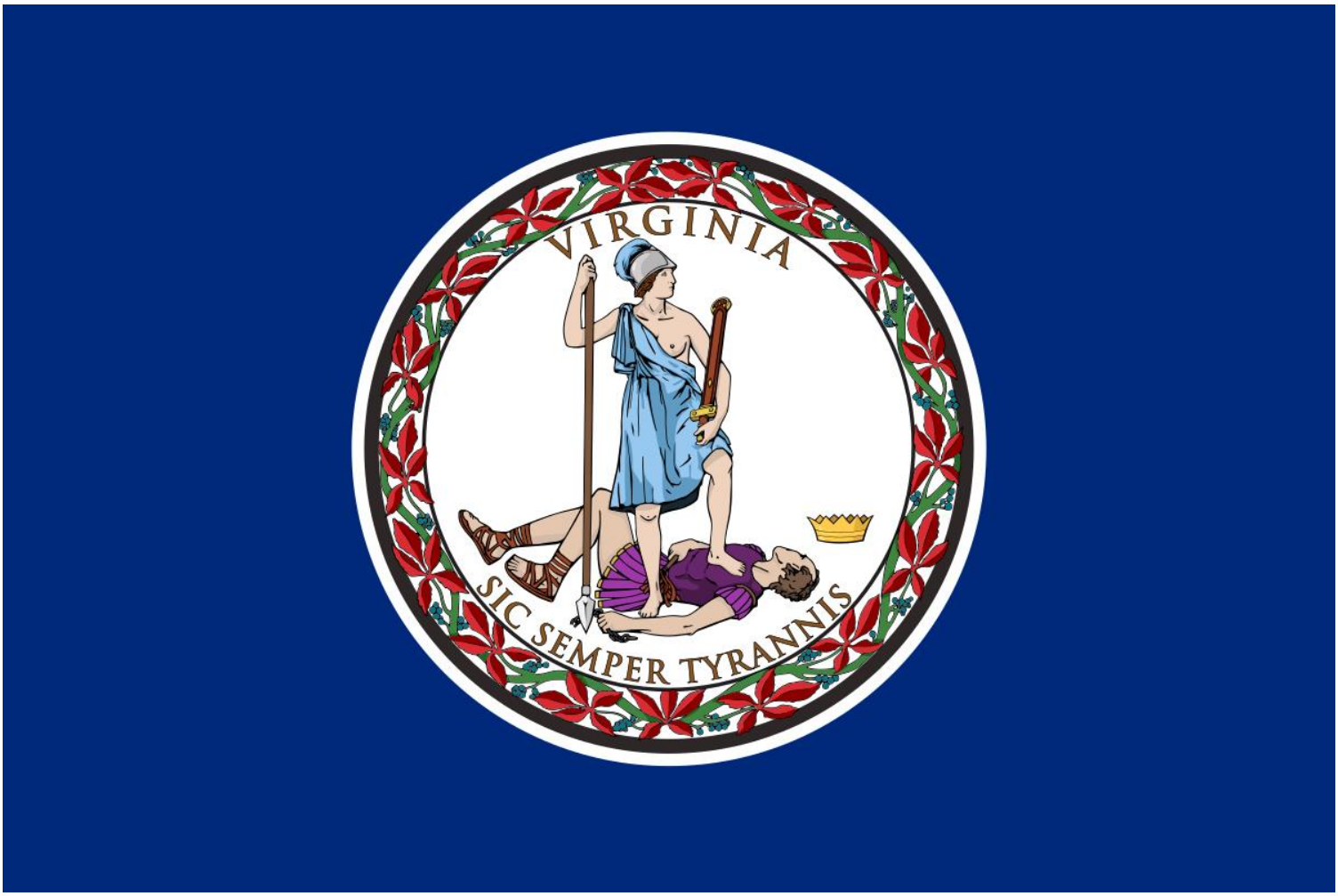


Fig. 25 The Flag of Virginia depicting Pallas Athena, the Shaker of the Spear, from whence Bacon adopted his *nom de plume* Shakespeare

(1594) where Bacon premiered his Shakespeare play *The Comedy of Errors*. On 20 December the Prince of Purple with the royal train marched from his lodgings to the great hall of Gray's Inn and took his place on the throne under a cloth of state. With his counsellors and great Lords placed around him and his Council and lawyers seated at the table the trumpets sound thrice to signal the commencing of the Revels. In front of his court the Prince of Purple '*beareth his Shield of the highest* Jupiter. In Point, a Sacred Imperial Diadem, safely guarded by the Helmet of the great Goddess Pallas' the symbol '*of the most heroical Order of the Knighthood of the Helmet*',[113] which rendered its wearer invisible, as with the Order of the Brotherhood of the Rosy Cross, otherwise known as the Invisibles.

On the 3 January 1595 the members of Gray's Inn put on an elaborate masque written and presented by their *de facto* Master of the Revels Bacon known as *The Masque of Amity* in which the allegorical figures of *Grayus* and *Templarius* at the mystical altar of the Goddess of Amity reaffirmed their bonds of mutual friendship and perpetual love. In echoing *The Comedy of Errors* at the end of the (Rosicrucian-Freemasonic) masque the Prince of Purple placed around the neck of the Inner Temple's ambassador a carcanet or bejewelled collar the Golden Chain of Being, the symbol of 'the Knighthood of the Helmet, an Order of his own Institution', and twenty-four of his retinue all vowed to observe and practice the sacred Constitutions and Ordinances of the Honourable Order.[114]

When the King-at-Arms had read the Articles of the Order of the Knighthood and concluded all its ceremonies the Knights of the Order brought into the hall a banquet for the Prince of Purple and the Lords in imitation of the Feast celebrated at all such honourable institutions, based on the secret ceremonial rites of the Baconian-Rosicrucian-Freemasonry Brotherhood, as explained by Bacon's biographer Alfred Dodd, who was himself a learned Freemason:

> This was *The Honourable Order of the Knights Helmet* already referred to, performed on Friday, 3rd January 1594. There is not the slightest doubt that this entertainment was based on an actual ceremonial akin to the Rites of Freemasonry. It was intended to be simply a COVER-an open recital that might constitute a record for posterity-of unsuspected, unknown and secret organizations already in existence, the Rosicrosse Literary Society, the Rosicrucians and the Freemasons. After the guests were seated-there were many great personages-the Prince of Revels came in full state and took his throne. He was entitled the Prince of Purpool (Purple). Various persons were invested with a Collar of the Knighthood of the Helmet which each kissed in token of his vow to keep the articles of the Order inviolate, previously read to him.
>
> …Spedding sees in this Play the germ of the notions which were carried out in the *New Atlantis*…every "well informed Mason" knows that the *New Atlantis* is a Preface-Fragment foreshadowing to the world that Solomon's Temple had been rebuilt on Ethical Foundations; the College of Rosicrucianism established: Solomon's House of Experimental Science organized and ready to emerge in the light of day in the fullness of time.
>
> …When we consider that the real title of the *New Atlantis* was the *Land of the Rosicrucians*, with its ethical symbolism and its experimental marvels for the uplift of humanity by applied science, and that a Masonic authority like James Hughan declared that "the *New Atlantis* seems to be, and probably is, the KEY to the modern Rituals of Freemasonry" we can begin to see clearly the light shining in the darkness of Francis Bacon's early "Silent Years.".
>
> …And though Francis Bacon knew it would "take many years for the ripening of the seeds" he had sown, yet he had made provision that the assault should continue through the generations until victory was assured, for he had left the Keys of his peculiar Knowledge to a "Succession of Hands" who would carry his Truths forward to the Eternities.[115]

Two years after *La Saggesse Mysterivse Des Anciens* with it important frontispiece depicting Pallas Athena wearing her helmet of invisibility a Dutch edition of *Nova Atlantis* appeared at Utrecht in 1643. The symbolic title page of the *Nova Atlantis* also depicts Pallas Athena with her helmet of invisibility and the inscription 'ET FLORE ET FRUCTU' ('With flower and fruit').[116]

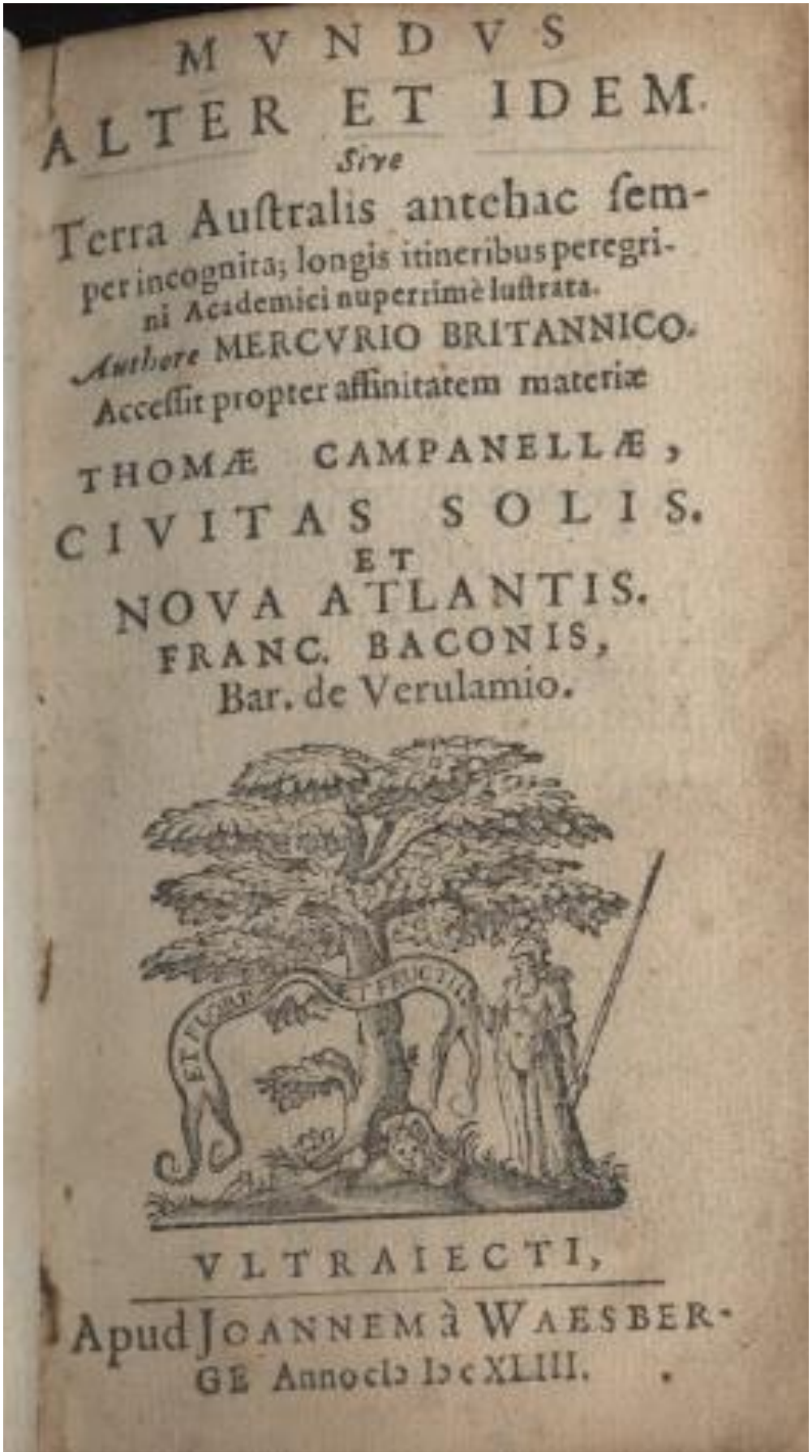

MVNDVS
ALTER ET IDEM.
Sive
Terra Auſtralis antehac ſemper incognita; longis itineribus peregrini Academici nuperrimè luſtrata.
Authore MERCVRIO BRITANNICO.
Acceſſit propter affinitatem materiæ
THOMÆ CAMPANELLÆ,
CIVITAS SOLIS.
ET
NOVA ATLANTIS.
FRANC. BACONIS,
Bar. de Verulamio.
VLTRAIECTI,
Apud JOANNEM à WAESBERGE Anno clɔ Ic XLIII.

Fig. 26 The title page the 1643 edition of *Nova Atlantis* with Pallas Athena, from whence Bacon derived his *nom de plume* Shakespeare

After consultations with members of his Rosicrucian Brotherhood and others close to him in May 1625 Bacon commenced the formal process of making his last will and testament one of such detail and complexity that it was not completed until six months later in the December. With an eye firmly fixed on posterity Bacon magnificently addresses himself to Virginia, North America and the rest of the world in future ages 'For my name and memory, I leave it to men's charitable speeches, and to foreign nations and the next ages.'[117] As Bacon knew, and Jonson articulated, he would never be forgotten-he was the greatest poet and dramatist 'Not for an age but for all time' and of his own Shakespeare plays prophesized 'How many ages hence,/Shall this our lofty scene be acted over,/In states unborn and accents yet unknown!' (*Julius Caesar*: 3:1:112-14), the republican play that looms large in the collective consciousness of the United States of America. This was followed by a specific instruction shrouded in secrecy that would have implications for the next four centuries one which is still very much in play:

Also whereas I have made up two register books, the one of my orations or speeches, the other of my epistles or letters, whereof there may be use; and yet because they touch upon business of state, they are not fit to be put into the hands but of some councillor, I do devise and bequeath them to the right honourable my very good lord [Bishop Williams] the lord bishop of London, and the chancellor of his majesty's duchy of Lancaster. Also, I desire my executors, especially my brother [Sir John] Constable, and also Mr. Bosvile [Sir William Boswell], presently after my decease, to take into their hands all my papers whatsoever, which are either in cabinets, boxes, or presses, and them to seal up until they may at leisure peruse them.[118]

This passage needs to be read alongside what appears to be an earlier draft of this will described in Archbishop Tenison's *Baconiana* as 'A Transcript (by the Publisher) out of the Lord Bacon's last Will, relating especially, to his Writings':

But towards that durable part of Memory, which consisteth in my Writings, I require my Servant, Henry *Percy*, to deliver to my Brother *Constable*, all my Manuscript-Compositions, and the Fragments also of such as are not Finished; to the end that, if any of them be fit to be Published, he may accordingly dispose of them. And herein I desire him, to take the advice of Mr. *Selden*, and Mr. *Herbert*, of the *Inner Temple*, and to publish or suppress what shall be thought fit. In particular, I wish the Elegie, which I writ in *felicem Memoriam Elizabethae*, may be Published.[119]

The Mr. Herbert of the Inner Temple named by Bacon as one of his literary executors in an earlier draft of his last will and testament is the barrister Edward Herbert (1591-1657) the cousin of Grand Master of England William Pembroke, Earl of Pembroke and Philip Herbert, Earl of Montgomery to whom Bacon dedicated his Shakespeare First Folio.

His close friend and Rosicrucian Brother Sir William Boswell, a literary executor of Bacon's will, to whom he bestowed many of his unpublished Latin and English writings, likens Bacon in his verse contributed to the *Memoriae* to the goddess of law Themis and the Greek goddess Pallas, i.e., Pallas Athena, the shaker of the spear, from whom Bacon adopted the pseudonym Shakespeare:

Than whom no inhabitant of Earth was master of greater intellectual gifts; nor does any survivor so skilfully unite Themis and Pallas. While he flourished the sacred choir of the Muses influenced by these arts poured forth all their eloquence in his praise (and), left none for wailings

I, William Boswell have laid (this offering on the tomb).[120]

In early 1631 Grand Master of England Inigo Jones, Boswell and Patrick Young were charged with the ordering of the king's ancient coins and medals and on 12 April 1632 with Peter de Liques, Boswell was created receiver-general of revenues from America.[121] In the period from

1628-31 Boswell, observes Dr Graham Rees, acted for the Privy Council 'several times as a kind of literary intelligence officer empowered to take over, preserve and examine letters and other private papers thought to be important to the State'.[122]

In July 1632 Boswell was appointed Resident Agent in The Hague a hotbed of Rosicrucian-Freemasonry secret clandestine activity centred in and about the court of Elizabeth of Bohemia with Bacon's manuscripts under his guard where he remained until his death eighteen years later. After his death at The Hague some of Bacon's manuscripts passed to the Dutch scholar and editor Isaac Gruter who issued several of them in the near five-hundred-page work entitled *Francisci Baconi De Verulamio Scripta in Natvrali et Vniversali Philosophia* issued under the imprint of Lodewijk Elzevier at Amsterdam in 1653.[123] On its title page replete with Baconian-Rosicrucian ciphers appears an emblem depicting Pallas Athena, goddess of knowledge and wisdom usually seen shaking a spear from whence Bacon took his *nom de plume* Shakespeare, but in this instance bearing the inscription 'Ne Extra Oleas' ('Nothing but the Olive'). The olive being a divine symbol of peace to the world that features prominently on the Rosicrucian-Freemasonic seal of the United States of America.

His secretary and Rosicrucian Brother Dr Rawley was living with Bacon at the time the First Folio was making its way through the Jaggard printing press. He was a key witness to Bacon's last will and testament and entrusted with a large number of his manuscripts.[124] He was also charged with the preparation of Bacon's manuscripts for publication. Dr Rawley had the utmost love and admiration for his Bacon, writing of his master 'I have been enduced to think; That if there were, a Beame of Knowledge, derived from God, upon any Man, in these Modern Times, it was upon Him.'[125] He was one of the executors to Bacon's will and was left £100 and the polyglot Bibles of the King of Spain. Under his charge were entrusted the greater portion of Bacon's manuscripts which included his Shakespeare poems and plays, information deciphered by Dr Orville Owen and Elizabeth Wells Gallup.[126] He continued to dedicate himself to Bacon by editing his unpublished writings, translating those already published in English into Latin and contributing prefaces and dedications to various editions of Bacon's works. To Monsieur Deodate Rawley wrote 'I will (to the utmost of my Power) take care to publish the [remaining] Labours of that Illustrious Heroe, [the Lord Verulam;] esteeming it my greatest happiness, to have formerly serv'd him, and still to do so.'[127] A purpose to which Dr Rawley devoted the rest of his life.

Rawley followed the publishing of *New Atlantis* (*or, Land of the Rosicrucians*) with *Certaine Miscellany Works* in 1629.[128] During the next decade very little is known about Dr Rawley's movements though he seems to have travelled to the Netherlands where he was moving in the Rosicrucian circles of Queen Elizabeth of Bohemia (whose earlier 'Rosicrucian' marriage was organised by Bacon) at The Hague in 1633:[129]

> There were 'Rosicrucian' movements at The Hague, beginning as early as 1622…It seems possible that organized Freemasonry might have found at The Hague an encouraging soil in which to grow, perhaps out of, or in conjunction with 'Rosicrucianism'…[130]

It has been suggested that Dr Rawley may have secretly been involved in transporting some of Bacon's private manuscripts over to America, perhaps first to Jamestown, Virginia that were perhaps later transferred to a secret vault buried underneath the Bruton Church, Williamsburg in Virginia named after St Mary's Church in Bruton, Somerset. It believed by some that these manuscripts include documentary proof of his royal birth and proof of his authorship of the Shakespeare works, early drafts of the Declaration of Independence and the Constitution, and a completed copy of his *New Atlantis* (*Land of the Rosicrucians*) setting out the secret destiny of America. In the twentieth century Marie Bauer, the future wife of Manly P. Hall, claimed to



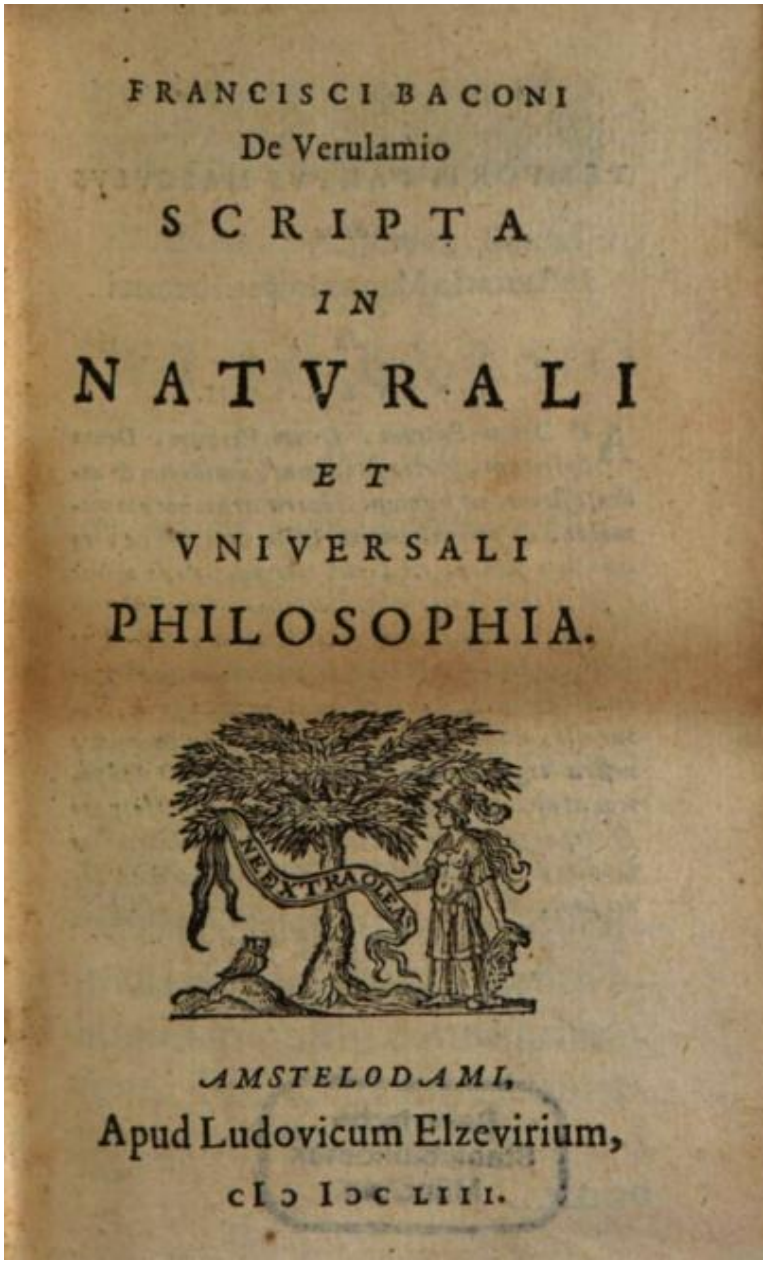


Fig. 27 The title page of *Scripta in…philosophia* (1653) with Bacon flanked by two Rosicrucian Brothers and Pallas Athena, from whence he derived his *nom de plume*

have deciphered information in George Wither's a work *A Collection of Emblemes Ancient and Moderne* (1635) which located the secret foundations under first church built at Bruton.[131]

His divine plan was for America and the rest of the world observes Maria Bauer was 'The Greatest Birth of Time' (the magnificent title of a work by Bacon now supposedly lost):

> Sir Francis Bacon's great plan was designed to create a United Brotherhood of the Earth-the building of Solomon's Temple of the Future….
>
> [He] is the true father of democracy, the actual and true FOUNDER OF AMERICA…Not only is he America's founder but also the…*Founder of Free Masonry*…
>
> Perpetuation of the great plan was secured by secret tradition among an inner group of Initiates unknown to the outer Order at large, and patterned by the "Sages of Bensalem" in Sir Francis Bacon's "New Atlantis". This inner group counts a small number of members in all countries of the Western Hemisphere.
>
> …*The Constitution of the United States*, the main course of its History was pre-determined and carried out in accordance with Sir Francis Bacon's plan of Empire-building. The Declaration of Independence was conceived long before it was brought to life.[132]

The precise location of 'Francis Bacon's Vault' is believed to lie in a tunnel system leading to vaulted brick chamber that was 330 feet long (if accurate: when the null '0' is dropped it leaves 33 Bacon in simple cipher) parts of which are presently sealed and in accessible to those who believed that Bacon's lost manuscripts and writings are buried there hermetically sealed up in 33 copper cylinders.

In 1645 appeared the anonymous *The Great Assises Holden in Parnassus by Apollo and his Assessors: at which Sessions are Arraigned* generally attributed to the poet and satirist George Withers (1588–1667),[133] author of the above *A Collection of Emblemes Ancient and Moderne* apparently containing secret information about Bruton Church, Williamsburg in Virginia, the alleged location of Bacon's Shakespeare manuscripts. Underneath the heading of Apollo, the god of poetry and prophecy Bacon, Lord Verulam is placed first and designated '*Chancellor of Parnassus*' i.e., the Greatest of all the Poets, namely, Shakespeare. Below reading across the page '*William Shakespeer*' is described as '*The writer of weekly Accounts*', i.e., a tradesman and moneylender.[134] In the body of the work it states '*Shakespear's* a Mimicke', in other words, he is not a poet or a dramatist, he is an impersonator or a sham, a mere actor and tradesman.[135]

In the same year an edition of Bacon's *De Augmentis Scientiarum* was published in Holland in 1645. The title page of the little-known later edition clearly reveals the concealed truth about the authorship of the Shakespeare works. Its engraving represents the Mountain of Parnassus, the mythical home to Apollo, God of poetry, and the Muses, the goddesses of poetry and drama, with winding steps leading up to a Freemasonic Temple. In the title page the figure representing Bacon is seated in front of a large Folio (his divine Shakespeare First Folio) with his left hand controlling his literary mask William Shakspere clad in an actor's goat-skin, holding a clasped book, like the old Masonic rituals, representing his Rosicrucian-Freemasonry Brotherhood, who to the present day closely guard and watch over Bacon's secret life and writings, including his concealed authorship of the Shakespeare works.[136]

A few years earlier in 1640 appeared the English translation *Of The Advancement of Learning or the Partition of Sciences IX Bookes Written in Latin by the Most Eminent Illustrious & Famous Lord Francis Bacon Baron of Verulam Vicount of St Alban Counsillor of Estate and Lord Chancellor of England Interpreted by Gilbert Wats* that some Baconian scholars have correctly suggested was prepared and edited by Bacon himself.[137] Prefixed to the 1640 edition is an engraving by W. Marshall of Bacon wearing his Masonic Hat seated at a table with pen in his hand composing the six books of the *Instauratio Magna* (*The Great Instauration*) with Books I & II to his left and volumes III to VI placed on the shelf above him. Adjacent to the

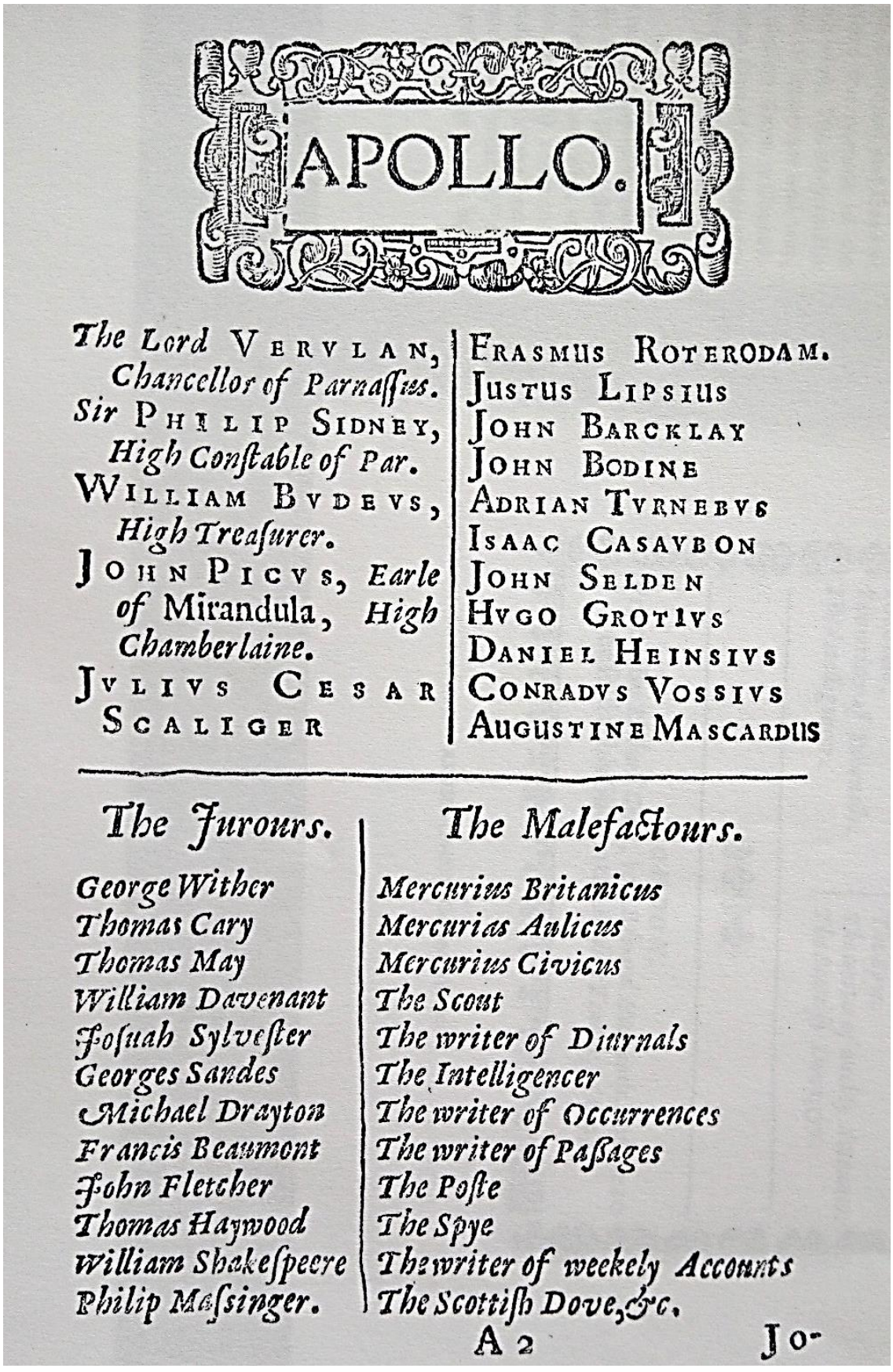


Fig. 28 *The Great Assises Holden in Parnassus by Apollo and his Assessors* where underneath the heading of Apollo, the god of poetry and prophecy, Bacon, Lord Verulam is placed first as the 'Chancellor of Parnassus' i.e., the Greatest of all the Poets, namely, Shakespeare



Fig. 29 Title page of *De Augmentis Scientiarum* (1645) showing Bacon with his Hand Controlling his Literary Mask the Actor William Shakspere of Stratford



Fig. 30 The frontispiece of Francis Bacon's *The Advancement of* Learning (1640)

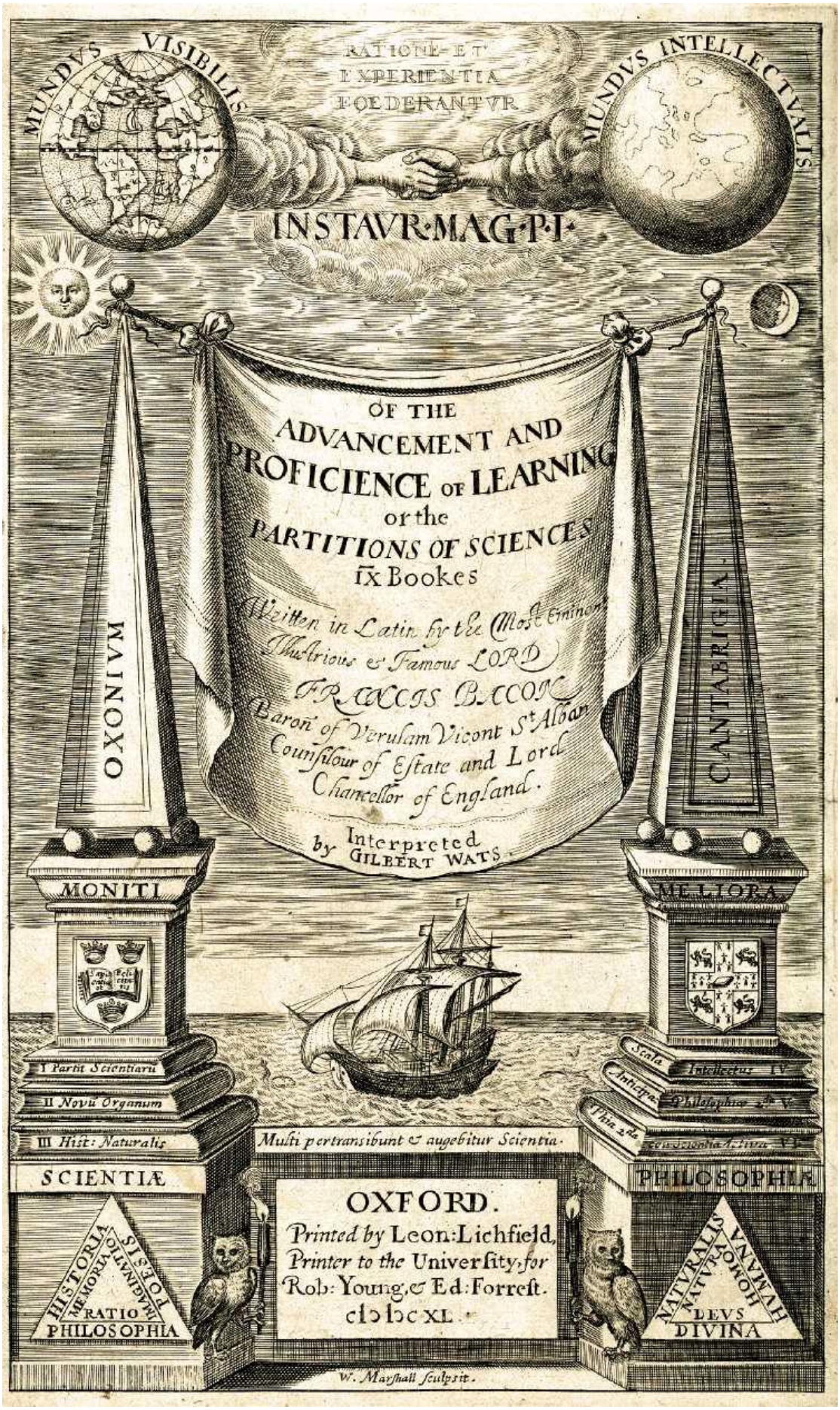


Fig. 31 The Freemasonic Title page of *The Advancement of Learning* (1640)

portrait of Bacon is an engraved frontispiece that is framed by two Masonic Pillars which as Alfred Dodd (himself a Freemason) points out:

> …indicates quite clearly his connection with Modern Freemasonry by Signs and Symbols. There are the Two Great Pillars, the Terrestrial and Celestial Globes, the Sun and Moon, the Curtain, which still veils the floor of the Lodge in many old Lodges, the secret grip of the Clasped Hands, the Pyramids of the Higher Degrees, the lighted candles and the symbolic Owls that denote Wisdom and SECRETS.
>
> The Six Parts of *The Great Instauration* are to be seen, [as] Francis Bacon's complete work, three parts being placed under the Visible Globe and three under the Invisible Globe, thus indicating that Three were written OPENLY and Three SECRETLY: His concealed Works were *The Shake-speare Plays, the Rosicrucian Manifestos* and *The Complete Rituals* on which he founded the Masonic Brotherhood.[138]

The volume also provided for the first time in English a detailed explanation and illustration of the Bacon Bi-literal Cipher which the American Elizabeth Wells Gallup afterward discovered secretly inserted in a range of Elizabethan literature including Bacon's acknowledged writings and his Shakespeare works, confirming their true authorship.

His invisible Rosicrucian Brotherhood were also busy working behind the scenes on the first full-length work in English on cryptography titled *Mercury, Or The Secret and Swift Messenger* issued in 1641 attributed to the Bacon disciple and Rosicrucian Brother Dr John Wilkins, one of the key original founders of the Baconian-Rosicrucian Royal Society. The work is dedicated to George, Lord Berkeley (1601-1658), son of Sir Thomas Berkeley and Elizabeth Carey, the daughter of George Carey, second Baron Hunsdon patron of the Lord Chamberlain's Men to whom Bacon supplied many of his Shakespeare plays. It is prefaced by a series of dedicatory verses. One is addressed 'To Mercury the elder, On the most learned Mercury the younger' signed by the poet, translator and lawyer Sir Francis Kynaston (1586/7-1642), the founder of a Baconian Academy of Learning in 1635, at whose opening Kynaston presented a masque he had written before Prince Charles, the Duke of York, and other dignitaries entitled *Corona Minerva* printed later the same year. It is followed by a very curious verse addressed 'To the unknown Author' in the name of Anthony Aucher, Esquire 'By hiding who thou art, seek not to miss,/The Glory due to such a work as this;/But set thy name, that thou mayst have the praise,/Lest to the unknown God we Altars raise.'[139] In his biography *Sir Francis Bacon Poet-Philosopher-Statesman-Lawyer-Wit* Woodward maintained the work had been 'fathered upon Wilkins', which in reality was written by Bacon,[140] whose famous Bi-literal Cipher is also set out in *Mercury, Or The Swift Messenger*.[141]

As a member of Bacon's Rosicrucian Brotherhood Dr Wilkins was privy to many of the secrets of his life and writings. In the *Mathematicall Magick* (1648) in a chapter discussing subterraneous lamps, its author makes the following remarkable statement:

> Such a lamp is likewise related to be seen in the sepulchre of *Francis Rosicrosse*, as is more largely expressed in the confession of that fraternity.[142]

The passage contains a deliberate error, a device used by the Rosicrucian Brotherhood when disclosing a secret about Francis Bacon. The sepulchre with the lamp in its vault is described not in the *Confessio Fraternitatis*, but in the preceding first Rosicrucian manifesto, the *Fama Fraternitatis* with the passage meant to cryptically convey to the initiated or those with eyes to see that *Francis* Bacon ('*Francis Rosicrosse*') was the founder of the Rosicrucian Brotherhood and the anonymous author of its two manifestos.

Four years later saw the publication of the English translation of the *Fama* and the *Confessio* delivered under the pseudonym of Eugenius Philalethes used by Hermetic philosopher Thomas Vaughan (1621-66). English translations of the Rosicrucian manifestos had been circulating in

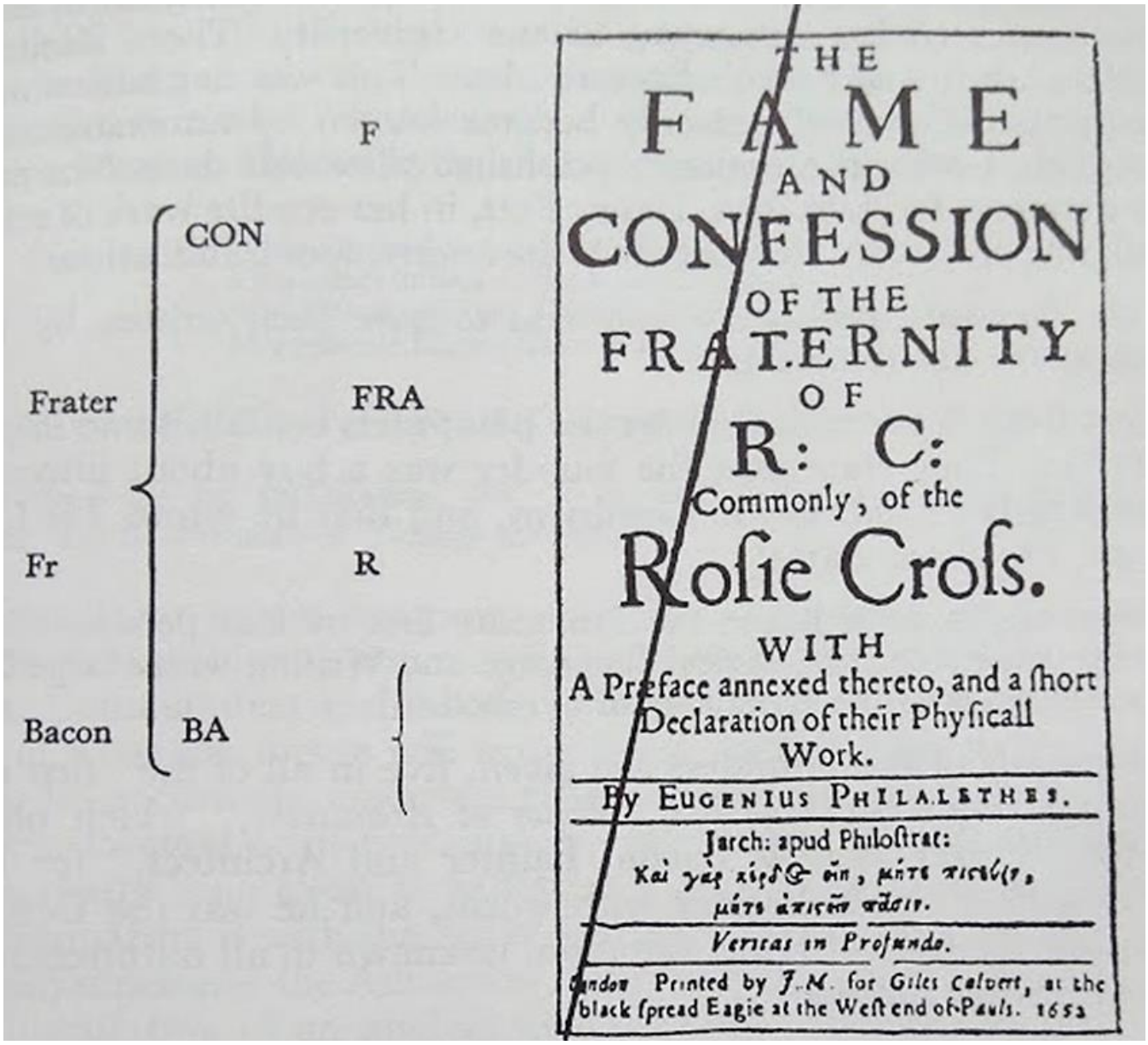


Fig. 32 The title page of the English translation of *The Fame and Confession* (1652) cryptically conveying that Bacon is the author of the two Rosicrucian manifestos

manuscript for several decades. Thomas Vaughan (if it be him) states in the address he was following a translation by an 'unknown hand' before adding '*The* Copy *was communicated to* me *by* a Gentleman *more* learned *then my selfe, and I should* name *him* here, *but that he expects not either* thy thanks *or* mine.'[143] In his introduction to *The Fame and Confession* F. N. Pryce illustrates that the printed translation corresponds closely to a manuscript translation in a Scots dialect preserved among the papers of the Earl of Crawford and Balcarres dated 1633. Based on textual evidence Pryce believed both the Crawford manuscript and the manuscript copy used in the 1652 edition descended from a common ancestor itself but a copy, and not the original draft of the translation, dating from well before 1633, and probably before 1630.[144] In the address to the 1652 edition its author wishes the reader the full benefit of the work which can be gained with 'clear eyes' and says '*It is not* Opinion *makes Things* False *or* True: *for* men *have* deny'd *a great* part *of the* World, *which* now *they* inhabit: *and* America…*as well as the* Philosophers Stone, *was* sometimes *in the* Predicament of Impossibilities.'[145] It concludes with a Baconian-like observation written in Baconian-like language:

There is nothing *more* absurd, *then to be of the* same mind *with the* Generality *of* Men, *for they have* entertain'd *many* gross Errors, *which* Time and Experience *have* confuted. *It is indeed our* Sluggishness *and* Incredulity *that hinder all* Discoveries, *for men* contribute nothing *towards* them *but their* Contempt, *or, which is* worst, *their* Malice. *I haue known* all this *my* self, *and therefore I* tell *it* thee: *but what* use *thou wilt* make *of it, I know not. To make* thee *what* Man *should* be, *is not in my* power, *but it is* much *in thy* own, *if thou* know'st *thy* Duty *to thy* self. *Think of it, and Farewell*.[146]

In his biography *Francis Bacon's Personal Life-Story* the learned Freemason Alfred Dodd reproduces the title page of the 1652 edition of *The Fame and Confession of the Fraternity of the Rosie Cross* and deciphers the secret message concealed within it:

If a line be drawn from A in "Fame" to the corner of the left-hand page-i.e. from the top line to the bottom-the letters on the left side spell in Cypher, "Frater Francis Bacon."[147]

The Baconian-Rosicrucian Brotherhood were very active on many different fronts during the 1650s with the publication of the English version of *The Fame and Confession of the Rosie Cross* and other Rosicrucian publications much of it organised and directed at their secret meetings at Oxford and London which eventually publicly emerged into the founding of the Rosicrucian Royal Society. By the beginning of the next decade a very special work was in the process of being prepared, written, revised, and published that is still little known to the world at large and the full implications of it still not understood to the present day. It first appeared in the early part of 1662 with the extraordinary long title of *The Holy Guide*: *Leading the Way to the Wonder of the World*: (*A Compleat Phisitian*) *teaching the Knowledge of all things, Past, Present, and to Come*; *viz. Of Pleasure, long Life, Health, Youth, Blessedness, Wisdome and Virtue*; *and to Cure, Change and Remedy all Diseases in Young and Old. With Rosie Crucian Medicines, which are verified by a Practical Examination of Principles in the great World*.

The work is printed in the name of the Rosicrucian apologist John Heydon (*b*.1629; *d*. in or after 1670) that is somewhat misleading as this collection of Rosicrucian writings commences with a very special work written by the Supreme Head of the Rosicrucian Fraternity, Lord Bacon. In the dedication to Sir Richard Temple its author written in a style heavily reminiscent of Bacon speaks of how ordinary men seek after fame and riches '*to seem great in the eyes of the world*'. Only the worthy who seek will find the place that has been unknown for a long time and which '*is hidden from the greatest part of the world*.' In echoing the Latin inscription around the emblem of Father Time on the title page of the *New Atlantis* ('*In Time the Hidden Truth Shall Be Revealed*') he repeats from the Scripture '*there is nothing covered that shall not be revealed, and hidden that shall not be known'* (Luke 12:2). Being a servant of God and



Fig. 33 Francis Bacon Grand Master of the Rosicrucian Brotherhood (Laurence Gardner, *The Shadow of Solomon*)

'Secretary of Nature, *we do declare the will of God to the World*' which, he says, referring to other Rosicrucian publications including their manifestos '*we have already performed and published in* Italy *and* England'.[148] Immediately following the dedication reproduced in this very rare and curious volume by way of a preface is a close adaptation of Lord Bacon's *New Atlantis* set forth under the auspices of his Rosicrucian Brotherhood. It would appear that its method of delivery was designed for it to pass quietly into the sleepy world. And so it did. It would be left to the American scholar F. W. C. Wigston more than two hundred years later to make known in his *Bacon Shakespeare and The Rosicrucians* that the tract known as *The Land of the Rosicrucians* presented in *The Holy Guide* is none other than Bacon's *New Atlantis*.[149] The difference being this: what is left latent in *New Atlantis* is made manifest in *Land of the Rosicrucians*. In the *New Atlantis* where Bacon speaks of one of the wise men of the House of Solomon this is changed to '*one of the wise Men of the Society of the Rosie Crucians*'.[150] These type of changes occur throughout the text confirming that Bacon's *New Atlantis* and *The Land of the Rosicrucians* are one and the same, from which I will provide two more examples:

NEW ATLANTIS	*LAND OF THE ROSICRUICANS*
Yee shall understand, (*my deare Friends,*) *that amongst the Excellent Acts of that* King, *one above all hath preheminence. It was the Erection, and Institution of an* Order, *or Society, which wee call* Salomon's House; *The Noblest Foundation,* (*as wee thinke,*) *that euer was upon the Earth*; *And the Lanthorne of this Kinbgdome.*[151]	*Ye shall understand,* (*my dear friends,*) *that amongst the excellent acts of that King, one above all hath the preheminence, It was the Erection and institution of an Order, or Society, which we call* The Temple of the Rosie Crosse*; The noblest Foundation,* (*as we think,*) *that ever was upon the earth*; *And the Lanthorne of this Kingdome.*[152]
And take all an Oath *of* Secrecy *for the Concealing of those which wee thinke fitt to keepe Secrett: Though some of those we doe reveale sometimes to the* State, *and some not. For our* Ordinances *and* Rites: *Wee haue two very* Long, *and* Faire Galleries…[153]	*And take all an* Oath of Secrecy, *for the concealing of those which we think fit to keep secret: Though some of those we doe reveale sometimes to the State, and some not. Read our* Temple of Wisdom: *For our Ordinances and Rites*: *We have two very long and faire Galleries in the Temple of the* Rosie Crosse…[154]

For half-a-century Bacon's close friend and Rosicrucian Brother Inigo Jones (1573-1652) had not been out of high Masonic office serving as Grand Master and Deputy-Grand Master of England along his fellow Grand Master of England to whom Bacon dedicated his Shakespeare Fist Folio. Inigo died in 1652 and following the Restoration of Charles II he was succeeded as Grand Master of England in 1660 by Bacon's kinsman Henry Jermyn, Earl of St. Albans (1605-84), appointing Sir John Denham, his Deputy Grand Master, who around the same time was elected one of the first Fellows of the Baconian-Rosicrucian-Freemasonic Royal Society:

the *Lodges*…approv'd their choice of HENRY JERMYN Earl of St. *Albans* as their *Grand Master*, who appointed Sir JOHN DENHAM his *Deputy Grand Master*…[155]

In his brilliant full-length biography *Henry Jermyn Stuart Spymaster and Architect of the British Empire*, about whom very little was previously known, its author Anthony Adolph, who suggests Bacon might have been his early mentor, states that Jermyn chose his title, partly in memory of his kinsman and hero, Bacon who he worshipped until his dying day:

Before he left Colombes, Charles had signified his renewed confidence in Jermyn by granting him an earldom. Jermyn chose the title of the Earl of St Albans.

Jermyn chose this partly in memory of his kinsman Francis Bacon, who had been Viscount St Albans …[156]

The Baconian-Rosicrucian Royal Society with its large number of Freemasons was publicly formed by a group of twelve men on 28 November 1660. It included William Brouncker, its first president, Dr John Wilkins, its first secretary, the great architect and future Grand Master of England Christopher Wren, the celebrated chemist Robert Boyle and the natural Rosicrucian philosopher and Baconian disciple Sir Kenelm Digby. From 1660 the home of the Royal Society was at Gresham College founded by Sir Thomas Gresham brother-in-law of Lord Keeper Nicholas Bacon, whose illegitimate daughter Anne Gresham Bacon married his son Nathaniel, who was educated by Lady Bacon at Gorhambury, alongside Francis and Anthony Bacon.[157] Following the fire of London the Baconian-Rosicrucian-Freemasonic Royal Society took up temporary residence in Arundel House in 1665 for a period of around eight years,[158] the grand London town-house previously owned by Thomas Howard, Earl of Arundel, at whose Highgate house Bacon was said to have died.

In 1667 the official account of its obscure origins was published by Thomas Sprat as *The History of the Royal Society* with a very important and revealing frontispiece. At its centre is a bust of King Charles II, with William Brouncker, its first president to his right, and on his left its true founder Bacon, Supreme Head of the Rosicrucian-Freemasonry Brotherhood. Its prime mover Lord Bacon is sitting under the prominent winged angel holding a trumpet, alluding to his first Rosicrucian manifesto *Fama Fraternitatis* which concludes with 'Sub Umbra Alarum Tuarum Jehova' ('under the shadow of Jehova's wings'):

The first impression is the Masonic pavement in the forefront of the picture. It pushes towards the viewer so that it cannot be ignored. All Masons are told about the black and white chequered floor of the lodge room…

The compasses and squares, of which there are four compasses and three squares in the plate, are described in Masonic ritual as follows: 'The compasses and square, when united regulate our lives and our actions. The compasses belong to the Grand Master in particular and the square to the whole craft.'…

Finally there is the positioning of the three figures. The seating of the officers of a lodge of Freemasons is very carefully controlled. Charles is placed as the Grand Master in the East, with the light of the rising sun behind him. Brouncker is placed in the seat of the senior working officer while Bacon is placed in the seat of the immediate Past Master.

…Bacon…is [also] shown in the frontispiece…wearing the jewel and collar of a Chaplain of the Lodge of Edinburgh.[159]

Prefixed to the volume is a long and important verse by Abraham Cowley dedicated 'To the *Royal Society*', that in reality is penned in praise of Bacon, in which Cowley alludes to Bacon as the supreme poet and dramatist Shakespeare '*With the Desserts of Poetry they fed him*' and '*They chose his Eye to entertain*/(*His curious but not covetous Eye*)/ *With painted Scenes, and Pageants of the Brain*':

Bacon *at last, a mighty Man arose,*
Whom a wise King and Nature chose
Lord Chancellour of both their Laws,
And boldly undertook the injur'd Pupils caus.



Fig. 34 The Rosicrucian-Freemasonic frontispiece to *The History of the Royal Society* (1667)

Bacon, *like* Moses, *led us forth at last,*
The barren Wilderness he past,
Did on the very Border stand
Of the blest promis'd Land,
And from the Mountains Top of his Exalted Wit.[160]

With the first official historian of the Rosicrucian-Freemasonry Royal Society leaving no room for doubt that its prime mover and great moving spirit was Bacon from whom it all originated:

I shall onely mention one great Man, who had the true Imagination of the whole extent of this Enterprize, as it is now set on foot; and that is, the *Lord Bacon*. In whose Books there are every where scattered the best arguments, that can be produc'd for the defence of Experimental Philosophy; and the best directions, that are needful to promote it. All which he has already adorn'd with so much Art; that if my desires could have prevail'd with some excellent Friends of mine, who engag'd me to this Work: there should have been no other Preface to the *History* of the *Royal Society*, but some of his Writings.[161]

2.
William Berkeley, Governor of Virginia (1660-1677), Nathaniel Bacon, the Elder a member of the Council and Acting Governor and President of the Virginia (1656-1690), and Nathaniel Bacon, the younger a Member of the Virginia Council and leader of the Bacon Rebellion (1674-1676)

[Francis] Bacon was first cousin to Sir James Bacon, of Friston Hall, the ancestor of Colonel Nathaniel Bacon of the Virginia Council, of Nathaniel Bacon, the first Virginian rebel, and of Martha Bacon, from who the present President of the United States [23rd President Benjamin Harrison] *doubly* descends.

[Alexander Brown, *Genesis of the United States*, (London: William Heinemann, 1890), II, p. 882]

Nathaniel Bacon was the greatest figure of the first century of American history…patriot, a champion of the weak, a rebel against injustice, the forerunner of Washington, Jefferson and Samuel Adams.

[Thomas Jefferson Wertenbaker, *Torchbearer of The Revolution*: *The Story of Bacon's Rebellion and Its Leader* (Princeton University Press, 1940), pp. v-vi]

The Governor of Virginia Sir William Berkeley (1605-1677) was born at Hanworth Manor, Middlesex, in 1605, son of Sir Maurice Berkeley (1576/7-1617) and Elizabeth (*née* Killigrew) Berkeley (*d*. 1626), into an ancient family whose pedigree stretched all the way back to the Norman Conquest,[1] both of whom held stock in Virginia Company of London. These were the Bruton branch of the Berkeley family. Sir Maurice Berkeley was the owner of Bruton Abbey in Somerset, location of Bruton Parish Church, inspiration for the Bruton Parish Church located at Williamsburg, Virginia underneath whose foundations is a secret vault allegedly containing the lost papers and writings of Francis Bacon, including documented evidence of his authorship of the Shakespeare works

Her sister Catherine (*née* Killigrew) Jermyn the wife of Sir Thomas Jermyn (1573-1645) of Rushbrook, Suffolk was also pregnant at the same time with Henry Jermyn (1605-1684), the future first Earl of St Albans and the Grandmaster of England, who also later owned vast estates in Virginia.[2] He was baptized at St Margaret Lothbury, London on 29 March 1605.[3] The two Killigrew sisters were the daughters of Sir William Killigrew of Hanworth Park (1579-1622) whose elder brother, the Elizabethan diplomat Sir Henry Killigrew (*c*.1525-1603), married Katherine Cooke (*c*. 1542-1583) younger sister of Francis Bacon's mother Lady Anne Cooke Bacon (*c*.1528-1610). The son of Sir William Killigrew, the courtier Sir Robert Killigrew (1580-1633), Member of Parliament and Vice-Chamberlain to Queen Henrietta Maria married Francis Bacon's niece Mary Woodhouse (*fl*. 1590–1650), daughter of Sir Henry Woodhouse of Kimberley, Norfolk and his wife Anne, daughter of Sir Nicholas Bacon, the eldest son of Lord Keeper Sir Nicholas Bacon.

The divine arts of poetry and drama seems to have run through the very blood of the Bacon-Killigrews. This branch of Bacon-Killigrews produced three poets and playwrights. The three sons of Sir Robert Killigrew, the future poet and playwright William Killigrew (1606-1695), the playwright and theatre manage Thomas Killigrew (1612-83), who with poet and playwright William Davenant in the second half of the seventeenth century, shared a monopoly of the London theatres, where they both produced several of his relative's Bacon-Shakespeare plays, and theatre manager and playwright Henry Killigrew (1613-1700), whose drama carries the apt title *The Conspiracy*.

The interrelated Bacon, Killigrew and Jermyn families spent much time together and the biographer of Sir Henry Jermyn, future Grand Master of England, and owner of large swathes of Virginia, suggests Bacon (his hero) may have been his early mentor:

Life at Rushbrook revolved around hunting parties, great feasts and extended visits from the neighbouring gentry. These included the Crofts family from nearby Little Saxham and the Bacons from Redgrave, a family that included one of the most interesting men of that age, Francis Bacon.

With his full, pointed beard and perpetual twinkle in his eye, Francis Bacon, later to become Viscount St Albans, is sometimes credited with being the real author of the plays attributed to William Shakespeare…

Bacon had known Sir Thomas through mutual association with the Earl of Essex. He was also a nephew by marriage of Sir William Killigrew's brother Henry, another connection that sounds obscure to modern ears, but was highly significant in an era when whole careers rose and fell on the basis of family ties. This opens the possibility that Francis Bacon himself may have been an early mentor of Jermyn's, walking by the Lark with him, explaining his polymath ideas of cities and architecture, of statesmanship, and how best to influence people at court.[4]

The future Governor of Virginia Sir William Berkeley was also familiar with his illustrious relative Francis Bacon who with his Rosicrucian-Freemasonry Brotherhood founded the first permanent English settlement at Virginia in 1607. The great philosopher and lawyer who wrote its Founding Charters (1606, 1609, 1612, 1618 and the Ordinance and Constitution for Council for Assembly in 1621) and in all likelihood *The General History of Virginia, New-England and Summer Isles* printed in the name of John Smith in 1624.

During the period Bacon, with the assistance of his first English biographer and Rosicrucian Brother Dr Rawley and the poet and dramatist Ben Jonson, was organising and producing the Shakespeare First Folio, Berkeley was at Oxford where he graduated BA from St Edmund Hall in 1626 and proceeded MA from Merton College in 1629. He entered the Middle Temple in 1627, within walking distance of Bacon's erstwhile residence at Gray's Inn, before setting off on a tour of the continent. Following his return to England Berkeley was appointed to the Privy Chamber of Charles I where he began moving in the court literary circle known as the 'Wits'.[5] He also wrote several plays including *The Lost Lady a Tragi-Comedy* performed before Charles I and Henrietta Maria in 1638.[6]

He was appointed Governor of Virginia in 1641 and landed at Jamestown in 1642 where he soon established himself within its elite hierarchy. He soon purchased land west of Jamestown, founded by his relative Lord Bacon and his Rosicrucian-Freemasonry Brotherhood, where he built Green Spring House. In a true Baconian spirit Berkeley conducted numerous agricultural trials with diverse crops as he searched for viable alternatives to growing tobacco and became a successful rice farmer.

During the Civil War Berkeley offered asylum in Virginia to royalists whereupon parliament despatched a small fleet to the colony and he was forced to surrender his government in March 1652. The death of the Virginia Governor Samuel Mathews in January1660 provided Berkeley with the opportunity to resume his former position. He returned to England in 1661 seeking royal support and backing for his newly formulated plans for Virginia from Charles II and his newly formed government administration, which he petitioned for almost a year, during which time he compiled his *Discourse and View of Virginia* setting out his plans for improving the management and direction of the colony.[7] This was during the time of the inauguration of the Baconian-Rosicrucian-Freemasonic Royal Society founded on 28 November 1660 which was granted a royal charter by Charles II in July 1662. The king gave his support to the practice of agricultural diversification and the limiting of tobacco, but he refused to provide any financial support and rejected Berkeley's proposal for a free trade agreement. On being reappointed as Governor of the Colony Berkeley sailed back to Virginia in September 1662 determined to put his plans for agricultural diversity to work but he soon found that many of his fellow Virginians did not share his commitment and vision which signalled the political troubles that lay ahead and eventually led to his downfall.



Fig. 35 Portrait of Sir William Berkeley, Governor of Virginia

The illustrious history of the Bacon family which produced the founder of Virginia Francis Bacon and its two prominent figures in the second half of the seventeenth century Nathaniel Bacon, the elder and Nathaniel Bacon, the rebel stretches back to the time of Lord Keeper Sir Nicholas Bacon (1510-1579).

He was born in Drinkstone, Suffolk on 28 December 1510, the second son of five children of Robert Bacon (*d*. 1548), yeoman and sheep-reeve to the abbot of Bury St Edmunds, and his wife Isabel (*d*. after 1548), daughter of John Cage, a yeoman of Pakenham, Suffolk. His brother Thomas became a prominent member of the Salters' Company and James a prominent member the Fishmongers' Company. His two sisters Anne and Barbara Bacon married men from within the county of Suffolk who were later employed as bailiffs by their father Sir Nicholas Bacon.[8] The Bacon family had long established and extensive roots in Suffolk that included the Bacons of Friston Hall, Suffolk built by this branch of the Bacon family who owned it from 1573 until 1674 when Thomas Bacon (1620-1697) sold it to Sir Henry Johnson.[9]

The marriage between Nicholas Bacon and his first wife Jane, daughter of William Ferneley of Suffolk brought with her important family ties to the merchant and commercial elite of East Anglia including the Greshams, in particular Sir Thomas Gresham, the very influential London financier, who married Bacon's sister-in-law Anne Ferneley. The union of Nicholas and Jane (*née* Ferneley) produced three surviving sons Nicholas (*c*.1543-1624), Nathaniel (1546-1622), and Edward (1548/9-1618), and three surviving daughters Elizabeth, Anne as well as another Elizabeth (it was not uncommon then to give the same name to two children). Throughout the 1540s Nicholas Bacon began building a landed estate purchasing properties and land in his native Suffolk and in the neighbouring county of Norfolk and Essex as well as in London and Westminster which he continued to add to over the following decades. In 1545 he acquired the Suffolk manor of Redgrave where his wife Jane helped him establish his first country seat with the required building programme taking some nine years to complete.

On his marriage to Anne (*d*. 1616), daughter and heir of Edmund Butts of Thornham, Norfolk and Anne (*d*. 1609), daughter of Henry Bures of Acton, Suffolk his eldest son Nicholas Bacon received the mansion house at Redgrave, Suffolk and through her inherited substantial estates and property in Suffolk and Norfolk.[10]

In July 1569 Nathaniel Bacon married Anne (*d*. 1594), the illegitimate daughter of his uncle Sir Thomas Gresham and his mistress Anne Dutton. Their respective fathers Lord Keeper Sir Nicholas Bacon and royal financier Thomas Gresham endowed them with half-a-dozen estates in Suffolk and Norfolk which yielded a large annual income in the twin counties of East Anglia where Sir Nathaniel Bacon assumed a leading role in its government and prosperity.[11]

Immediately after their marriage Nathaniel arranged for his new young bride to be placed with his mother Lady Bacon for her education at Gorhambury alongside her two sons Francis and Anthony. Some years later Nathaniel expressed his gratitude to his learned stepmother Lady Bacon for all the love and care she took in educating and looking after his young wife:

> Your ladyship knoweth how, being matched in marriage as I am, it stood me upon to have some care of the well bringing up of my wife, for these words of Erasmus are very true: *plus est bene instrui quam bene nasci* [it is better to have been well instructed than well born]. If she should have had the want of both, I had just cause to fear what might befall. Hereupon, being not able to remedy the one, I did as much as in me lay to provide for the other, and therefore I sought by all the means I could to have her placed with your ladyship. This is for which I think myself so greatly beholding to your ladyship, in that you were content to trouble yourself with having my wife, and not that alone, but during her being with you to have such care over her and better to use her than I myself could have wished. Yea, I often said, and yet say, a more strait manner of usage would have wrought a greater good. Yet such was your ladyship's goodwill, which I will not live to be unmindful of: for the care had of her, I account it had of me; the good done to her, I account it done to me, for I persuade myself it done in respect of me.[12]

The recipient of her care and good will Anne Gresham Bacon also wrote to Lady Bacon to express her wholehearted appreciation for the 'great care' that she had shown her during her time at Gorhambury recalling with affection the memories of her shared lessons Francis and Anthony, requesting Lady Bacon send her warmest 'commendacions to my brother Anthonie & my good brother Franck.'[13] When their first child was born in 1573 Anne Gresham Bacon asked her mother-in-law to be godmother to their daughter to which the proud Lady Bacon immediately responded by joyfully sending two pieces of gold to the nurse and midwife with the promise of a special gift for the newborn to be sent after it had arrived from London.[14] From 1578 Sir Nathaniel and Lady Anne Gresham Bacon settled at Stiffkey Hall, Norfolk where for the four decades until his death in 1622 he devoted himself to the management and business of county government in a part of the world he described as his 'country'.[15] The towering political figure left his enduring mark on the twin counties of Suffolk and Norfolk and evidently as well on his own extended Bacon family that named after him the two prominent Virginia figures of the second half of the seventeenth century Nathaniel Bacon, the elder and Nathaniel Bacon, the rebel.

Virtually nothing is known about the early years of Nathaniel, the Elder (1620-1692). He was the only son of James Bacon and Martha Bacon. His father was the rector of Burgate, Suffolk. He was born probably at his paternal grandfather's Suffolk seat, Friston Hall and christened on 29 August 1620 in the Parish of St Mary's, Bury St Edmunds, Suffolk. He presumably knew that his relative the great philosopher and statesman Francis Bacon was the founder of Virginia and after spending some time (like his great ancestor) in France in 1647 Nathaniel settled in Virginia in 1653 where he was welcomed by his other relative Sir William Berkeley. Sometime before 1654 Nathaniel Bacon married the twice-widowed Ann Bassett Smith Jones, and shortly after her death, another widow Elizabeth Kingsmill Tayloe around 1656 or 1657. Through his marriages and acquisitions of property and land he soon established himself in York County and began a successful career in politics in March 1656 when he represented the county in the House of Burgesses. Later the same year he was made a member of the Governor's Council of Virginia, which he served with distinction for the next three years until sometime in 1659. He was again named to the Council before 26 August 1660 a position he retained until his death.

He enjoyed a rapid rise in Virginia society and in the political arena proved a loyal servant to the government of its reinstated Governor Sir William Berkeley. He was appointed auditor of the royal revenue in Virginia from May 1675 until he resigned in favour of William Byrd in 1688. He also served as President and Acting Governor on three occasions during the several absences from Virginia of Governor Francis Howard, Baron of Effingham, between June and September 1684 and July and September 1687, and during Effingham's later departure from the colony in March 1689 and the beginning of Lieutenant Governor Francis Nicholson's return on 3 June 1690.[16]

The man who later received the cognomen of the rebel was also given the same name as Francis Bacon's elder brother Nathaniel, the towering political figure of Suffolk and Norfolk politics in late sixteenth and early seventeenth century Elizabethan and Jacobean England.

His namesake Nathaniel Bacon (1647-76) who was to have such a lasting effect on Virginia politics and history was born on 3 January 1647 at Friston Hall in Suffolk, eldest son of Thomas Bacon and his wife Elizabeth, daughter of Sir Robert Brooke of Cockfield, Yoxford in Suffolk. Information about his early years and education have not come down to us. The first public notice we have of the young Nathaniel is when he entered St Catherine's College, Cambridge where he was admitted in 1660-1, the university attended by his illustrious ancestor Francis Bacon (Trinity College, 1573-76), the bastion of learning to whom he dedicated *The Wisdom of the Ancients* (1609), resemblances, correspondences and parallels from which, are found in many of his Shakespeare plays.

Following his time at Cambridge his father Thomas Bacon contacted Thomas Wray (Ray), the great naturalist and scientist and future member of the Baconian-Rosicrucian Royal Society, inviting him to Friston Hall, to tutor Nathaniel. The naturalist Thomas Wray was educated at Trinity College, Cambridge where in 1646 he became a sizar under the tuition of James Duport (1606-79),[17] who had previously penned a verse to *Memoriae honoratissimi Domini Francisci, Baronis de Verulamio, vice-comitis* S*ancti Albani sacrum* that was published shortly after the supposed death of Francis Bacon in 1626, by his private secretary and Rosicrucian Brother, Dr Rawley. The rare volume contains thirty-two Latin verses in praise of Bacon, that his orthodox biographers and editors have simply passed over, ignored, or suppressed, which portray Bacon as a secret supreme poet and dramatist, writer of comedies and tragedies, under the pseudonym of Shakespeare:

ON THE DEATH OF THE MOST ILLUSTRIOUS
VERULAM, VISCOUNT ST. ALBANS.

While the Verulamian sage was filled with the desire of writing and enriched the ages with crowds of books: death detesting polished books had long had his eye on them, nor did the wretch endure such numerous writings. For he hates the everlasting monuments of genius, and ambitious compositions, which despise funeral pyres. Therefore while the (writer's) hand wielded the pen, and while the eloquent pen wearied the frail hands, not yet had the page wound up the completed manuscript, when the black Theta became the crowning period of the work: nevertheless in spite of death your writings, O Bacon! will live and descend to our remote posterity.

JAMES DUPORT, TRIN. COL.[18]

On 18 April 1663 John Wray, Francis Willughby, Philip Skippon and Nathaniel Bacon sailed from Dover for the continent. The naturalist Francis Willughby (1635–1672) entered Trinity College, Cambridge in 1653 as a fellow-commoner under the tutorship of James Duport, who in 1660 dedicated his *Gnomologia Homeri* to Willughby and another three of his pupils.[19] In 1661 Willughby, after being proposed by Wray and the Baconian Dr Wilkins, was admitted a fellow of the Baconian-Rosicrucian-Freemasonic Royal Society. The writer and diarist Philip Skippon (1641-91) also graduated from Trinity College, Cambridge with a BA in 1660 and was admitted to Gray's Inn on 5 February 1663. He too was afterward elected a Fellow of the Baconian-Rosicrucian-Freemasonic Royal Society in 1667, the year which saw its first official history by Sprat furnished with its frontispiece showing Francis Bacon, Founding Father of the Rosicrucian-Freemasonry Brotherhood, under the prominent winged angel holding a trumpet, alluding to his first Rosicrucian manifesto the *Fama Fraternitatis*.

From April the four of them travelled around Europe through Germany, Italy, Switzerland, France and the Netherlands partly akin to the Baconian-philosopher-scientists of *New Atlantis* (*Land of the Rosicrucians*) to collect plants on the continent that were not native to England and to observe birds, beasts and fishes in their natural habitat. In the spring of 1664 Wray and Skippon boarded a ship from Naples for Messina to continue their expedition together to Sicily and Malta, while Willughby and Bacon travelled through northern Italy on their way to Rome. In Bologna Nathaniel fell ill and after recovering on 10 February 1666 he joined his friends at Venice the location of the play *The Merchant of Venice* written by his ancestor Francis Bacon-Shakespeare.[20] When news of his illness reached his father Thomas Bacon, he sent a message to Nathaniel to return home, and in Genoa he said farewell to his friends and set off for Paris (where Bacon had spent nearly three years from 1576 to 1579 working for the English Secret Service) en route for England.[21] Following his return Nathaniel entered Gray's Inn:

…for Nathaniel the selection of Gray's Inn was just as inevitable as had been his choice of Cambridge. There have been forty-eight Bacons at Gray's Inn, and young Nathaniel, when he took up residence there, was reminded at every turn of his great kinsman, Lord Francis Bacon. Here were the gardens which he had laid out with such loving care and along whose walkways he used to stroll arm in arm with Sir Walter Raleigh discussing law, politics and philosophy; here in the library was a collection of his books; here was his portrait hanging in the hall; here were his chambers.[22]

After spending a couple years at Gray's Inn Nathaniel returned home to Friston Hall, Suffolk where ordinarily he would have been expected to settle down, marry and succeed to the large family estates. He soon fell in love with one of his close neighbours Elizabeth Duke, daughter of Sir Edward Duke of Benhall (1604-71), a parish in the same county of Suffolk. His love for the fair Elizabeth was fully reciprocated but when Nathaniel approached her father for the hand of his beautiful daughter it was roundly rejected. But in keeping with those star-crossed lovers *Romeo and Juliet*, penned by his illustrious ancestor Bacon-Shakespeare, nothing was going to stand in the way of their love for each other.

Her bullying tyrannical father tried everything he could to try and prevent his daughter from marrying Nathaniel even going so far as threatening to disinherit her. He presented Elizabeth with a copy of his will drawn up in April 1670, which stipulated that he had arranged a legacy of £2,000 to be paid on the day of her marriage, if her choice of husband received the approval of her mother and brother, with a proviso precluding Nathaniel Bacon, and all monies forfeited, if she disobeyed him. In defiance of her father within weeks our star-crossed lovers ran away and got married. True to his word her enraged father never spoke to Elizabeth again and on his death in January 1671 he left most of his land and property to her brother John. Sometime after Sir John Duke and Thomas Bacon thrashed out an agreement which included the latter settling land, property and £500 in cash on the couple and the former giving them £800 in return for renouncing any further claims on his inherited estate.[23]

Apparently inadvertently Nathaniel after became involved with two untrustworthy individuals William Bokenham and Peter Phesant in a property transaction designed to defraud one Robert Jason out of his inheritance. When Nathaniel realised the nature of the transaction, he sought to render it null and void, or by way of compensation provide Jason with a settlement of 1,250. However, by now Jason's situation with Bokenham and Phesant had become so complicated he could not clear the title of the property, which resulted in a protracted lawsuit.[24]

It was at this point that Nathaniel and Elizabeth Bacon decided to seek a different life across the Atlantic a course for which his father Thomas Bacon provided the enormous sum of £1,800 and in the summer of 1674 the Bacons sailed for Virginia founded by his incomparable kinsman Francis Bacon and his Rosicrucian-Freemasonry Brotherhood.

On arrival Nathaniel and Elizabeth Bacon were warmly welcomed by his cousin Sir William Berkeley, Governor of Virginia and his other cousin and namesake Nathaniel Bacon, the elder himself a senior member of the Council of Virginia. The newly arrived travellers were invited to stay with his cousin Nathaniel Bacon, the elder and his wife also named Elizabeth, at their plantation at King's Creek, to help settle and support their Bacon family relatives into this new life and surroundings.[25] The two Elizabeths most probably talked about the Bacon family back home as did the two Nathaniels which would have doubtless canvassed their famous ancestors Lord Keeper Sir Nicholas Bacon (1510-79) and his son Nathaniel Bacon of Stiffkey (1546-22) who had such an impact on the political landscape in their home county Suffolk and Norfolk and the Bacon family tradition of naming their offspring Nathaniel. Among them the painter Sir Nathaniel Bacon (1585-1627), grandson of the great Lord Keeper and youngest son of Sir Nicholas Bacon (*c.*1543-1624) and the politician and author Nathaniel Bacon (1593-1660), the younger son Edward Bacon (*c.*1548-1618), both born and raised in Suffolk; and, of course, the pre-eminent scion of the family, the great poet-philosopher Francis Bacon and his Rosicrucian-

Freemasonry Brotherhood, whose ideas had found their way across the Atlantic to Virginia and other settlements along the east coast of North America.

His cousin Nathaniel Bacon, the elder who had lived in Virginia for the last twenty-one years was clearly able to offer his younger cousin advice about purchasing land and property in the colony. He recommended that he purchase a plantation at Henrico owned by Colonel Thomas Ballard located on James River about forty miles above Jamestown named Curles Neck. An agreement was reached and with the sale of the plantation completed on 28 August 1674 the Bacons sailed up James River to take possession of the new home where they were warmly welcomed by their friends and neighbours.[26] He was also nominated by Governor Berkeley to the Council where he sat alongside Nathaniel, the elder and the rest of Virginia establishment who exercised a tight control over the economy and taxation of the colony. However, soon after arriving in Virginia the honeymoon period of meeting his relatives and the welcome genial hospitality of his neighbours soon gave way to the harsh realities of the fragile colony.

On his arrival in Virginia Nathaniel Bacon had found the colony in a precarious state with much discontentment among its poorer inhabitants who were suffering economic hardship that would very soon give rise to political and social discontent and rebellion. This was exacerbated with what they saw as the corruption and cronyism of Governor Sir William Berkeley paid for with increased taxation and through sharp legal and economic practices. Many of the colonists were also acutely concerned with the situation of worsening relations with the Native American tribes and feared for their own security and the safety of their own families.

This febrile and potentially explosive situation found its spark when Indian raiders killed the overseer of Nathaniel Bacon's second upriver plantation at Shockoe Creek. He soon emerged as the leader of the disenfranchised Virginians who saw Bacon as their protector and saviour. When Governor Berkeley refused to grant Bacon a military commission to defend against the attacks of the Indian tribes and drive them away from Virginia, he mobilised his own force of around 500 men and travelled up the James River to attack the Doeg and Pamunkey tribes. The ensuing armed bloody conflict between the colonists and Native Americans resulted in terrible atrocities being committed on both sides, the complicated rights and wrongs of which, are still argued and debated by historians to the present day.

In a public proclamation Berkeley denounced Bacon and removed him from the Council and called for a new election of burgesses and a convened meeting of the Assembly. He declared Bacon a rebel, but ignoring the proclamation against the champion of the people, many of the voters chose Bacon and his friend James Crews to represent them in the House of Burgesses.

When Bacon appeared next at Jamestown, he took the sensible precaution of arriving in a sloop accompanied by forty or fifty armed men and under the cover of darkness went to visit his friends Richard Lawrence and William Drummond to hear news of the situation as it was now unfolding. The next morning Bacon was spotted returning to his sloop and chased upriver by armed boats. He was forced to surrender under the threat of the heavy weaponry housed on the warship *Adam and Eve* and was brought back to Jamestown as a prisoner and handed over to Governor Berkeley.[27]

To diffuse the dangerous and deteriorating series of events Nathaniel Bacon, the elder pleaded with his cousin to abandon his plans for reforming the government and his rebellious leadership of the people. The childless Nathaniel told him he wished to make him his heir. He promised his Bacon cousin that if he chose to live a peaceful life and put a stop to the rebellious uprising he would at once turn over a considerable part of his estate to him and bequeath the rest of it following the death of his wife. After much debate and discussion Nathaniel, the elder drew up an article of submission promising compliance and non-resistance signed by his still somewhat reluctant cousin to be presented before the eyes of the Governor and his administration,[28] with an undertaking to quietly sit and await his fate.

He was presented to the House of Burgesses on his knees. Mindful of the consequences if he punished the designated rebel Governor Berkeley pardoned Bacon and restored him to a seat on the Council. But the champion of liberty and the people could not stand idly by and watch the same policies implemented in favour of Berkeley and his cronies. He told Berkeley that his wife was ill and requested leave to return home which he granted a decision which the governor was soon to live to regret. Bacon was soon back in Jamestown accompanied by five hundred men and marched up to the State House demanding his commission. The affronted Berkeley stood before Bacon again branding him a rebel and a traitor. Baring his chest he cried "Here, shoot me, fore god, fair mark, shoot." To which Bacon replied: "No may it please your honour, we will not hurt a hair of your head, nor of any other mans, we are come for a commission to save our lives from the Indians, which you have so often promised, and now we will have it before we go." At the same time his men took aim with their rifles at the burgesses who were leaning out of the State House. The burgesses invited Bacon into the Long Room where he set out the grievances of the people and on 6 June 1676 the House of Burgesses enacted a large number of sweeping liberal reforms known as Bacon's Laws (20 Acts).[29] In his *Torchbearer of the Revolution*: *The Story of Bacon's Rebellion and its Leader* Professor Thomas Jefferson Wertenbaker states:

Of first importance was the repeal of a law of 1670 which restricted the right to vote to men owning a freehold or a residence, and the passage of a new statute specifically extending the franchise to all freemen.[30]

In *A Collection of all the Laws of Virginia from the First Session of the Legislature in the Year 1619* its editor William Haller Hening summed up the far-reaching historical importance of Nathaniel Bacon (the descendent of Francis Bacon who founded Virginia) and the so-called Bacon Rebellion on the future of the United States of the America:

A repetition of abuses such as those of which *Bacon* and his adherents complained, and an accumulation of oppressive acts on the part of the British government, without doubt, produced the American revolution: and it is somewhat remarkable that precisely at the expiration of a century from the time of *Bacon's* opposition, the people of Virginia, in convention, unanimously proclaimed the idea of American Independence; the celebrated resolution, instructing the Delegates in Congress from Virginia, to declare the colonies free and independent having been passed on the 15 June, 1776, and the assembly under *Bacon's* influence, having been held in June 1676.[31]

The following month on 30 July 1676 Nathaniel Bacon issued a Declaration of the People signing himself 'General by Consent of the People' containing eight points of grievance:

1. For having, upon specious pretenses of public works, raised great unjust taxes upon the commonalty for the advancement of private favorites and other sinister ends, but no visible effects in any measure adequate; for not having, during this long time of his government, in any measure advanced this hopeful colony either by fortifications, towns, or trade.

2. For having abused and rendered contemptible the magistrates of justice by advancing to places of judicature scandalous and ignorant favorites.

3. For having wronged his Majesty's prerogative and interest by assuming monopoly of the beaver trade and for having in it unjust gain betrayed and sold his Majesty's country and the lives of his loyal subjects to the barbarous heathen.



Fig. 36 Painting of the Confrontation of Nathaniel Bacon and Governor Sir William Berkeley at the Statehouse in Jamestown, Virginia in 1676

4. For having protected, favored, and emboldened the Indians against his Majesty's loyal subjects, never contriving, requiring, or appointing any due or proper means of satisfaction for their many invasions, robberies, and murders committed upon us.

5. For having, when the army of English was just upon the track of those Indians, who now in all places burn, spoil, murder and when we might with ease have destroyed them who then were in open hostility, for then having expressly countermanded and sent back our army by passing his word for the peaceable demeanor of the said Indians, who immediately prosecuted their evil intentions, committing horrid murders and robberies in all places, being protected by the said engagement and word past of him the said Sir William Berkeley, having ruined and laid desolate a great part of his Majesty's country, and have now drawn themselves into such obscure and remote places and are by their success so emboldened and confirmed by their confederacy so strengthened that the cries of blood are in all places, and the terror and consternation of the people so great, are now become not only difficult but a very formidable enemy who might at first with ease have been destroyed.

6. And lately, when, upon the loud outcries of blood, the assembly had, with all care, raised and framed an army for the preventing of further mischief and safeguard of this his Majesty's colony.

7. For having, with only the privacy of some few favorites without acquainting the people, only by the alteration of a figure, forged a commission, by we know not what hand, not only without but even against the consent of the people, for the raising and effecting civil war and destruction, which being happily and without bloodshed prevented; for having the second time attempted the same, thereby calling down our forces from the defense of the frontiers and most weakly exposed places.

8. For the prevention of civil mischief and ruin amongst ourselves while the barbarous enemy in all places did invade, murder, and spoil us, his Majesty's most faithful subjects.

Of this and the aforesaid articles we accuse Sir William Berkeley as guilty of each and every one of the same, and as one who has traitorously attempted, violated, and injured his Majesty's interest here by a loss of a great part of this his colony and many of his faithful loyal subjects by him betrayed and in a barbarous and shameful manner exposed to the incursions and murder of the heathen. And we do further declare these the ensuing persons in this list to have been his wicked and pernicious councilors, confederates, aiders, and assisters against the commonalty in these our civil commotions.

Sir Henry Chichley	William Claiburne Junior
Lieut. Coll. Christopher Wormeley	Thomas Hawkins
William Sherwood	Phillip Ludwell
John Page Clerke	Robert Beverley
John Cluffe Clerke	Richard Lee
John West	Thomas Ballard
Hubert Farrell	William Cole
Thomas Reade	Richard Whitacre
Matthew Kempe	Nicholas Spencer
Joseph Bridger	

John West, Hubert Farrell, Thomas Reade, Math. Kempe

And we do further demand that the said Sir William Berkeley with all the persons in this list be forthwith delivered up or surrender themselves within four days after the notice hereof, or otherwise we declare as follows.

That in whatsoever place, house, or ship, any of the said persons shall reside, be hid, or protected, we declare the owners, masters, or inhabitants of the said places to be confederates and traitors to the people and the estates of them is also of all the aforesaid persons to be confiscated. And this we, the commons of Virginia, do declare, desiring a firm union amongst ourselves that we may jointly and with one accord defend ourselves against the common enemy. And let not the faults of the guilty be the reproach of the innocent, or the faults or crimes of the oppressors divide and separate us who have suffered by their oppressions.

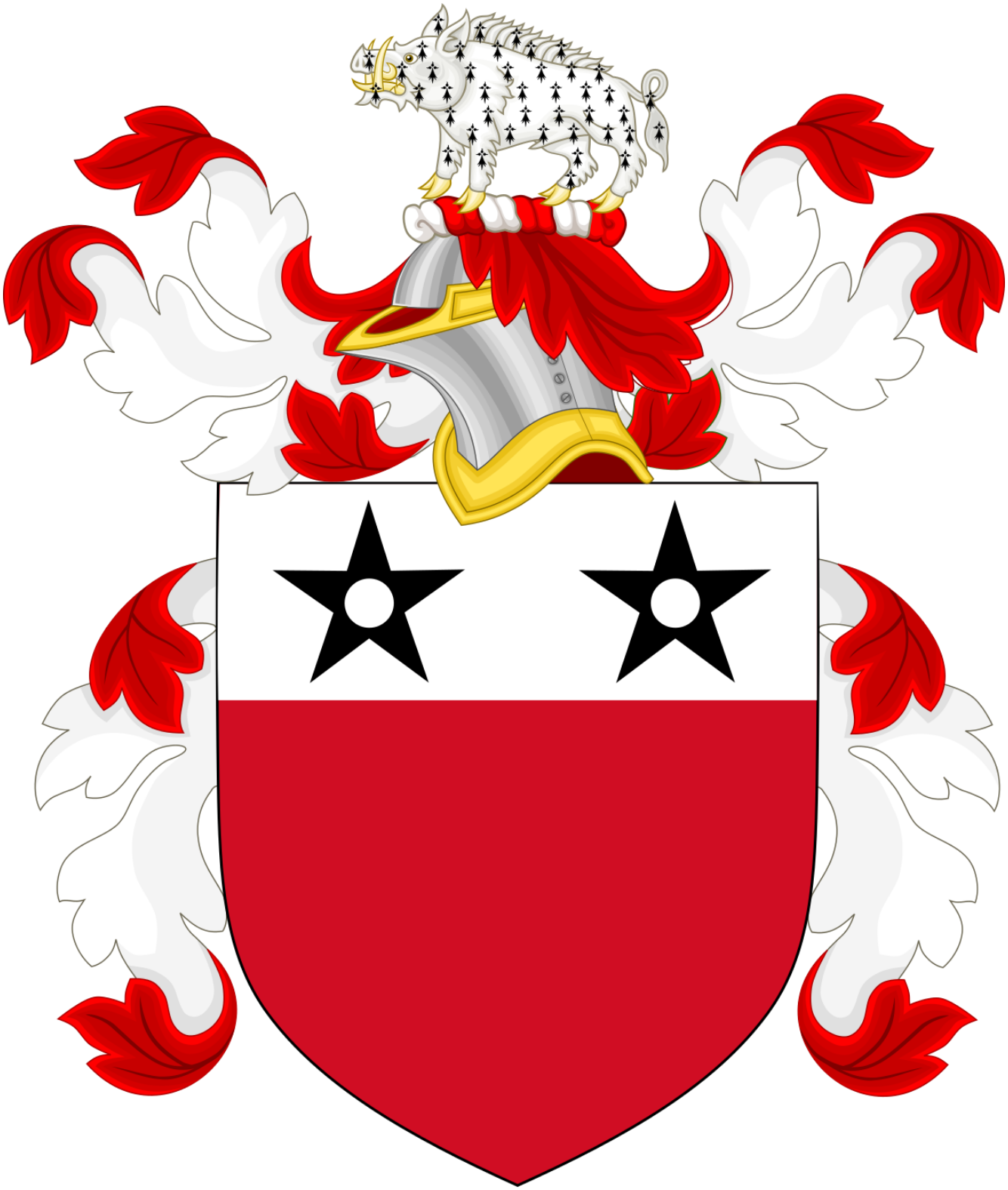


Fig. 37 The Coat of Arms of Nathaniel Bacon, the Elder

These are, therefore, in his Majesty's name, to command you forthwith to seize the persons above mentioned as traitors to the King and country and them to bring to Middle Plantation and there to secure them until further order, and, in case of opposition, if you want any further assistance you are forthwith to demand it in the name of the people in all the counties of Virginia.

Nathaniel Bacon
General by Consent of the people.[32]

The intractable confrontation between the revolutionary Bacon and the people of Virginia and the corrupt Governor of Virginia and its administration had now turned into a battle for the heart and soul of the colony and a battle to the death of one or other of its two leaders. On 19 September 1676 Nathaniel Bacon and his forces with an overwhelming number of government troops about to surround them on both sides were left with little choice but to reluctantly and heartbreakingly raise and set fire to the capital Jamestown,[33] first permanent English settlement in the New World directed by his great ancestor Lord Bacon, the seed from which grew the United States of America, the most powerful republic in the free world.

He removed his troops to his final headquarters at the residence of Major Thomas Pate in Gloucester County a few miles east of West Point but it was here Bacon fell ill and after being attended by Rev. Wadding in his last few hours he died on 26 October 1676 'as truly a martyr to American freedom as Nathan Hale and Hugh Mercer.'[34] It has been suggested that Berkeley had Bacon poisoned but it is generally believed he died of dysentery. There is also a mystery about his body. When the coffin at his funeral was opened on Governor Berkeley's orders it contained only stones. It is believed some of his loyal friends may have removed his remains to a secret place for burial and to the present day the location of his final resting place remains a mystery.

In his account of Nathaniel Bacon, 'the passing of a hero', the voluminous and renowned Virginia and American historian Philip Alexander Bruce, secretary of the Virginia Historical Society, in *The Virginia Plutarch* (The University of North Carolina Press, 1929), provided a glowing epitaph to a man who is seen by many as the most important and influential figure of the first century of Virginia and American history:

Thus perished a hero who, although at times headstrong and ruthless, was a determined upholder of the inherent rights of the people when those rights were treated by the local government with arrogant contempt. With his eyes fixed resolutely on that purpose, he sacrificed his ease, his fortune, his very life itself, for the sake of his country.[35]

His cousin Nathaniel Bacon, the elder served as a senior member of the Council in the 1680s and in 1690 as President and Acting Governor of Virginia. He had no children and when he died on 16 March 1692 his niece Abigail Smith Burwell inherited his valuable estate including his 1,200 acres plantation at King's Creek, 1,775 acres in the Isle of Wight and Nansemond Counties, 300 acres in New Kent County, and smaller holdings in Yorktown and Jamestown Island. He was buried at his residence on King's Creek in York County.[36] His tombstone was later relocated to Bruton Parish Church in Williamsburg, Virginia where it remains on the wall of the church tower:

Here lyeth interred ye body of NATHANIEL
BACON Esq. whose descent was from the
Ancient House of ye BACONS (one of which was
Chancellor Bacon & Lord Verulam) who was
Auditor of Virginia & President of ye Honourable



Fig. 38 The Gravestone of Nathaniel Bacon, the Elder depicting the Bacon Family Coat of Arms Declaring he was an Ancestor of the Great Philosopher Francis Bacon



Fig. 39 Francis Bacon's Coat of Arms and his Boar crest

Councell of state & Commander in Chief for the
County of York having been of the Councell
for above 40 years & having always discharged
ye offices in which he served with great
Fidelity and Loyalty to his Prince who departed
this life ye 16 March 1692 in ye 73
year of his Age.[37]

At the top of the tombstone of Nathaniel Bacon the elder is the Bacon family crest the same one that appears in Francis Bacon's *Novum Organum* (1620) whose title page is framed within two Freemasonic Pillars and in the 1730 edition of his *Works*.

In 1676 Ann Cotton wrote an account of Bacon's Rebellion in the form of a letter written which was first published in 1804 by the Richmond Enquirer under the title *An Account of our Late Troubles in Virginia*. In her description of the troops led by Nathaniel Bacon at Jamestown she informs that 'there were some nine hundred Baconians, for so now they began to be called for a mark of distinction.'[38] In the letter she also described after Bacon's death how on the orders of Governor Berkeley a large number of his supporters were taken prisoner, treated very badly, some of them hanged with or without a trial, and others summarily executed.[39]

The following year the same paper published *The Beginning, Progress, and Conclusion of Bacon's Rebellion*, written by Thomas Mathew who personally knew Bacon, in 1704, that was later acquired for President Jefferson, who gave his former mentor George Wythe permission to have it published. The third president of the United States of America was presented with the original manuscript of it from Rufus King, an American diplomat serving in London, which Jefferson carefully copied in his own hand. The manuscript is believed to have originated from the library of the Principal Secretary of State and member of the Privy Council, Robert Harley, Lord Oxford (1661-1724). In his dedication to Lord Oxford its author Thomas Mathew writes: 'The great honour of your command obliging my pen to step…into this little treatise of history; [I]…pretend no more than (nakedly) to recount matters of fact', signed 'Your Honor's most devoted humble servant', dated 13 July 1705.[40] In the address to the editor of the *Enquirer* the President of the United States Thomas Jefferson was wont to say of Nathaniel Bacon, kinsman of the philosopher Francis Bacon, he was a true patriot and champion of the people of Virginia:

> If this little book speaks the truth, Nathaniel Bacon will be no longer regarded as a rebel, but as a patriot. His name will be rescued from the infamy which has adhered to it for more than a century; the stigma of corruption, cruelty and treachery, will be fixed on the administration by which he was condemned; and one more case will be added to those which prove, that insurrections proceed oftener from the misconduct of those in power than from the factious and turbulent temper of the people.[41]

The likeness of the patriot Nathaniel Bacon adorns the Old Powder Horn at Williamsburg, Virginia and in a stained-glass window commissioned by the Association for the Preservation of Virginia Antiquities, to commemorate him, seen at Bacon's Castle, Virginia. There is also an elaborate plaque of him framed by twin Freemasonic Pillars placed in the Chamber of the House of Delegates at the State Capitol in Richmond, Virginia commemorating his sacrifice in the cause of the liberty of the Virginia People:

A great Patriot Leader of the Virginia People who died while defending their rights October 26, 1676.



Fig. 40 The Nathaniel Bacon Window in Powder Horn



Fig. 41 The stained-glass likeness of Nathaniel Bacon at Bacon's Castle in Virginia



To the memory of
NATHANIEL BACON
BORN IN ENGLAND
JANVARY 2 1647
CAME TO VIRGINIA
1674
A great Patriot Leader
of the Virginia People
who died while defending
their rights October 26 1676
VICTRIX CAUSA DIS PLACUIT,
SED VICTA CATONI

Fig. 42 Plaque to Nathaniel Bacon in Capitol Rotunda, Richmond, Virginia

3.

The 1723 and 1738 editions of the Freemasonic *Book of Constitutions* sanctioned by the Grand Lodge of England cryptically reveal that Francis Bacon was the Secret Founding Father of the Rosicrucian-Freemasonry Brotherhood and Secret author of the Shakespeare First Folio

Another diversity of Method there is, which hath some affinity with the former, used in some cases by the discretion of the ancients…that is, Enigmatical and Disclosed. The pretence whereof is to remove the vulgar capacities from being admitted to the secrets of knowledges, and to reserve them to selected auditors, or wits of such sharpness as can pierce the veil.

[James Spedding, ed., *The Works of Francis Bacon*, III, pp. 404-5]

That the discretion anciently observed, though by the precedent of many vain persons and deceivers disgraced, of publishing part, and reserving part to a private succession, and of publishing in a manner whereby it shall not be to the capacity nor taste of all, but shall as it were single and adopt his reader, is not to be laid aside, both for the avoiding of abuse in the excluded, and the strengthening of affection in the admitted.

[James Spedding, ed., *The Works of Francis Bacon*, III, p. 248]

Precisely, 100 years (100: simple cipher for Francis Bacon) after the publication of the 1623 Shakespeare First Folio the recently formed Grand Lodge of England sanctioned its first official publication *The Book of Constitutions* or to give its fuller title *The Constitutions of the Free-Masons. Containing the History, Charges, Regulations,* &c. *of that most Ancient and Right Worshipful Fraternity* in 1723. This extremely rare original edition written by the Rev. Dr James Anderson was the first printed constitutions of the Grand Lodge of England. A man of great learning, Dr Anderson was probably a member of the four old Lodges of London which in 1717 organized what became the Grand Lodge of England. At a meeting of the Grand Lodge on 29 September 1721 Dr Anderson was commissioned to review the old Gothic constitutions and compile the history, charges, and regulations of the Fraternity from the existing ancient records of the Lodges. This was completed on 27 December 1721 following which the Grand Lodge appointed a committee of fourteen learned brethren to examine and compile a report on it. The report submitted on 25 March 1722 required several amendments before it was formally approved. This first official Freemasonic work was eventually printed in 1723 to coincide with the hundred-year anniversary of the publication of the Shakespeare First Folio.

Some of those responsible for its publication were aware of the identity of the secret Founder of Speculative Freemasonry Brotherhood and familiar with his secret ciphers.[1] The title page of the *Constitutions* is divided into two main sections by the pictorial woodcut ornament in the centre. The three words CONSTITUTIONS, FREEMASONS and *FRATERNITY* are in bolder print than the others. These three words have 33 letters in total: 33 Bacon in simple cipher. The numbers at the foot of the page added together 5+7+2+3+1+7+2+3=30: 30 added to the 3 words above again provides a total of 33 Bacon in simple cipher. Excluding the three words which have 33 letters, the remaining number of letters in the top section total 103, which represents Shakespeare in simple cipher. The bottom section of the title page underneath the ornament has 147 letters. The date numbers 5+7+2+3+1+7+2+3=30:147+30=177 William Shakespeare in simple cipher. The top half of the title page has 136 letters and the bottom half 21 roman words 136+21=157 Fra Rosicrosse in simple cipher. The whole page contains a total of 283 letters. The difference between the Masonry date and Anno Domini date 5723-1723=4000. If we drop the nulls (‘000’) 4 added to 283=287 Fra Rosicrosse in kay cipher.

In the simple cipher each of the 24 letters in the Elizabethan alphabet are assigned a number: A=1 through to Z=24:

A	B	C	D	E	F	G	H	I	K	L	M	N	O	P	Q	R	S	T	U	W	X	Y	Z
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24

B A C O N
2 1 3 14 13=33

F. B A C O N
6 2 1 3 14 13=39

F R B A C O N
6 17 2 1 3 14 13=56

W I L L I A M
21 9 11 11 9 1 12=74

S H A K E S P E A R E
18 8 1 10 5 18 15 5 1 17 5=103

F R A R O S I C R O S S E
6 17 1 17 14 18 9 3 17 14 18 18 5=157

KAY CIPHER

A B C D E F G H I K L M N O P Q R S T U W X Y Z
27 28 29 30 31 32 33 34 35 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24

B A C O N
28 27 29 14 13 =111

W I L L I A M
21 35 11 11 35 27 12=152

S H A K E S P E A R E
18 34 27 10 31 18 15 31 27 17 31=259

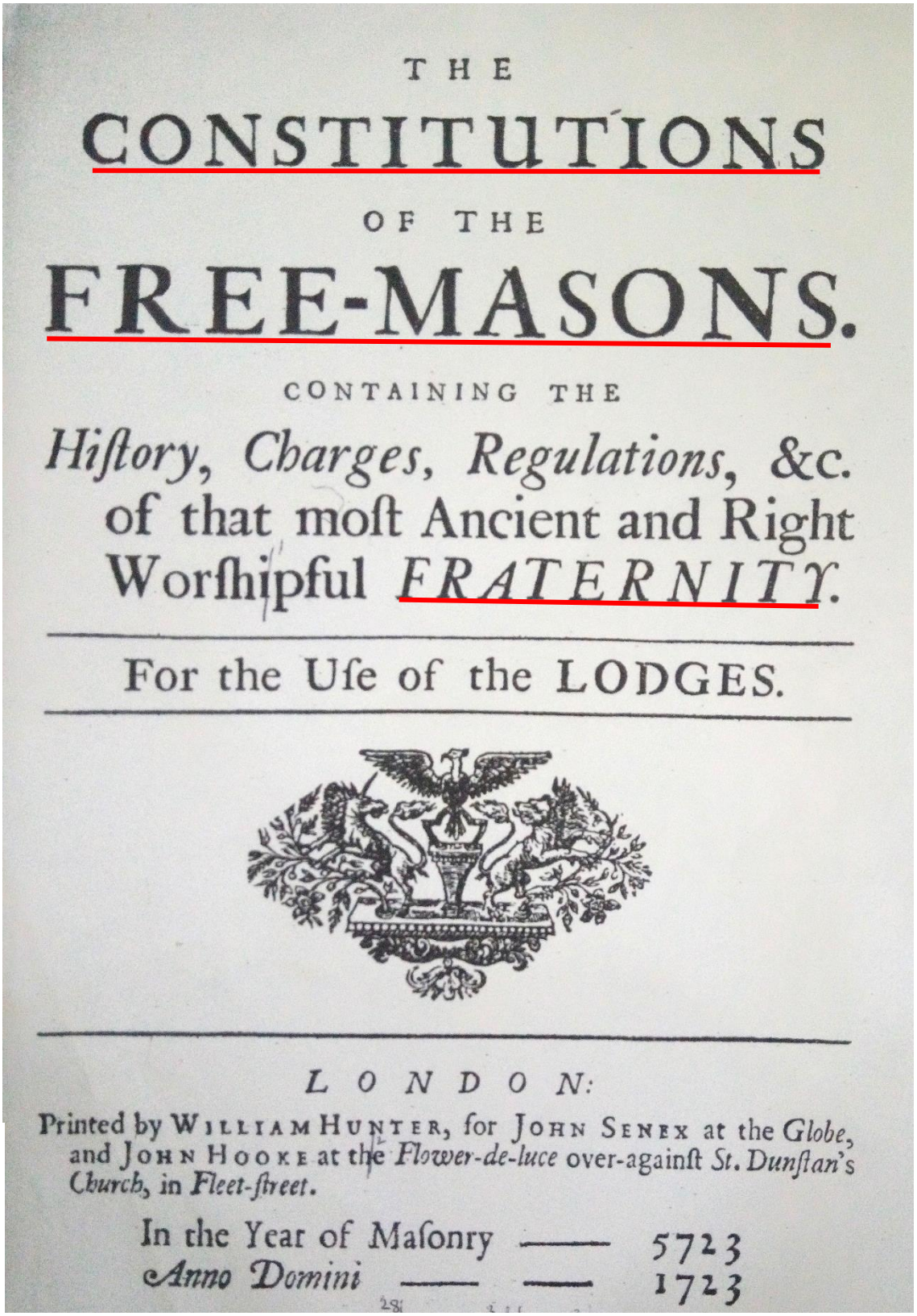
F R A R O S I C R O S S E
32 17 27 17 14 18 35 29 17 14 18 1 8 31=287.

The frontispiece of the 1723 *Book of Constitutions* officially sanctioned by the Grand Lodge of England also secretly incorporates the great hidden secret of the Freemasonry Brotherhood. Depicted on the left and right-hand side in the foreground of the engraving are several members of the Brotherhood watching its two key characters in the middle of them dressed in their fine attire representing its Grand Master and Deputy-Grand Master with the one on the left passing the one on the right a scroll with the word Constitutions written on it. The word Constitutions has been carefully formatted and separated out for the purposes of conveying a secret message. On the top line we have the syllable Con being the second syllable of Bacon. If the frontispiece is turned forty-five degrees to the right it will be observed that the upper garment of the Deputy-Grand Master provides the letter B and the way the Grand Master is standing on the left gives the appearance of the letter A thus spelling out BACON. In the second line of the scroll appears the letters T and U (T=19 and U=20) which represents the numerical equivalent of 39 F. Bacon in simple cipher. The second and third lines begin with the letters T T which stand for Thirty-Three: 33 Bacon in simple cipher. On the third line appears 'Tions' thus the first letters of the three lines are C T T which represents 67 in Kay Cipher which is simple cipher for Francis.[2]

The dedication page to the 1723 *Book of Constitutions* addressed 'To His GRACE the DUKE of *MONTAGU*', commences with 'My Lord' which is placed directly over a large ornamental B in a curious pictorial engraving which is suggestive of Lord Bacon (as he was often referred to) and reminiscent of the large capital letter B at the beginning of the Freemasonic play *The Tempest* placed first in the Shakespeare First Folio which when magnified reveals the name of Francis Bacon concealed within its decorative scroll. The large ornamental letter B is the thirty-third letter on the first dedication page to the *Book of Constitutions*: 33 Bacon in simple cipher.

The engraving within which the large ornamental letter B is placed is interesting and carefully executed. The male character whose face is framed by the top half of the letter B is Apollo, the Greek god of the sun, poetry, philosophy and wisdom and the leader of the muses, the divine inspirers of poetry and art. As depicted in the engraving Apollo had a charmed lyre, which according to legend, he later presented to Orpheus whom the Greeks considered their greatest early poet. The presence of the stag on the left-hand side of the picture may indicate

CONSTITUTIONS
FREE-
MASONS
FRATERNITY
33 Letters
BACON



THE

CONSTITUTIONS

OF THE

FREE-MASONS.

CONTAINING THE

Hiſtory, Charges, Regulations, &c.
of that moſt Ancient and Right
Worſhipful *FRATERNITY.*

For the Uſe of the LODGES.

LONDON:

Printed by WILLIAM HUNTER, for JOHN SENEX at the *Globe*, and JOHN HOOKE at the *Flower-de-luce* over-againſt *St. Dunſtan's Church*, in *Fleet-ſtreet.*

In the Year of Maſonry —— 5723
Anno Domini —— —— 1723

Other Letters
3

5

13

27
25

10
20
103
SHAKESPEARE

Letters

6
44
50
19

18
10
147 + 30
number
addition
177 **WILLIAM SHAKESPEARE**

Number
addition
30 + 3
underlined
words
above =33
BACON

Fig. 43 The deciphered title page of the 1723 Freemasonic *Book of Constitutions*



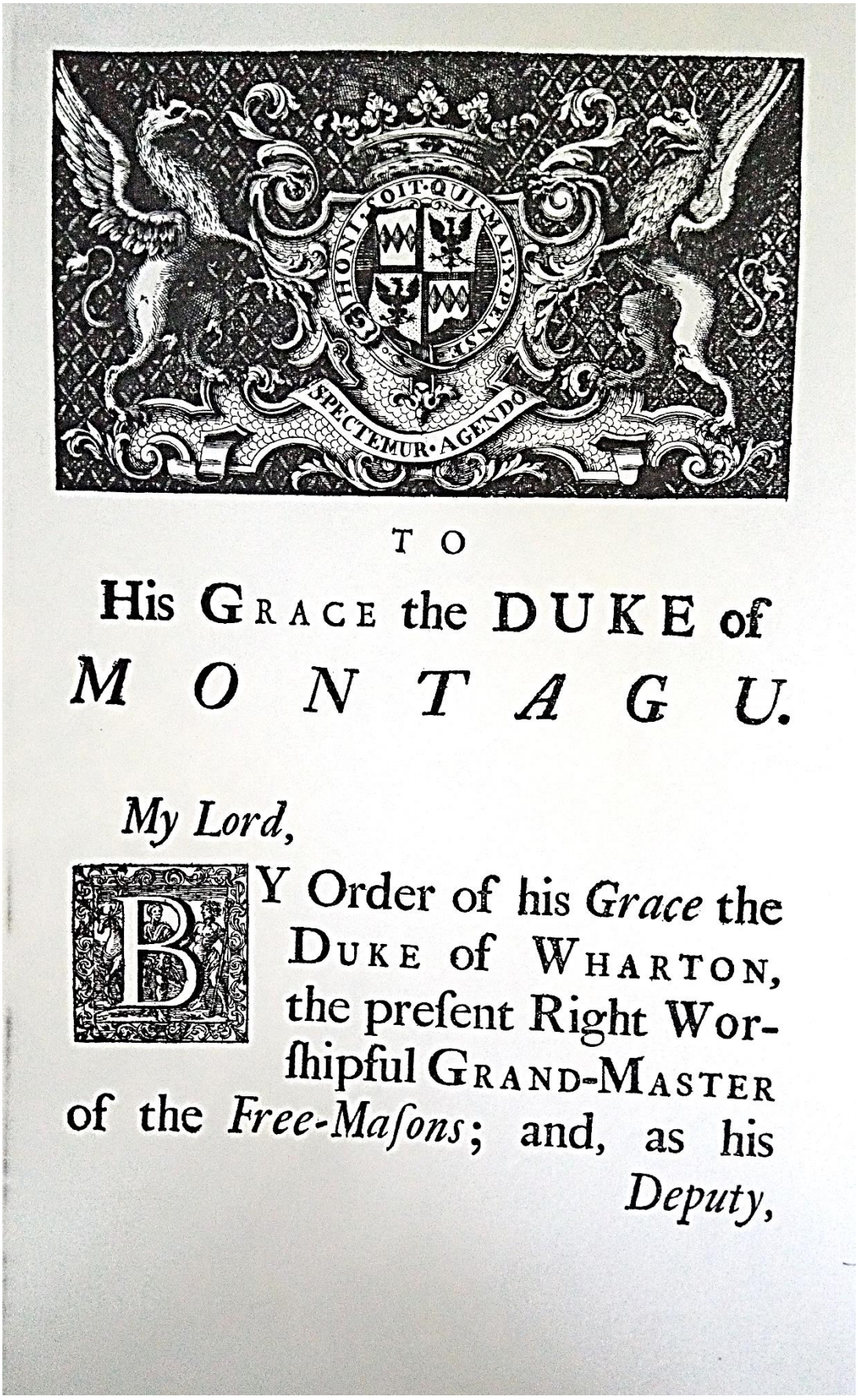
Fig. 44 The deciphered frontispiece to the 1723 Freemasonic *Book of Constitutions*

Letters

2
17

7

6
32
B is 33rd
letter
BACON



TO

His GRACE the DUKE of

MONTAGU.

My Lord,

BY Order of his *Grace* the DUKE of WHARTON, the preſent Right Worſhipful GRAND-MASTER of the *Free-Maſons*; and, as his *Deputy*,

Fig. 45 The deciphered first page of the dedication to the 1723 *Book of Constitutions*

the woman to the right of the letter B is Artemis goddess of hunting and twin sister of Apollo, children of Zeus. Yet Artemis is usually portrayed carrying a bow and arrows whereas the woman in the engraving is clearly holding a long spear. The stag symbolically is associated with wisdom, solitude and purity, and a supposed antipathy to snakes which they endeavoured to destroy. The woman to the right of Apollo in the letter B is most likely the great goddess Pallas Athena daughter of Zeus and Goddess of wisdom. She is usually depicted carrying her long spear of light and wisdom which she brandishes or shakes at the ignorance around her. Excluding the large ornamental letter B denoting Bacon the first page of the dedication contains 103 letters: 103 is Shakespeare in simple cipher, cryptically conveying the secret message that Lord Bacon is Shakespeare.

By way of a second edition *The New Book of Constitutions of the Antient and Honourable Fraternity of Free and Accepted Masons. Containing Their History, Charges, Regulations, &c. Collected and Digested by Order of the Grand Lodge from their old Records, faithful Traditions and Lodge-Books, For the Use of the Lodges* was issued under the supervision of Dr James Anderson in 1738. The Address to the Reader signed by Anderson invitingly alludes to the secret and cryptic methods employed within the work:

> Most regular Societies have had, and will have, their own Secrets; and, to be sure, the *Free-Masons*, always had theirs, which they never divulged in *Manuscript*; and therefore cannot be expected in *Print*: Only, an expert Brother, by the true Light, can readily find many useful Hints in almost every Page of this Book, which *Cowans*, and Others not Initiated, cannot discern.[3]

The title page of the 1738 *Book of Constitutions* is printed in black and red lettering. The block capital letters printed in red 'CONSTITUTIONS', 'FRATERNITY', 'FREE' and 'MASONS' contain a total of 33 letters: 33 Bacon in simple cipher. Below this the following words are also printed in red 'History', 'Charges', 'Regulations', 'Grand Lodge', 'LODGES', 'JAMES ANDERSON', 'Caesar Ward' (note 'ae' are printed on the title page as one letter) and 'RICHARD CHANDLER'. It will be observed that five of the words/names are printed in block capitals which contain a total of 34 letters which when added to the 33 letters printed in red above: 33+34=67 Francis in simple cipher. These twelve words contain a total of 78 letters which when added to the 33 letters printed in red above: 33+78=111 Bacon in simple cipher.[4]

According to the central legend of Freemasonry the craft was introduced into England in the time of St Alban who lived in the 3rd century, from whom the town of St Albans takes its name, after whom Francis Bacon took his title Viscount St Alban. Old Verulam is the site of the old Roman town of Verulamium and within the city walls of the old city of Verulam, Bacon built Verulam House, within the grounds of his Gorhambury estate, which may have been used as an early Rosicrucian-Freemasonry Lodge. The 'Legend of St Alban' is presented as follows by Dr Anderson in *The New Book of Constitutions of the Antient and Honourable Fraternity of Free and Accepted Masons*:

> A. D. 287.
>
> CARAUSIUS encouraged the Craft, particularly at *Verulam*, (now St. *Albans*, *Hertfordshire*) by the worthy knight ALBANUS, who afterwards turn'd Christian, and was call'd St. *Alban*, (the Proto Martyr in *Britain* under the *Dioclesian* Persecution) whom CARAUSIUS employ'd (as the old *Constitutions* affirm) to inviron that City with a Stone Wall, and to build him a fine *Palace*; for which that *British* King made St. ALBAN the Steward of his Houshold and chief Ruler of the Realm.
>
> St. ALBAN loved *Masons* well, and cherished them much…He also obtained of the King a Charter for the *Free Masons*, for to hold a general Council, and gave it the name of *Assembly*, and was thereat himself as *Grand Master*, and helped to make *Masons*, and gave them good Charges, &c.
>
> When *Dioclesian* and *Maximian* abdicated, A. D. 303.[5]

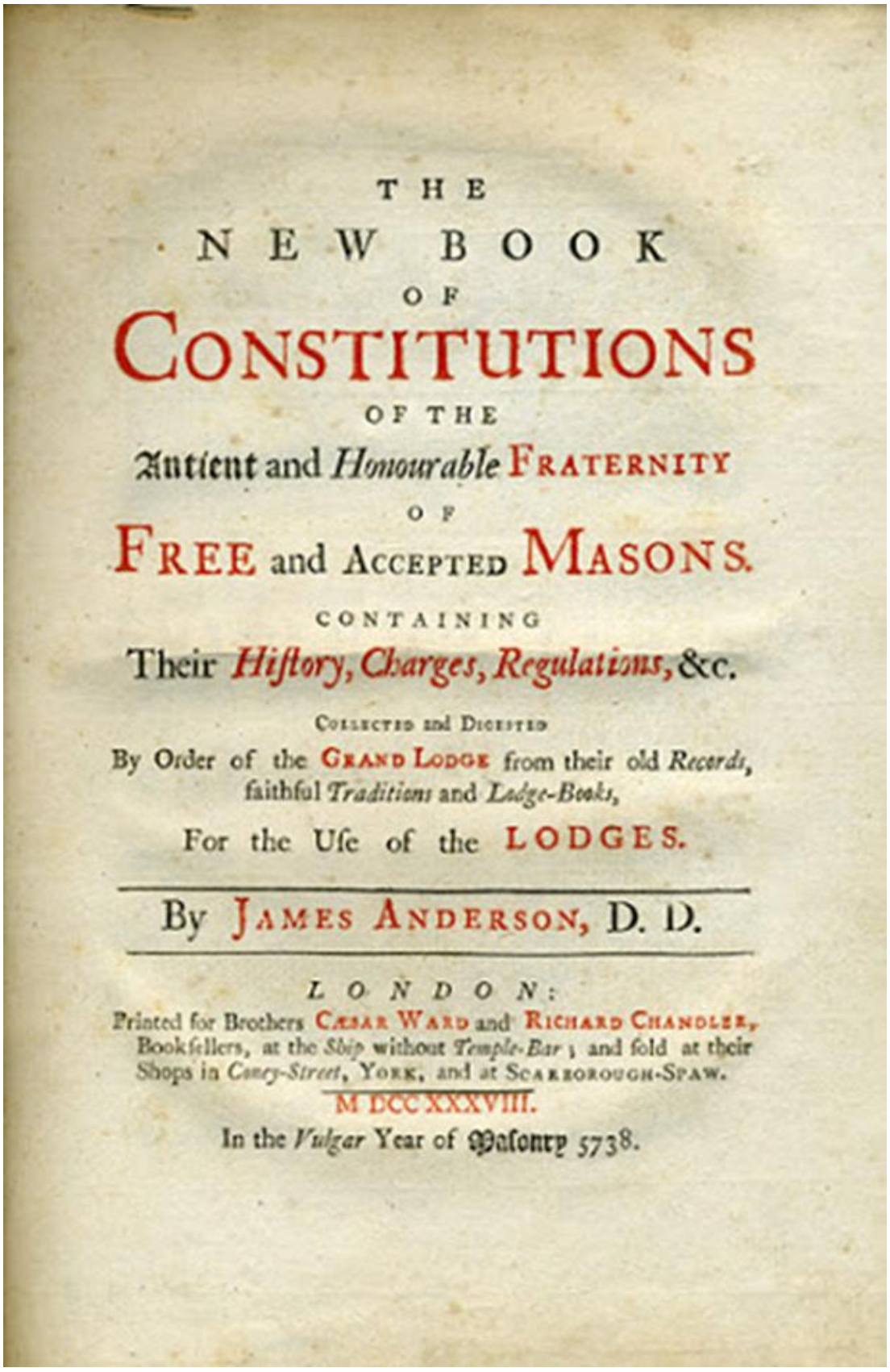

THE
NEW BOOK
OF
CONSTITUTIONS
OF THE
Antient and *Honourable* FRATERNITY
OF
FREE and ACCEPTED MASONS.
CONTAINING
Their *History, Charges, Regulations,* &c.
COLLECTED and DIGESTED
By Order of the GRAND LODGE from their old *Records,*
faithful *Traditions* and *Lodge-Books,*
For the Use of the LODGES.
By JAMES ANDERSON, D. D.
LONDON:
Printed for Brothers CÆSAR WARD and RICHARD CHANDLER,
Booksellers, at the *Ship* without *Temple-Bar*; and sold at their
Shops in *Cancy-Street*, YORK, and at SCARBOROUGH-SPAW.
M DCC XXXVIII.
In the *Vulgar* Year of Masonry 5738.

Fig. 46 The deciphered title page of the 1738 Freemasonic *Book of Constitutions*

The legend of St Alban, the supposed founder of Freemasonry in England, as presented by Dr Anderson is framed by two numbers 287 and 303. If the null '0' is dropped from 303 it leaves 33 Bacon in simple cipher and the number 287 represents Fra Rosicrosse in kay cipher. Thus, Dr Anderson in *The New Book of Constitutions of the Antient and Honourable Fraternity of Free and Accepted Masons* officially sanctioned by the Grand Lodge of England secretly communicates to the high initiates and those able to decipher it that the true Founding Father of the Rosicrucian-Freemasonry Brotherhood is Francis Bacon, Viscount St Alban.

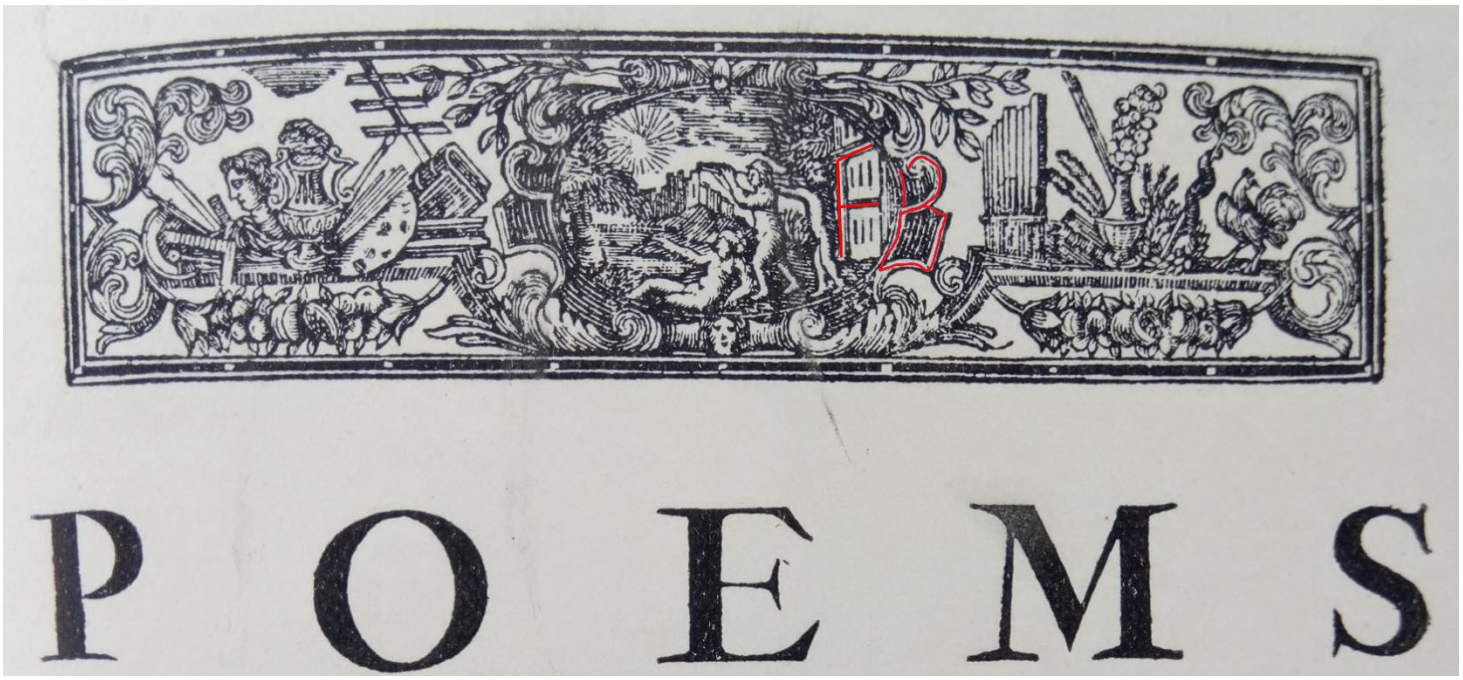
In the year the Freemasonry Brotherhood publicly announced itself to the world in 1723 with the publication of the first *Book of Constitutions*, there appeared a six-volume edition of the Shakespeare *Works* (1723-25) edited by the poet and Freemason Alexander Pope.[6] It was supplemented by a seventh volume edited by George Sewell containing the poems *Venus and Adonis*, *The Rape of Lucrece* and the *Sonnets*.

The first poem *Venus and Adonis* appears between the pages numbered 1-44. The pages for the next poem *The Rape of Lucrece* do not commence from page 45 instead it begins from page 1 and ends on page 66. The following *Sonnets* instead of beginning on page 1 as was the case with the two previous poems, or alternatively continuing from page 66, they begin on page 177 simple cipher for William Shakespeare. The reason for these mis-paginations is 177-66=111 Bacon in kay cipher. Above the first page of the Shakespeare *Sonnets* stands a Freemasonic headpiece. On the left of the headpiece can be seen various Masonic symbols: the Square and Compasses, the Mask, the Scroll with the palette and the brushes, as well as the special Crosses forming the T's of the Knight's Degree. Stealthily insinuated into this cornucopia of Masonic symbolism to the right of the three figures hailing the sun are the initials FB standing for Francis Bacon.[7]

A collection of these Freemasonic symbols is also depicted in two ornaments or emblematic tailpieces found in *The Philosophical Works of Francis Bacon* edited by Dr Shaw published in 1733. Both ornaments show the Square and Compasses, the T. T. and Cross Symbol found in the 1723 first *Book of Constitutions*, together with a Mask denoting that Francis Bacon was a concealed writer. Above the Freemasonic ornament proudly stands the Eagle, symbol of the Higher Degrees.[8]

Included in the *Opera Omnia* the first collected edition of Bacon's works to appear after the publication of the *Book of Constitutions* in 1723 are other revealing Freemasonic tailpieces. On page 157 (simple cipher for Fra Rosicrosse) of *De Augmentis Scientiarum*, originally published at virtually the same time as the 1623 Shakespeare First Folio, there appears an ornamental tailpiece depicting Apollo, leader of the Muses, and sun-god of poetry, music and prophecy. He is shown in the engraving as having destroyed with his bow and arrows the huge dragon-serpent Python who inhabited the caves of Mount Parnassus. In classical antiquity Apollo's arrows were seen as sunbeams piercing the dark and the event became symbolic of light and wisdom triumphing over darkness and ignorance.[9] In the third volume facing page 103 which is simple cipher for Shakespeare is a tailpiece from which a mythical phoenix is shown rising from the ashes.[10] The Rosicrucian-Freemasonry Brotherhood adopted the mythical phoenix as a symbol of transformation and immortality which they divinely sought to bring about through a Universal Reformation of the World.

The arcane methods of transmission present in the *Book of Constitutions* and the Bacon and Shakespeare editions published around the same time or shortly after secretly reveal that Bacon is the secret concealed author of the Shakespeare works, Founding Father of the Rosicrucian-Freemasonry Brotherhood, and if we recall the lines in *Henry VIII* referring to the phoenix 'shall star-like rise...and make new nations', Founding Father of the United States of America, a story dramatically told in his Rosicrucian-Freemasonry play *The Tempest* placed first in the 1623 Shakespeare First Folio, the greatest Freemasonic book in the history of the world.









The letters FB standing for Francis Bacon in the Freemasonic headpiece in the 1723-5 edition of the Shakespeare *Sonnets*

The Freemasonic tailpiece in the 1733 edition of Bacon's *Works*

The Freemasonic tailpiece in the 1730 edition of Bacon's *Works* depicting Apollo, leader of the Nine Muses of Poetry

The Rosicrucian-Freemasonic symbol of the Phoenix in the 1730 edition of Bacon's *Works*

Figs. 47-50

4.

Benjamin Franklin, a member of the Baconian-Rosicrucian-Freemasonic Royal Society, the printer of Dr Anderson's *Constitutions* (1734) and member of Freemasonic Lodges in England, Europe and the United States of America

Benjamin Franklin viewed Francis Bacon as one of the great figures of world intellectual history…An ardent Baconian…passionately devoted to the "modern experimental philosophy"…[He] continuously acted on this fundamental, far-reaching Baconian proposition…Inspired and informed by Bacon's emphasis on the importance of organized cooperative action to advance knowledge and do good for human beings, Franklin also adhered to Bacon's "admonition" that knowledge should not be pursued for private gain. On the contrary, he too was passionately convinced that it must be charitably motivated and pursued "for the benefit and use of life," as Bacon wrote in the preface to *The Great Instauration*.

[Lee Benson, et al, *Knowledge for Social Change*: *Bacon, Dewey, & the Revolutionary Transformation of Research Universities in the Twenty-First Century* (Temple University Press, 2017), pp. 19-20)]

Franklin spoke for the Order of the Quest, and most of the men who worked with him in the early days of the American Revolution were also members. The plan was working out, the New Atlantis was coming into being, in accordance with the program laid down by Francis Bacon a hundred and fifty years earlier.

[Manly P. Hall, *The Secret Destiny of America* (Philosophical Research Society, 1991), pp. 133-34]

The natural philosopher and American statesman Benjamin Franklin (1706-90) was born on 6 January 1706 to Josiah Franklin (1657-1745) who had emigrated from England and his second wife Abiah Folger (1667-1752). From a relatively young age Franklin had a stellar rise through the ranks of the Freemasonry Brotherhood. He was admitted a Freemason in January 1731 and elected Grand Master on St John's Day on 24 June 1734. In the same year Franklin printed James Anderson's *Book of Constitutions*. As we have seen the work was first printed under the auspices of the Grand Lodge of England in 1723 a hundred years (100 Francis Bacon in simple cipher) after the publication of the Baconian-Rosicrucian-Freemasonic Shakespeare First Folio in 1623, followed by a second edition of the *Constitutions* at London in 1738. All three editions: the Shakespeare First Folio, and the 1723 and 1738 editions of the Freemasonic *Constitutions* contain numerous Baconian-Rosicrucian-Freemasonic ciphers and other cryptic devices.

Above the woodcut, the title page of the 1734 *Constitutions* produced by Benjamin Franklin is the same as the original 1723 edition, save that *FRATERNITY* is not printed in italics. As with the title page of the 1723 edition the 3 words printed in block capitals CONSTITUTIONS, FREEMASONS and FRATERNITY on the title page of the 1734 edition contain a total of 33 letters: 33 Bacon in simple cipher. Excluding the three words in block capitals containing 33 letters, the remaining letters in the top section total 103 which represents Shakespeare in simple cipher. The bottom section underneath the woodcut contains a total of 26 words and 74 roman letters: 26+74=100 Francis Bacon in simple cipher which added to the 3 words in block italics: 100+3=103 Shakespeare in simple cipher.

The dedication page to the 1734 *Book of Constitutions* by Freemason Benjamin Franklin is formatted differently to the 1723 edition. As before it is addressed 'To His GRACE the DUKE of *MONTAGU*' and commences with 'My Lord', placed directly over an ornamental B which is deliberately suggestive of Lord Bacon. The large ornamental letter B is the thirty-third letter: 33 Bacon in simple cipher. Within the woodcut are 6 smaller ornamental devices: 33+6=39 **F Bacon** in simple cipher. Underneath the letter **B** standing for **Bacon** are the words 'of the *Free-Masons*' thus if we use the **F** for **Francis** and the **B** for **Bacon**, it thus reads **Francis Bacon *the* Freemason**.

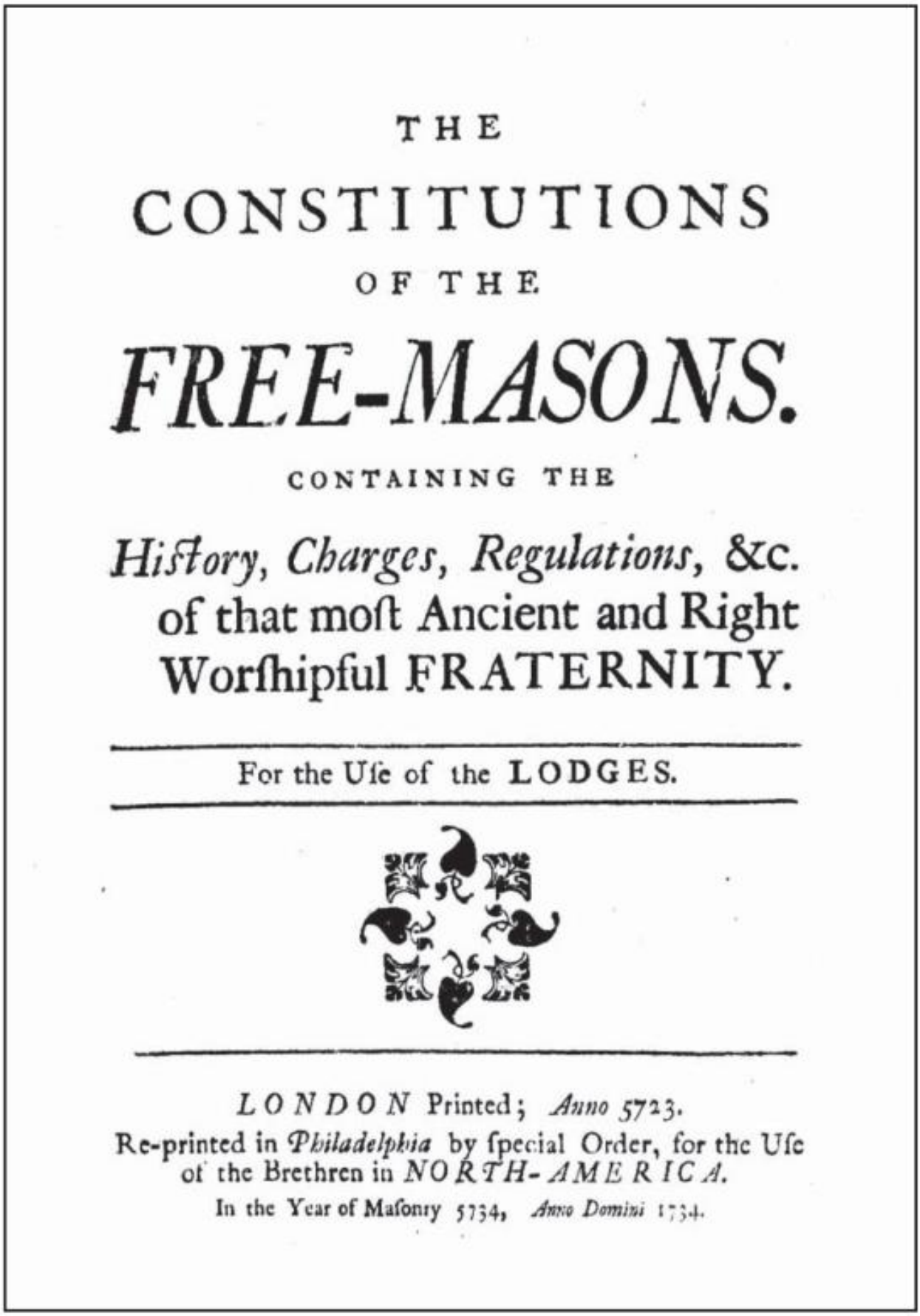
In 1744 Franklin established The American Philosophical Society with a prospectus echoing Bacon's *New Atlantis* (*Land of the Rosicrucians*) modelled along the lines of the Rosicrucian-Freemasonic Royal Society of London.[1] He was appointed Provincial Grand Master in 1749. Three years later Franklin was one of the committee tasked with planning the building of Freemason's Lodge and on 24 June 1755 he took a leading role in its dedication in what is seen as the first Freemasonic building in America.[2] His work in Freemasonry 'exceeded that done by any other Mason of that period, was of the same pattern as the work he did for his new, young, nation, a work of statesmanship, national work, permanent work, and as one of the architects of the American Craft which was later to prove to be the best-organized and largest National System of Masonry anywhere in the world.'[3] The period of 1757 to 1762 was spent by Franklin in England where he lodged with his son William at 7 Craven Street in London. In 1756 Franklin was elected a Fellow of the Baconian-Rosicrucian-Freemasonic Royal Society founded a century before by the disciples of Lord Bacon at London in 1660.

In 1667 the official account of its obscure origins was published by Thomas Sprat as *The History of the Royal Society* with a very important and revealing frontispiece. At its centre is a bust of King Charles II, with William Brouncker, its first president to his right, and on his left its true founder Bacon the Supreme Head of the Rosicrucian-Freemasonry Brotherhood. Its prime mover Lord Bacon is sitting under the prominent winged angel holding a trumpet, alluding to his first Rosicrucian manifesto the *Fama Fraternitatis* which concludes with 'Sub Umbra Alarum Tuarum Jehova' ('under the shadow of Jehova's wings'):

> The first impression is the Masonic pavement in the forefront of the picture. It pushes towards the viewer so that it cannot be ignored. All Masons are told about the black and white chequered floor of the lodge room…
>
> The compasses and squares, of which there are four compasses and three squares in the plate, are described in Masonic ritual as follows: 'The compasses and square, when united regulate our lives and our actions. The compasses belong to the Grand Master in particular and the square to the whole craft.'…
>
> Finally there is the positioning of the three figures. The seating of the officers of a lodge of Freemasons is very carefully controlled. Charles is placed as the Grand Master in the East, with the light of the rising sun behind him. Brouncker is placed in the seat of the senior working officer while Bacon is placed in the seat of the immediate Past Master.
>
> …Bacon…is [also] shown in the frontispiece…wearing the jewel and collar of a Chaplain of the Lodge of Edinburgh.[4]

The name of Benjamin Franklin appears in the *Philosophical Transactions of the Society* as early as 1748 and later in 1753 he was awarded the Copley Medal for his own large collection of experiments which over a period of years he communicated to the Royal Society.[5] The certificate proposing Franklin is signed among others by the Secretary of the Royal Society, Thomas Birch, editor of both the *Letters, Speeches, Charges, Advices, &c. of Francis Baco*n (1763) and the five volume edition of *The Works of Francis Bacon* printed at London in 1765 (replete with Baconian-Rosicrucian ciphers):

> Benjamin Franklin, Esq., of Philadelphia, a gentleman who has very eminently distinguished himself by various discoveries in natural philosophy, and who first suggested the experiments to prove the analogy between lightning and electricity, being desirous of being elected a Fellow of the Royal Society, is recommended by us, in consideration of his great merit, and of his many communications, as highly deserving the honour he desires.
>
> Signed Macclesfield, Parker, Willoughby,
>
> P. Collinson, W. Watson, Thomas Birch,
> James Parsons, John Canton.[6]



THE

CONSTITUTIONS

OF THE

FREE-MASONS.

CONTAINING THE

History, Charges, Regulations, &c.
of that moſt Ancient and Right
Worſhipful FRATERNITY.

For the Uſe of the LODGES.

LONDON Printed; *Anno* 5723.
Re-printed in *Philadelphia* by ſpecial Order, for the Uſe
of the Brethren in *NORTH-AMERICA.*
In the Year of Maſonry 5734, *Anno Domini* 1734.

Fig. 51 Dr Anderson's *Book of Constitutions* produced by Benjamin Franklin in 1734'Re-printed in Philadelphia by special Order, for the Use of the Brethren in NORTH-AMERICA'

TO

His GRACE the DUKE of

MONTAGU.

My Lord,

BY Order of his *Grace* the DUKE of WHARTON, the present Right Worshipful GRAND-MASTER of the *Free-Masons*; and, as his *Deputy*, I humbly dedicate this Book of the *Constitutions* of our ancient *Fraternity* to your *Grace*, in Testimony of your honourable, prudent, and

Fig. 52 The deciphered dedication page of the 1734 edition yielding **Francis Bacon**

In 1760 Franklin was elected to the Council of the Royal Society. Towards the end of the year it is recorded in the *Minute Book* that Franklin was present at the Grand Lodge of England, held at the Crown & Anchor, London 17 November 1760.[7] The year before he was present at the Lodge Saint David at Edinburgh in Scotland as well as receiving the Degree of LL.D. at St Andrew's University and Freedom of the city of Edinburgh.

His Masonic authority H. T. C. De Lafontaine remarks that it is interesting to note that during his stay in London in 1757 Franklin made special efforts in making the acquaintance of David Garrick the greatest Shakespearean actor of the age 'Garrick, who was then in the meridian of his power and fame, greatly attracted Franklin'.[8] It was the Freemason David Garrick who organized the Grand Shakespeare Jubilee of 1769 which put Stratford-upon-Avon, home of William Shakspere, as the false centre of the Shakespeare world on the map, a Rosicrucian-Freemasonic *ludibrium*, that still fools and deceives nearly all and sundry around the globe to the present day. Franklin was equally keen to seek out the company of Dr Samuel Johnson the editor of the eight volume 1765 edition of the Shakespeare works (also filled with Baconian-Rosicrucian ciphers). Franklin regularly met his fellow Freemasons Garrick and Dr Johnson and kept up a correspondence with both of them for many years after.[9]

During his time in Paris Franklin was viewed by the French people as a national icon who personified the Freemasonic principles of Liberty, Equality, and Fraternity. Able to move freely through the secret Freemasonic networks of England and Europe, Franklin was appointed to the Committee of Congress for Secret Correspondence set up for the purpose of establishing a network of contacts sympathetic to the colonists' cause 'It was to operate extensively through Freemasonic channels and to lead to the creation of an elaborate spy network. At the same time, and quite coincidentally, it was to overlap a British spy network which ran parallel to it and also operated through Freemasonic channels. Both networks were to be based primarily in Paris, which became the centre for a vast web of espionage, intrigue and shifting allegiances.'[10] These secret contacts proved invaluable for the Rosicrucian-Freemasonic birth and eventual success of American independence.

While in Paris in 1778 Franklin became a member of the celebrated French Lodge of the Nine Sisters where he assisted in the initiation of Voltaire and a year later on 21 May 1779 he became Master of the Lodge, which he served for two years.[11] The nomenclature Nine Sisters is a Freemasonic allusion to the nine muses, patrons of the arts and sciences 'The Nine Muses were patrons of music, song, poetry, and of those sciences and fine arts generally which tend to advance man's culture and civilization. Hence they appropriately symbolize Freemasonry which teaches a "beautiful system of morality, veiled in allegory and illustrated by symbols."'[12]

In 1782 he also became a member of the ultra-secret and 'elusive and mysterious Freemasonic conclave '*Royale Loge des Commandeurs du Temple, a l'Ouest de Carcassone* ('Royal Lodge of Commanders of the Temple West of Carcassone').'[13] During the second year of Franklin's mastership of the Lodge of the Nine Sisters 'an event of some importance took place. This was the foundation, through the agency of the Lodge, of an artistic Society known as the *Societe Appollonienne*. This was really a sort of off shoot of the Lodge, and it eventually led to the foundation of the *Muse de Paris*.'[14] Heline says 'Paris was now the centre of Egyptian Masonry and occultism flourished everywhere. The [purpose of the]…deeply esoteric Appollonian Society…was yet again to further his lifelong dream of uniting science with religion. The society celebrated his eighty-third birthday by the erection of his statue crowned with myrtle and laurel.'[15] During this period and beyond several other English and European Freemasonic Lodges were named after the Nine Muses, including The Lodge of the Nine Muses, chartered by the Grand Lodge of England on 25 March 1777.[16] The Nine Muses were born at the foot of the divine and heavenly Mount Olympus: Clio was the Muse of history; Thalia of comedy; Melpomene of tragedy; Calliope of epic poetry; Euterpe of lyric poetry; Terpsichore of dance



Fig. 53 This print, *Franklin Opening the Lodge*, was published by Kurz and Allison of Chicago and dates to 1896

and song; Polyhymnia of hymns; Erato of love poetry and Urania of astronomy. The leader of the Nine Muses was Apollo (Phoebus), the god of poetry, music, and prophecy, who resided with them on Mount Parnassus.

Shortly after the supposed death of Bacon in 1626 his private secretary and Rosicrucian Brother Dr William Rawley issued the *Memoriae Honoratissimi Domini Francisci, Baronis De Verulamio, Vice-Comitis Sancti Albani Sacrum* containing thirty-two Latin elegies wherein eleven of the versifiers held Bacon up as the leader of Apollo and the Nine Muses.[17] Herein he is called another Apollo, described as greater than Apollo, and said that Apollo was fearful Bacon would replace him as King of the Muses. In elegy XII we are unreservedly informed that Bacon is Apollo 'How has it happened to us, the disciples of the Muses, that Apollo, the leader of the choir, should die?' and in Elegy XXI 'Apollo, the darling, learned Bacon, of your native land'. In Elegy XXIII Bacon is portrayed as the leader of Apollo and the Muses 'Think you, foolish traveller, that the leader of the choir of the Muses and of Phoebus is interred in the cold marble?' and in elegy XX Bacon has replaced Apollo the god of poetry as the tenth muse 'O Bacon! none, trust me, none will there be. Lament now sincerely, O Clio! and sisters of Clio, ah! the tenth muse and the glory of the choir has perished.' Likewise, the muses are directly referred to on thirteen occasions:

Elegy II

…which the power of great Bacon brought forth, a muse more rare than the nine muses...[18]

Elegy IV

The Columbus of Apollo with his lordly crew passes beyond the Pillars of Hercules in order to bestow a new world and new arts. . .Come, mourning Muses, gather frankincense from the heights of Libanus.[19]

Elegy V

Wherefore, ye Muses, would you cultivate the useless laurels of your sad garden?. . .He hath left the living, whom alone it was wont to bear the laurel crown for. Verulam reigning in the citadel of the gods shines with a golden crown;…Than whom no inhabitant of Earth was master of greater intellectual gifts; nor does any survivor so skilfully unite Themis and Pallas. While he flourished the sacred choir of the Muses influenced by these arts poured forth all their eloquence in his praise…[20]

Elegy IX

Muses pour forth your perennial waters in lamentations, and let Apollo shed tears (plentiful as the water) which even the Castalian stream contains…[21]

Elegy XII

How has it happened to us, the disciples of the Muses, that Apollo, the leader of our choir, should die?[22]

Elegy XVIII

The day-star of the Muses has set before his hour!...Melpomene rebuking would not endure this; and addressed the dire goddesses in these words:-"Atropos, never before truly cruel; take the whole world, only give me back my Phoebus. Ah! woe is me! neither heaven, nor death, nor the muse O Bacon! nor my prayers prevented your doom.[23]

Elegy XIX

….O Bacon! as much as you have given to the world and to the Muses, or if you mean to be a creditor, love, the world, the Muses, Jove's treasury, prayers, heaven, poetry, incense, grief will stop payment.[24]

Elegy XX

…O Bacon! none, trust me, none will there be. Lament now sincerely, O Clio! and sisters of Clio, ah! the tenth Muse and the glory of the choir has perished. Ah! never before has Apollo himself been truly unhappy! Whence will there be another to love him so? Ah! he is no longer going to have the full number; and unavoidable is it now for Apollo to be content with nine Muses.[25]

Elegy XXIII

Think you, foolish traveller, that the leader of the choir of the Muses and of Phoebus is interred in the cold marble? Away, you are deceived. The Verulamian star now glitters in ruddy Olympus….[26]

Elegy XXIX

….And you, who were able to immortalize the Muses, could you die yourself, O Bacon?[27]

Elegy XXX

….and the fountain of the Muses shall have become dry, resolving itself into tiny tears.[28]

Elegy XXXI

…so Death relentless on a day hostile to the Muses smites this man much skilled in warding off a blow.[29]

Throughout the *Memoriae*, the elegies refer or allude to the great philosopher Francis Bacon as a secret concealed poet and dramatist, the writer of comedies and tragedies, a veritable Apollo, god of poetry and prophecy, who immortalised the Nine Muses. In the final elegy his friend the poet and dramatist Thomas Randolph, one of the sons of Ben Jonson whom while living with Bacon at Gorhambury contributed two verses to the Shakespeare First Folio, refers to Bacon as Quirinus revealing and confirming for those with eyes to see, that Bacon is Shakespeare:

Elegy XXXIII

While by dying the Verulamian demi-god is the cause of much sadness and weeping in the Muses…Assuredly the object of our sorrow cannot be in a state of felicity, since his Muses are grieving, and he loves not himself more than them…Are we to think then that the arts of Phoebus lay dormant and the herbs of the Clarian god were of no avail? Phoebus was as powerful as ever…But believe that Phoebus withheld his healing hand from his rival, because he feared his becoming King of the Muses. . .

See! how plentiful the flood! I acknowledge these for genuine Muses and their tears. One Helicon will scarce equal them; Parnassus, not covered by Deucalion's flood, will, wonderful to say, be hidden beneath these waters...When he perceived that the arts were held by no roots, and like seed scattered on the surface of the soil were withering away, he taught the Pegasean arts to grow, as grew the spear of Quirinus [*Spear/Spearman*; i.e., *Shakespeare*] swiftly into a laurel tree. Therefore since he has taught the Heliconian goddesses to flourish no lapse of ages shall dim his glory. The ardour of his noble heart could bear no longer that you, divine Minerva [*Pallas Athena the Shaker of the Spear who wore an helmet which rendered her invisible*], should be despised. His godlike pen restored your wonted honour and as another Apollo [*leader of the Nine Muses presiding over the different kinds of poetry and liberal arts*] dispelled the clouds that hid you.[30]

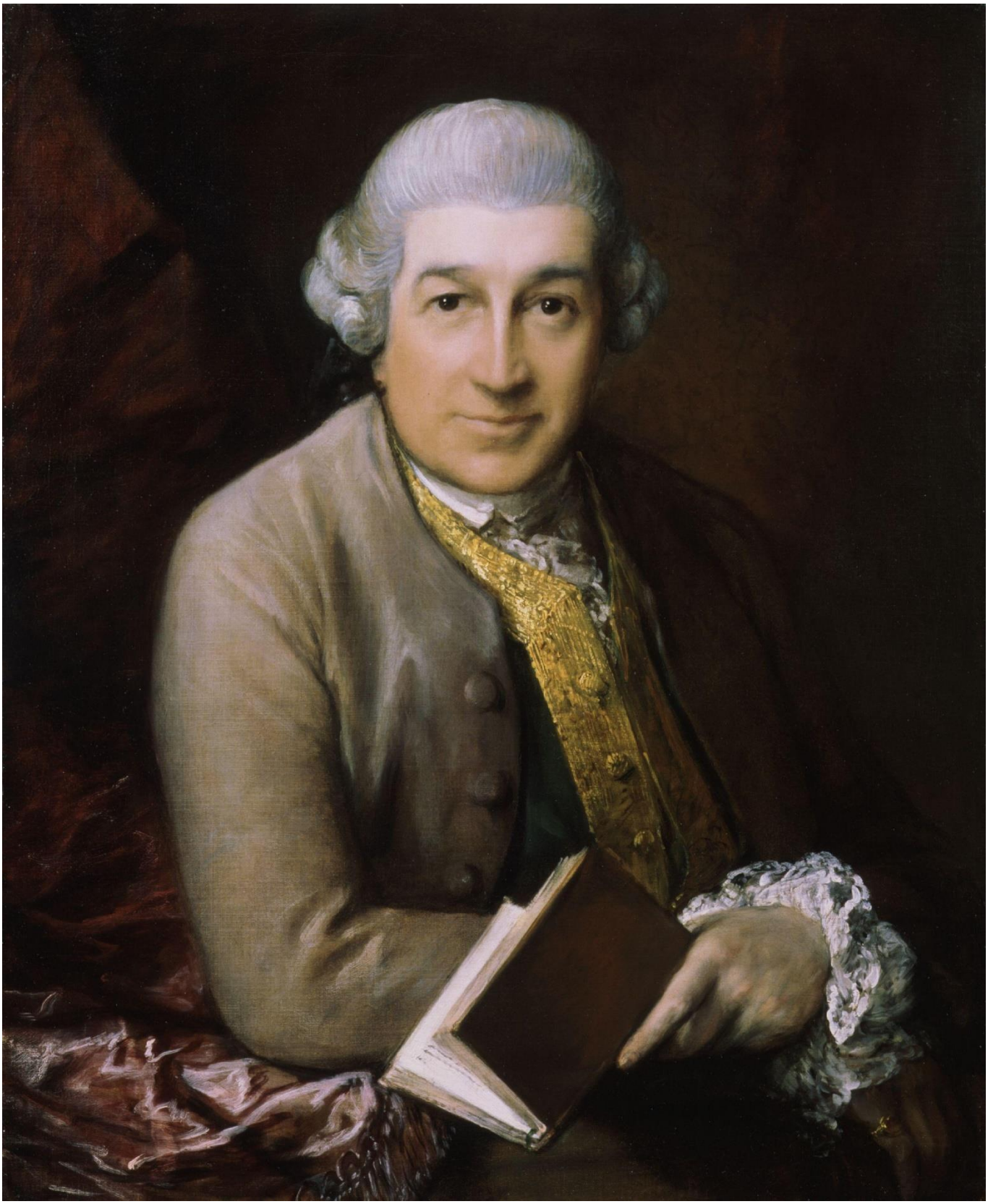


Fig. 54 Portrait of the actor and Freemason David Garrick who organized the Grand Shakespeare Jubilee of 1769, a Rosicrucian-Freemasonic *ludibrium*, which put Stratford-upon-Avon, as the false centre of the Shakespeare world on the map

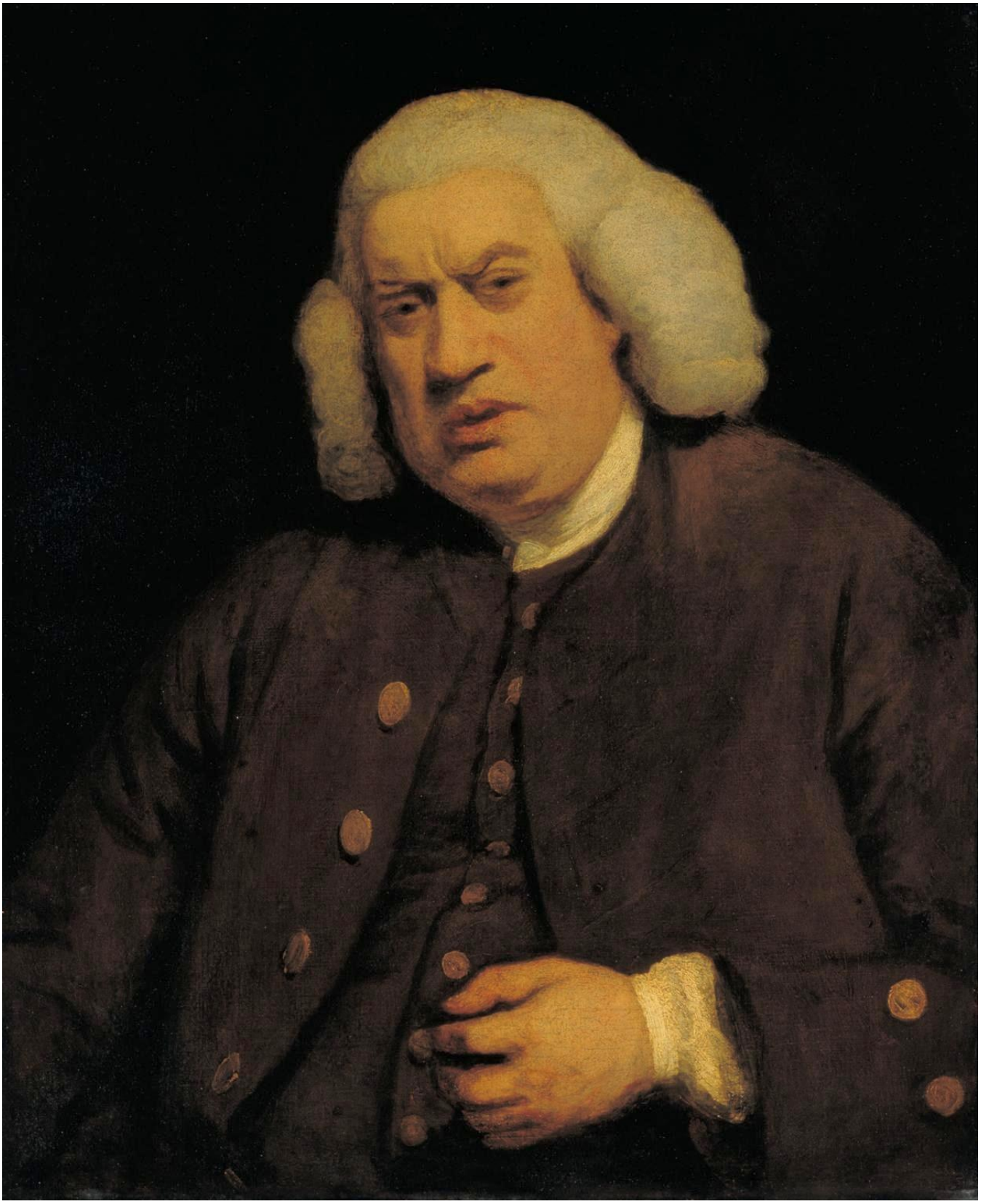


Fig. 55 Portrait of the Shakespeare editor and Freemason Dr Samuel Johnson

Following his time as Master of the Lodge of the Nine Sisters in 1782 Franklin also became a member of the Respectable Lodge de Saint Jean de Jerusalem where he was made Master of the Lodge three years later. He was also elected honorary member of the Lodge des Bon Amis of Rouen, France in 1785.[31]

Unsurprisingly, Franklin, the Grand Master of the Lodge of the Nine Sisters possessed expert knowledge of cryptography. He is known to have used various cipher methods in important and secret correspondences while in France. Early in the American struggle for independence the British intercepted a letter written in invisible ink which contained his name written in the margin 'As early as 1777 Britain's black chamber was developing American letters in secret ink: the British chemists marked two of them, apparently sent between Paris and London, with "all written in white ink" and "R15th." One has Benjamin Franklin's name in the margin.'[32] Again in the following year the British intercepted a letter from an American businessman in London sent to Franklin's secretary in Paris.[33] Along with Franklin, the majority, if not all the leading American revolutionaries regularly used and shared ciphers in communicating with each other and for secret communications with their agents at home or abroad:

> With the coming of victory, the difficulties attendant upon the establishment of a new nation compelled the Founding Fathers not only to continue their secret communications, but to extend and improve them. In the fall of 1781, Robert A. Livingston, Secretary of Foreign Affairs, had forms printed that bore on one side the numbers 1 to 1700 and on the other an alphabetical list of letters, syllables, and words. They served as a convenient basis for correspondents to produce individual nomenclators by assigning the code numbers to the plaintext elements in whatever order they wished.
>
> They were widely used. Madison and Thomas Jefferson constructed a code on one of them in 1785, using it at least until 1793. . .Another code composed on the Livingston forms, endorsed "Mr. Monroe's cypher," was used by Monroe in 1805 when he was minister to England, by James A. Bayard in 1814 when he helped to negotiate the treaty that ended the War of 1812, and as late as 1832 by President Andrew Jackson in letters to a diplomatic agent. It therefore seems to have been one of the first official codes of the United States under the Constitution.
>
> Other emissaries used systems of secret communication while the America that they were representing was still little more than thirteen united colonies. Benjamin Franklin, in France in 1781, assigned consecutive numbers to each of the 682 letters and punctuation marks in a long passage in French to concoct a homophonic substitution cipher. . .One message began, I HAVE JUST RECEIVED A 14, 5, 3, 10, 28, 76, 203, 66, 11, 12, 273, 50, 14, . . .the numbers deciphering to *neuucmiissjon*. The double *u* was necessary because the French passage has no *w*. Plaintext *e* was represented by more than 100 different numbers.[34]

Franklin also used some kind of cipher system in marking his books. The appraisers of his estate estimated that his vast library contained 4,276 volumes, and was according to Manasseh Cutler 'the largest, and by far the best private library in America'.[35] He marked his books with a 'pencil cypher' apparently for the purposes of classification.[36] When in 1786 he ordered an addition to his house he proposed a 'long Room for my Library and Instruments.' The library room finished sometime in the spring of 1787 occupied the whole of the second floor of the new extension. The library to house this unique collection of books was built under Franklin's own supervision to very precise measurements 'sixteen-and-half feet wide by thirty-three feet long':

> Once the books were arranged the methodical Franklin prepared a catalogue. It is hardly likely that old, and suffering periodically from gallstone attacks and busy with the Constitutional Convention, he personally wrote out the list; more probably it was made under his supervision by one or two of his grandsons. The cyphers appear to be in two hands, probably those of Temple Franklin and Benjamin Bache. . .From an examination of the cyphers, it is plain that the books were not arranged in the case

by subject. Hence, it seems logical that the cyphers were put in the books and in the catalogue so that the volumes could easily be found in the library.[37]

When he returned to home to Philadelphia in 1785 Franklin held a position equal to his fellow Freemason George Washington as a veritable hero of American Independence. He was the only statesman to sign all three of the fundamental documents of US independence: the *Declaration of Independence* (1776), *The Treaty of Paris* (1783) ending the War of American Revolution, and the *United States Constitution* (1787), the document that established the national frame of government for the United States of America. On 17 April 1790 the great Benjamin Franklin died at his home in Philadelphia and the whole of the first Federal Republic of the Modern World went into mourning.

By Grand Master Franklin's own words his overriding guiding principle was the common good of humankind and that all humankind are one family, which is, of course, reminiscent of the Rosicrucian manifestos written by Bacon, the true Founding Father of the United States of America, issued with the divine statement of intent: *The Universal Reformation of the Whole World*. Whose *New Atlantis* (*or, Land of the Rosicrucians*) was the philosophical and scientific blueprint for the United States of America.

5.

Thomas Jefferson A Baconian disciple and the Baconian Declaration of Independence

[Jefferson] introduced or contributed to a remarkable array of…arts and sciences, from archaeology to botany, medicine, and zoology. He was America's seminal palaeontologist, the outstanding American classifier of plants and animals of his era, an assiduous recorder of weather…As diplomat he was also scientific scout for the leading universities as well as for himself and his familiar correspondents. Like one of the scientist-spies in Francis Bacon's *New Atlantis*, he assiduously sent home news and samples of the latest discoveries and inventions…Francis Bacon…who most influenced his science and political science.

[Robert K. Faulkner, 'Spreading Progress: Jefferson's Mix of Science and Liberty', *The Good Society*, 17 (2008), pp. 26-32, at p. 26]

Williamsburg is the first of a nationwide system of similar monuments dreamt of by Bacon and continued by Thomas Jefferson…The layout of Williamsburg and all of the associated Rosicrucian and Masonic symbolism indicate that Jefferson later may have been carrying out a plan set in motion by Sir Francis Bacon…

[Bradbury Cort Lindhal, *The Sacred Towers of the Axis Mundi True History Revealed* (2015), pp. 143-44]

Bacon, Locke and Newton…the three greatest men that have ever lived

(A letter from Thomas Jefferson to John Trumbull)

Julian P. Boyd, ed., *The Papers of Thomas Jefferson* (Princeton University Press, 1958), XIV, pp. 467, 525, 561]

The Baconian disciple Thomas Jefferson, Father of the United States of America and author of its Declaration of Independence was born on 13 April 1743 at Shadwell in the British Colony of Virginia, founded by Francis Bacon and his Rosicrucian-Freemasonry Brotherhood. In his autobiography Jefferson tells us that he was of English and Welsh descent 'The tradition in my father's family was that their ancestor came to this country from Wales', before adding that one with his family name, was 'Secretary to the Virginia Company.'[1] A John Jefferson was appointed to a commission with others to look into the state of Virginia on 24 October 1623 (a few days before the publication of Bacon's Shakespeare First Folio on 8 November 1623) who most probably personally knew Bacon and moved in his private and social circles during and after the years of the establishment of the colony.[2]

He was the eldest son of the planter and surveyor Peter Jefferson (1708-1757) and Jane (*nee* Randolph) Jefferson (1720–1776) who descended from one of the most prominent families in Viriginia, that proudly claimed descent from English and Scottish royalty. She had been born in Shadwell, London prior to the family moving to Virginia by 1725. A century before the poet and dramatist Thomas Randolph contributed a revealing verse to the *Memoriae* in which he refers to Bacon as Quirinus [*Spear*/*Spearman*; i.e., *Shakespeare*] and Minerva [*Pallas Athena the Shaker of the Spear who wore an helmet which rendered her invisible*], as well as another Apollo [*leader of the Nine Muses presiding over the different kinds of poetry and liberal arts*] confirming that he was the divine author of the Shakespeare works.[3]

The hidden and obscured links between the Bacon, Randolph and Jefferson families trace back to the time of the founder of the colony of Virginia Francis Bacon through its seventeenth century colonisation to the time of the American Revolution and beyond. The Virginia colonist

William Randolph (1650-1711), son of Richard Randolph (1620–1671) and his wife Elizabeth Ryland (1625–1699), was the half-brother of the poet and dramatist Thomas Randolph and brother of Henry Randolph (1623–1673) who emigrated to Virginia in 1642. He married Judith Somes, the daughter of the Speaker of the House of Burgesses. William Randolph arrived in Virginia between 1669 and 1673 and married Mary Isham (*c.* 1659-1735) a few years later who were destined to play an important role in the development of the colony. He was a favourite of Francis Bacon's relative Governor William Berkeley and on familiar terms with Nathaniel Bacon, the elder and Nathaniel Bacon, the rebel. Although Randolph was also close friends with William Byrd and Captain Henry Isham of Bermuda Hundred both Baconians he remained neutral throughout the conflict. Following the death of Nathaniel Bacon and the defeat of the Baconians Randolph purchased his forfeited estate at Curles Neck, close to Turkey Island that became the home of his son known as Richard Randolph of Curles (*c.*1691-1749), a great uncle of Thomas Jefferson.[4]

William and Mary Randolph established a great Virginia and American family dynasty that included many prominent and important figures in the history of the nation among them lawyer John Marshall (1755-1835) a Justice of the Supreme Court and one of the Founding Fathers of the United States. Peyton Randolph (1721-1775), Speaker of Virginia's House of Burgesses, President of the first two Virginia Conventions, President of the First and Second Continental Congress and Founding Father of the United States. Edmund Jennings Randolph (1753-1813), Governor of Virginia, a member of the Constitutional Convention, another of the Founding Fathers and appointed first United States Attorney-General by Freemason George Washington. The Baconian disciple Thomas Jefferson, author of the Declaration of Independence, Founding Father and third President of the United States. And the writer and occultist Paschal Beverly Randolph (1825-1875), who established a modern-day Rosicrucian Order in the United States.

One of their sons Isham Randolph of Dungeness married Jane Rogers whose daughter Jane Randolph married Peter Jefferson, the mother and father of Thomas Jefferson, whose political and philosophical vision for the new republic was heavily influenced by his idol Francis Bacon and his *New Atlantis* (*or, Land of the Rosicrucians*), the philosophical and scientific blueprint for the United States of America.

His father Peter Jefferson (1708-1757) was a planter, politician and cartographer and is best remembered for his then accurate definitive map of Virginia created in collaboration with the mathematics professor Joshua Fry known as 'The Fry-Jefferson Map'.

In 1624 appeared *The General Historie of Virginia, New-England, and Summer Isles* printed in the name of the *de facto* Governor of Virginia John Smith, one of whose portraits is replete with Rosicrucian-Freemasonic symbols and cryptic devices. He had a very close relationship with Bacon under whose direction he sailed on the first fleet to Virginia in 1607. The authorship of *The General Historie of Virginia* which it is believed was written by Bacon includes several important early maps of New England and Virginia that incorporate numerous Rosicrucian-Freemasonic symbols and emblems. This key work and the maps contained therein was known to Peter Jefferson and Professor Fry and the Rosicrucian-Freemasonic symbols and emblems understood by them and no doubt understood by his son Thomas Jefferson. The map is referred to by Jefferson in his autobiography 'he [his father] was chosen with Joshua Fry professor of Mathem. in W. & M. college to continue the boundary line between Virginia & N. Caroline which had been begun by Colo Byrd, and was afterwards employed with the same Mr. Fry to make the Ist map of Virginia which had ever been made, that of Capt. Smith being merely a conjectural sketch.'[5] The map by Professor Fry of the College of William and Mary and Peter Jefferson was initially completed and published at London in 1751, with a major revision of it published in 1755, which formed the basis of its subsequent editions.[6]

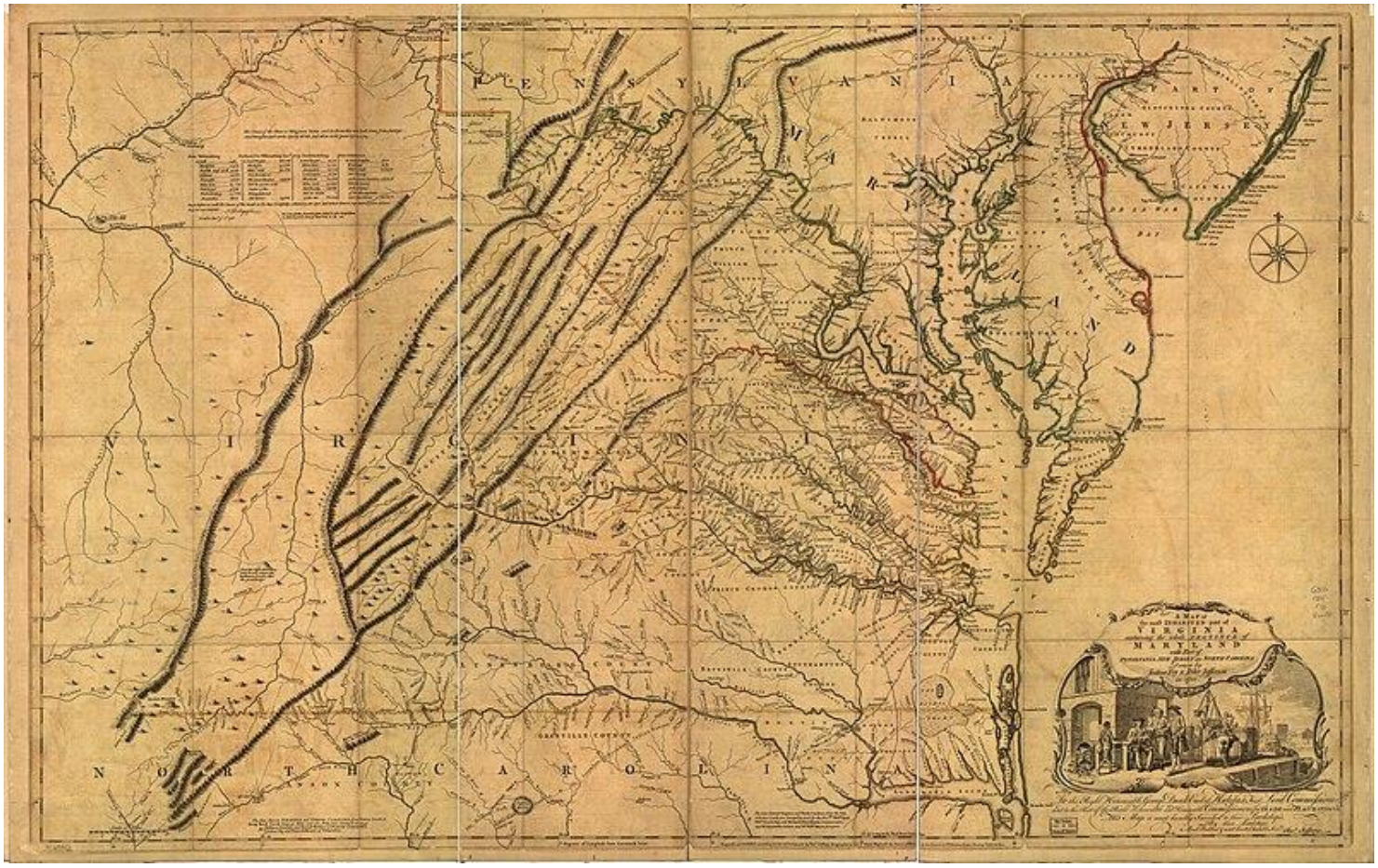


Fig. 56 A Map of the Inhabited part of Virginia containing the whole Province of Maryland with part of Pennsylvania, New Jersey and North Carolina by Joshua Fry & Peter Jefferson

Although Peter Jefferson was self-taught, he recognised the importance of a formal education for his son Thomas who he enrolled into an English school at age 5. In 1752, at age nine, he attended a local school run by a Scottish Presbyterian minister Revd. William Douglas, in St James parish, Northam where he studied until 1757. On the death of his father Peter Jefferson in 1757 his estate was divided between his two sons Thomas and Randolph. The latter inherited the 2,000 acres family estate at Snowden on the James River and Thomas approximately 5,000 acres, including the Shadwell estate, which included Monticello which he assumed full legal authority and control over at the age of twenty-one.

In 1760 Jefferson entered the College of William and Mary in Williamsburg, then the capital of Virginia. The original capital Jamestown, founded by Francis Bacon and his Rosicrucian-Freemasonry Brotherhood, whose building had been destroyed by fire moved to Williamsburg in 1699, where it remained the seat of government of Virginia for a century. Its hidden and obscured antecedents linking to Francis Bacon and his Rosicrucian-Freemasonic Brotherhood are illuminated here for the first time

The Sir Christopher Wren Building at the College of William & Mary is the oldest college building still standing in the United States of America and the oldest of the restored public buildings in Williamsburg, Virginia. It was originally constructed between 1695 and 1700 and is the second oldest educational institution in the country. It is known as 'the Alma Mater of the Nation' and may well be described as the Rosicrucian-Freemasonic womb of the American Revolution and the United States of America.

The astronomer, mathematician and architect Sir Christopher Wren (1632-1723) was the son of Christopher Wren (1589-1658), then Dean of Windsor. In 1620 Christopher Wren the elder became a household chaplain to Bishop Lancelot Andrewes (1555-1626), whose very close relationship with Francis Bacon stretched back more than three decades, to whom Bacon used to send his works for comment and criticism.[7] In 1622 Bacon wrote *An Advertisement Touching An Holy War* that was printed seven years later by his private secretary and Rosicrucian Brother Dr Rawley in *Certaine Miscellany Works Of The Right Honovrable, Francis Lo. Verulam, Viscount S. Alban* dedicated 'To The Right Reverend Father in God, Lancellot Andrewes Lord Bishop of *Winchester*, and Counsellour of Estate to his Maiestie' in which Bacon writes '*I have dedicated to your Lordship, In respect of our ancient and priuate Acquaintance*; *And because Amongst the men of our Times, I hold you in especiall Reuerence*. Your Lordships loving Friend, Fr. S[t]. ALBAN.'[8] In 1624 Bacon's cousin Sir Henry Wotton, a member of the English Secret Service and Rosicrucian Brotherhood,[9] published *The Elements of Architecture,*[10] a copy of which was owned by Chritopher Wren the elder 'The marginalia of Wren's books-including that of Henry Wootton's *Elements of Architecture*-reveal him to have been interested in the visual arts and a talented draughtsman.[11] His Rosicrucian Brother Sir Henry Wotton provided the Latin epitaph to the memory of Lord Bacon at St Michael's Church:

Francis Bacon, Baron of *Verulam*, Viscount of St. *Albans*:
Or in more conspicuous Titles;
The Light of the Sciences, the Law of Eloquence,
sate on this manner.
Who, after he had unfolded all the Mysteries
of Natural Science and Civil Wisdom
obeyed the Decree of nature.
Let the Companions be parted,
in the Year of our Lord 1626,
and the sixty sixth year of his Age.[12]

Towards the end of his life Christopher Wren the elder spent his retirement pursuing his literary and philosophical interests which included a close and minute interest in Bacon's *New Atlantis* (*or, Land of the Rosicrucians*):

In retirement he [Christopher Wren the elder] moved to Bletchingdon in Oxfordshire where his son-in-law William Holder was incumbent, and renewed his considerable scholarly interests-encouraging his son's remarkable talents in mathematics and writing extensive comments on Francis Bacon's *Sylva sylvarum* and *New Atlantis*…[13]

By now his famous son Christopher Wren was already moving in the rarefied circles of the Baconian-Rosicrucian-Freemasonic Brotherhood centred around the meetings held at Oxford Dr John Wilkins rooms at Wadham College from around 1648 to 1659 when the group moved to London, which led to the formation of the Royal Society founded in 1660. Prior to this the invisible Baconian-Rosicrucian-Freemasonic Brotherhood sponsored the first full-length work in English on cryptography *Mercury*, *Or The Secret and Swift Messenger* (1641) in name of Dr John Wilkins that included Bacon's Bi-literal Cipher which he secretly incorporated in his Shakespeare First Folio.[14] During this period the English translation of the first Rosicrucian manifestos the *Fama* and *Confessio* (1652),[15] was published whose anonymous authorship by Bacon was cryptically revealed by Dr Wilkins in his *Mathematicall Magick* (1648).[16] As well as not long after the *Holy Guide* (1662), set forth in the name of John Heydon, wherein what was left latent in Bacon's *New Atlantis* was made explicit in the revelatory version now titled *The Land of the Rosicrucians* in the form that Bacon most likely first wrote it.[17]

In the same year the Royal Society was founded Bacon's kinsman Henry Jermyn, Earl of St. Albans (1605-84) was elected Grand Master of England. He appointed Sir John Denham as his Deputy Grand Master and Christopher Wren one of his Grand Wardens:

the *Lodges*…approv'd their choice of HENRY JERMYN Earl of St. *Albans* as their *Grand Master*, who appointed Sir JOHN DENHAM his *Deputy Grand Master*, Sir Christopher Wren & Mr. John Web, *Grand Wardens*.[18]

In *Henry Jermyn Stuart Spymaster and Architect of the British Empire* its author Anthony Adolph, who suggests Bacon might also have been his early mentor, states that Jermyn chose his title, partly in memory of his kinsman and hero, Bacon who he worshipped until his dying day:

Before he left Colombes, Charles had signified his renewed confidence in Jermyn by granting him an earldom. Jermyn chose the title of the Earl of St Albans.

Jermyn chose this partly in memory of his kinsman Francis Bacon, who had been Viscount St Albans …[19]

In 1657 Christopher Wren was made Professor of Astronomy at Gresham College founded by Sir Thomas Gresham, brother-in-law of Lord Keeper Sir Nicholas Bacon, whose illegitimate daughter married Nathaniel Bacon and was tutored by Lady Anne Bacon at Gorhambury with her two sons Francis and Anthony.[20] In his work *The Fellowship The Story of a Revolution* on the Baconian-Rosicrucian-Freemasonic Royal Society 'the founding fathers of modern western science' (which led to the Bacon motivated American Revolution and formation of the United States of America) its author John Gribbin highlighted Bacon's influence on the mindset and vision of Christopher Wren:

In his inaugural lecture at Gresham College, Wren made explicit reference to the influence of Baconian ideas on the thinking of himself and his colleagues, referring to mathematical demonstration, rather than philosophy, as 'the great Organ Organon of all infallible science'.[21]

On 24 June 1666 Thomas Savage, Earl of Rivers succeeded Bacon's kinsman Henry Jermyn Earl of St. Albans as Grand Master of England who appointed Christopher Wren as his Deputy-Grand Master. This year witnessed the Great Fire of London because of which writes Dr Anderson in the *Constitutions* 'the *Free Masons* became necessary to rebuild it. Accordingly, The *King* and *Grand Master* order'd the Deputy Wren to draw up a fine plan of the new City'.[22]

In the following year the official account of the obscure origins of the Baconian institution was issued by Thomas Sprat as *The History of the Royal Society* (1667) with its very important and revealing frontispiece. At its centre is a bust of King Charles II, with William Brouncker, its first president to his right, and on his left its true founder Bacon the Supreme Head of the Rosicrucian-Freemasonry Brotherhood. Its prime mover Bacon is sitting under the prominent winged angel holding a trumpet, alluding to his Rosicrucian manifesto the *Fama Fraternitatis* which concludes with 'Sub Umbra Alarum Tuarum Jehova' ('under the shadow of Jehova's wings').[23] When Blouncker finally retired as President of the Royal Society he was replaced by Secretary of State Joseph Williamson with Christopher Wren appointed its Vice-President in 1678 succeeding as President of the Baconian-Rosicrucian-Freemasonic institution in 1680, which ushered in a decade of great change.

As a result of the historical events known as the Glorious Revolution (1688-89) King James II was deposed by the Dutch Protestant William of Orange (1650-1702) and his wife Mary II who jointly ruled England until her death in 1694. In the *Book of Constitutions* Dr Anderson says 'The king was privately made a *Free Mason* approved of their Choice of *G. Master* WREN and encourag'd him in rearing *St. Paul's Cathedral*.'[24] In the meantime on the other side of the Atlantic the Christopher Wren Building of The College of William and Mary received its Royal Charter in 1693 and was originally constructed between 1695 and 1700. In the incisive article 'Christopher Wren as a Baconian' published in *The Journal of Architecture* (2000) Shiqiao Li informs how Bacon's theory of knowledge was instrumental in determining Wren architectural designs and buildings:

This paper views Francis Bacon's theory of knowledge as an inseparable part of Christopher Wren's architectural production, and in doing so, attempts to explain, through selective examples, how Wren's buildings may be seen in a more appreciative light. Relevant ideas in Bacon's theory of knowledge are highlighted within their historical context as a powerful reaction to the existing intellectual traditions in seventeenth century England. In particular, the paper focuses on the Baconian notion of utility being the touchstone of credible knowledge in his search for power through knowing. His ideas became a powerhouse in the development of seventeenth century science in England, and generated a profound influence on, among others, John Wilkins and Wren's father, also Christopher Wren. Both men played an important role in the upbringing of Wren and in shaping his intellect. The works and writings of Wren and his close associate Robert Hooke are examined in this framework with an emphasis on architecture. This establishes an approach that is different from the conventional preoccupations with analyses of forms, and it provides an opportunity to give some of Wren's writings and buildings a fresh reading. Two salient themes in Wren's works emerge from this exercise. The first is an unprecedented architectural pragmatism that may be seen as fundamental to Baconian thinking; the second is a strong sense of formal freedom in architecture that seems to stem from the empiricist distrust of any notion of beauty. Although far from exhaustive, it is hoped that this examination will highlight the importance of focusing on ideas in trying to understand Wren's architecture. It is in this light, more than in the light of 'styles of forms', that Wren made his endlessly enlightening contributions to architecture; it is from this powerful Baconian empiricist background that Wren drew his confidence in creating a new architecture towards the end of the seventeenth century.[25]



Fig. 57 The Baconian inspired Sir Christopher Wren Building of the College of William and Mary at Williamsburg, Virginia designed by Grand Master of England Sir Christoper Wren

During his years at the College of Mary and William Thomas Jefferson studied under William Small, a professor of mathematics who had recently arrived from Scotland, of whom in his autobiography Jefferson fondly recalls, was 'a man profound in most of the useful branches of science…with…an enlarged and liberal mind.'[26] He took Jefferson under his wing 'He, most happily for me, became soon attached to me & made me his daily companion…and from his conversation I got my first views of the expansion of science',[27] primarily originating from the Baconian-Rosicrucian-Freemasonic Royal Society of which the Freemason Benjamin Franklin was a member, both of whom were aware of its Baconian origins, most of whose fellows were members of the Rosicrucian-Freemasonry Brotherhood. Like his hero Bacon, who studied law at Gray's Inn, and afterwards occupied the highest legal offices of state, Jefferson studied law at the College of William and Mary under George Wythe, and on graduating was admitted to the bar, successfully practicing for seven years before entering public life.

While at the College of William and Mary Jefferson became a member of the Flat Hat Club a secret society founded there in 1750. It is the first recorded collegiate secret society in the United States of America. The initials FHC likely stand for the secret Latin phrase 'Fraternitas, Humanitas, et Cognitio' or 'Fraternitas Humanitas Cognitioque' (Brotherhood, Humanity and Knowledge), that invokes the first anonymous Rosicrucian manifesto *Fama Fratertatis* written by Bacon and his divine intent for the *Universal Reformation of the Whole World* on behalf of the betterment of humanity, and his famous statement that Knowledge is Power.

The Brotherhood of the Flat Hat Club who employed a secret handshake met regularly at The Raleigh Tavern (named after the Elizabethan Sir Walter Raleigh whose relationship with Bacon stretched over decades and is said to have been an early Freemason) a bust of whom was placed above the door. The secret society Phi Beta Kappa also organized by students of William and Mary College in 1776 met regularly at the tavern whose membership included some of the most famous figures in American history among them Henry Clay Folger founded of the Folger Shakespeare Library, a secret Baconian-Rosicrucian-Freemasonic institution, which houses the most copies of the Shakespeare First Folio in the world. All through its history innumerable members of Phi Beta Kappa have continued to go on to become leading senior Freemasons.

The Raleigh Tavern was the meeting place for Virginia Freemasons and the location which it is said sparked the American Revolution. The Williamsburg Lodge celebrated the anniversary of St. John the Evangelist with a ball at The Raleigh Tavern in 1779, it was the place the Grand Lodge of Virginia first convened, and where the Freemason and first President of the United States of America, George Washington attended meetings and dined with his Fellow Brethren.

The ball rooms at The Raleigh were studiously called Apollo and Daphne. Above the mantel of the Apollo was carved 'Hilaritas Sapientiae et bonae vitae proles' ('The joy of wisdom and the offspring of a good life'). When Bacon died to the profane world his private secretary and Rosicrucian Brother Dr Rawley published the *Memoriae* containing thirty-two Latin elegies wherein eleven of the versifiers held Bacon up as the leader of Apollo and the Nine Muses. Herein he is called another Apollo, described as greater than Apollo, and said that Apollo was fearful Bacon would replace him as King of the Muses. In 1778 Franklin became a member of the celebrated French Lodge of the Nine Sisters [i.e. Muses] the important Freemasonic Lodge that some believe Thomas Jefferson was also a member. One of these balls was recalled in a letter by the young Thomas Jefferson while still a student at William and Mary College 'last night as merry as agreeable company and dancing with Belinda in the Apollo could make me, I never could have thought the succeeding sun would have seen me so wretched as I now am!'[28]

The College of William and Mary second oldest college in America (after Harvard founded by the Baconian-Rosicrucian-Freemasonic Brotherhood) was in addition to Thomas Jefferson the alma mater of several early American presidents, including James Monroe, who received the Entered Apprentice degree in Williamsburg, Lodge No. 6, while a student at the College of William and Mary, and most likely received his 2nd and 3rd degrees at St John's Lodge and

John Tyler, the tenth President of the United States. The college was also alma mater to the first President of the Continental Congress Peyton Randolph, Grand Master of the Lodge at Williamsburg, Virginia (No.6) in a warrant from Lord Petrie, Grand Master of the Grand Lodge of England. The first US Attorney-General Edmund Randolph, Charter Master of the Jerusalem Lodge No. 54 and Grand Master of the Grand Lodge of Virginia. The US Supreme Court Chief Justice John Marshall known as the 'Father of the Judiciary', Grand Master of the Grand Lodge of Virginia. Sixteen members of the Continental Congress, many of whom were Freemasons, and four signatories of the Declaration of Independence. This earned the College of William and Mary the moniker 'the Alma Mater of the Nation'. The great Freemason Benjamin Franklin received William and Mary's first honorary degree in 1756 and Brother George Washington, the most famous Freemason in American history became it first American chancellor in 1788.[29]

Whether Thomas Jefferson was a member of the Rosicrucian Brotherhood and a Freemason is still disputed and debated to the present day. Dr H. Spencer Lewis, the founder and the first Imperator of the Ancient and Mystical Order Rosae Crucis (AMORC), claims that Jefferson was a Rosicrucian. According to Robert Hieronimus in *America's Secret Destiny* Dr Spencer Lewis produced a substantial piece of evidence that Jefferson was a member of the Rosicrucian Brotherhood:

> Lewis found among Jefferson's papers some "strange looking characters" that previous researchers had assumed were a code Jefferson had invented. "I recognized it as one of the old Rosicrucian codes used for many years before Thomas Jefferson became a Rosicrucian, and still to be found in many of the ancient Rosicrucian secret manuscripts". I have submitted this code to several cryptographers and none have yet been successful in identifying it. Mr. Rex Daniels of Concord, Massachusetts, commented (March 14, 1974), "I have taken several tries at the code with no success for the standard ones…you have hit upon something nobody else seems to know about."[30]

Throughout his whole life Jefferson was surrounded by members of secret societies including members of the Rosicrucian and Freemasonry Brotherhoods. It is recorded that the French Dr Guillotin stated in his diary that he "attended Lodge in company with Mr. Jefferson and Mr. Paine from the American States." He has been linked with membership of the Door to Virtue Lodge No. 44 Albemarle, Virginia where both his son-in-law Thomas M. Randolph and his grandson Thomas Jefferson Randolph were members, as were his nephews Peter and Samuel Carr. He was seen marching in procession with the Widow's Son Lodge No. 90 at the laying of the cornerstone of the University of Virginia. In 1801 a dispensation was ordered for a Lodge at Surry Court House, Virginia to be named Jefferson Lodge No. 65. He is mentioned in twenty-nine Freemasonic journals and both Masonic and Anti-Masonic periodicals of the mid 1800s claimed Jefferson was a Freemason.[31] More recently, the Masonic Bible (1960) claims to have 'unmistakable evidence that he was an active mason.'[32] What is certain is that Jefferson was a life-long disciple of his hero Francis Bacon, Founding Father of the Rosicrucian-Freemasonry Brotherhood, and was reminiscent of one of the RC Brothers in *New Atlantis* (*or, Land of the Rosicrucians*), with its magnificent college Solomon's Temple, adopted as the central legend of its outer body the Freemasonry Brotherhood, in the philosophical and scientific blueprint for the United States of America.

From 1769 Jefferson served in the Virginia House of Burgesses and in 1775 became one of Virginia's Delegates to the Continental Congress. While only thirty-three years old he was elected along with the Freemasons Benjamin Franklin, Roger Sherman, Roger R. Livingstone and John Adams to the committee which drew up the Declaration of Independence. It has been suggested that Bacon in his future plans for the New Atlantis of America wrote an outline draft of what became known as the Declaration of Independence which was secretly passed down the 'private succession' of his Rosicrucian-Freemasonry Brotherhood and there is no doubt that some of its style and content reflects and echoes Baconian themes, ideas and language.



Fig. 58. A ‘Rosicrucian’ code found among the papers of Thomas Jefferson (Illustration from Arundel, *Everybody’s Pixillated*.)

The opening Introduction to the Declaration of American Independence 'perhaps the most masterfully written state paper of Western civilization',[33] includes immediately recognisable Baconian ideas and language:

The unanimous Declaration of the thirteen united States of America

When in the Course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth, the separate and equal station to which the Laws of Nature and of Nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.[34]

In **'**Francis Bacon and his Influence on Thomas Jefferson' Jamal Davis highlights the primary dominant Baconian themes, ideas and language of the 'Laws of Nature and of Nature's God' that permeate Bacon's writings:

Several scholars have examined the Masons and their involvement in American history…Francis Bacon is one whose philosophies have influenced several famous people that were involved in the construction of the United States. Thomas Jefferson, for example, studied the works of Bacon and was the main author of the Declaration of Independence.

…Jefferson's writings show signs of Baconian influence. Phrases and arguments from the declaration ...There are many inadvertent ways in which Bacon could have influenced Jefferson, and reviewing Bacon's philosophies in conjunction with Jefferson's work will shed light on how their ideas are linked.

…His writing in the Declaration of Independence expresses not just his opinions but the ideas of other philosophers, including Francis Bacon.

…In the Declaration he uses wording such as, "Laws of Nature" and "Nature's God". These two references can be directly seen as having a connection with the philosophies of Francis Bacon and his writing in the *New Atlantis*. In the *New Atlantis* he uses Nature as a basis of scientific and social experiments. "We have also particular pools where we make trials upon fishes". This society is based on nature and throughout the story. Jefferson uses the idea of nature and incorporates it into the declaration to symbolize that this document will lead to the development of a utopian society.[35]

Interrelated themes of nature permeate Bacon's major and minor works *The Advancement of Learning*, *Novum Organum*, *De Augmentis Scientiarum*, *The History of the Winds*, *The History of Life and Death*, *Sylva Sylvarum or A Natural History* and the *New Atlantis* (*or, Land of the Rosicrucians*), his philosophical and scientific masterplan for the United States of America. Similarly, the theme of nature runs throughout his Shakespeare plays which Bacon saw as a godly thing, which arguably finds its most beautiful expression in *The Tempest*, the Rosicrucian manifesto, which in a different form to *New Atlantis*, presents a dramatic symbolic portrayal of the birth of what became the United States of America.

In his unfinished treatise *Of the true Greatness of the Kingdom of Britain* and essay *Of The True Greatness of Kingdoms and Estates*, the main emphasis, Peltonen correctly observes, is 'placed on the virtues and qualities of the people. The omission of the king's role and the bestowal of a prominent part to the people in the attainment of true greatness led Bacon to emphasize the active role of the people. This becomes particularly apparent in his discussion of the social and political elements behind true greatness. It is especially here that he endorsed some of the central notions of republicanism.'[36] He was moreover 'sometimes ready to acclaim republican governments.'[37] Concepts and themes that are reflected and expanded upon in the next and most famous section of the Declaration of Independence:

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.

That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed, That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness. Prudence, indeed, will dictate that Governments long established should not be changed for light and transient causes; and accordingly all experience hath shewn, that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But when a long train of abuses and usurpations, pursuing invariably the same Object evinces a design to reduce them under absolute Despotism, it is their right, it is their duty, to throw off such Government, and to provide new Guards for their future security. Such has been the patient sufferance of these Colonies; and such is now the necessity which constrains them to alter their former Systems of Government. The history of the present King of Great Britain is a history of repeated injuries and usurpations, all having in direct object the establishment of an absolute Tyranny over these States. To prove this, let Facts be submitted to a candid world.[38]

The most famous well-known phrase in the Baconian Declaration of American Independence 'We hold these truths to be self-evident' is, as George H. Smith points out in 'The Philosophy of the Declaration of Independence', a classic example of a Baconian middle axiom:

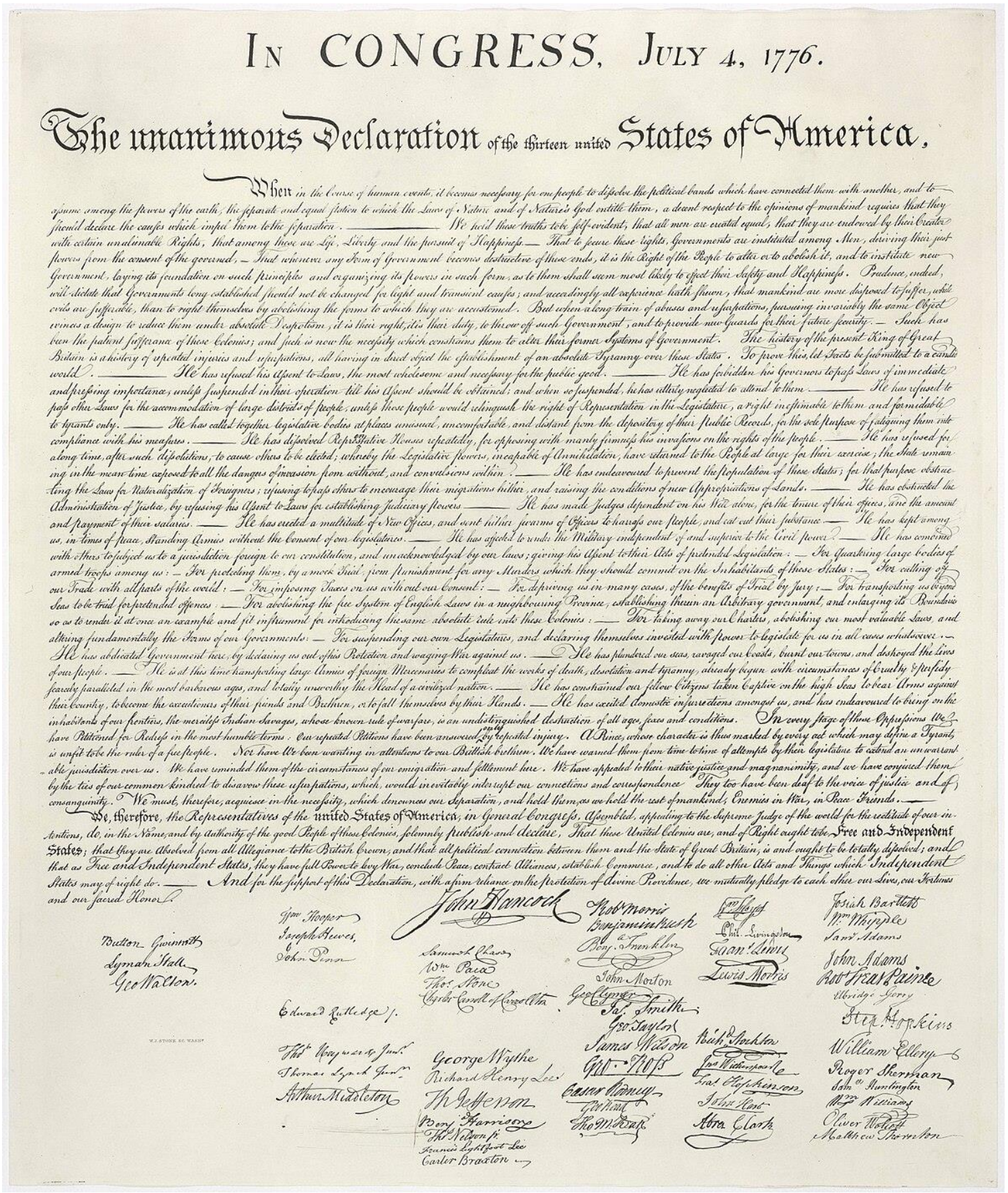
Note that Jefferson does not say that "these truths" *are* self-evident. Rather, he says, "*We hold* these truths to be self-evident…." Jefferson is articulating what Francis Bacon once called "middle axioms," i.e., propositions that, though not self-evident in themselves, are accepted as axiomatic for the purpose of a particular argument. In later life Jefferson characterized the Declaration's political principles as "an expression of the American mind." It was not his intention to invent new principles but merely to summarize the principles that were widely accepted in America and that constituted the *theoretical foundation* of American Independence.[39]

As for the equally world known phrase in the Baconian Declaration of Independence, it too is Baconian in its provenance. In one of his legal-political tracts Bacon states that 'upon the law of nature…three things do flow from the law of nature; preservation of life, natural; liberty, which every beast or bird seeketh and affecteth, natural; the society of man and wife, whereof dower is the reward, natural….*natura omnes homines erant liber* ('by nature all men were free'),[40] which in a single phrase captures the essence of the Declaration and the principle of freedom, that the whole ethos of the United States of America is founded.

The resemblance of this passage from Bacon's writings and the Declaration of Independence has not passed unnoticed. In his *Fundamental Law and the American Revolution 1760-1776* Professor Mullet observes 'Students of constitutional history and political theory may find in those phrases of Bacon more than a fanciful resemblance to Jefferson's "life, liberty, and the pursuit of happiness."[41] Similarly, in *The Philosophy of the American Revolution* Professor Morton White writes 'Those concerned with the history of what I have called the sacred trinity of rights might be interested in a remark by C. F. Mullet...about Francis Bacon's views [and their] resemblance to Jefferson's 'life, liberty and puruit of happiness.'[42]

In the critical final section of the Baconian Declaration of American Independence a good deal has been made of its closing sentence:

We, therefore, the Representatives of the united States of America, in General Congress, Assembled, appealing to the Supreme Judge of the world for the rectitude of our intentions, do, in the Name, and by Authority of the good People of these Colonies, solemnly publish and declare, That these United Colonies are, and of Right ought to be Free and Independent States; that they are Absolved from all Allegiance to the British Crown, and that all political connection between them and the State of Great Britain, is and ought to be totally dissolved; and that as Free and Independent States, they have full Power to levy War, conclude Peace, contract Alliances, establish Commerce, and to do all other Acts


IN CONGRESS, JULY 4, 1776.

The unanimous Declaration of the thirteen united States of America,

When in the Course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth, the separate and equal station to which the Laws of Nature and of Nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation. — We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness. — That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed, — That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness. Prudence, indeed, will dictate that Governments long established should not be changed for light and transient causes; and accordingly all experience hath shewn, that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But when a long train of abuses and usurpations, pursuing invariably the same Object evinces a design to reduce them under absolute Despotism, it is their right, it is their duty, to throw off such Government, and to provide new Guards for their future security. — Such has been the patient sufferance of these Colonies; and such is now the necessity which constrains them to alter their former Systems of Government. The history of the present King of Great Britain is a history of repeated injuries and usurpations, all having in direct object the establishment of an absolute Tyranny over these States. To prove this, let Facts be submitted to a candid world. — He has refused his Assent to Laws, the most wholesome and necessary for the public good. — He has forbidden his Governors to pass Laws of immediate and pressing importance, unless suspended in their operation till his Assent should be obtained; and when so suspended, he has utterly neglected to attend to them. — He has refused to pass other Laws for the accommodation of large districts of people, unless those people would relinquish the right of Representation in the Legislature, a right inestimable to them and formidable to tyrants only. — He has called together legislative bodies at places unusual, uncomfortable, and distant from the depository of their public Records, for the sole purpose of fatiguing them into compliance with his measures. — He has dissolved Representative Houses repeatedly, for opposing with manly firmness his invasions on the rights of the people. — He has refused for a long time, after such dissolutions, to cause others to be elected; whereby the Legislative powers, incapable of Annihilation, have returned to the People at large for their exercise; the State remaining in the mean time exposed to all the dangers of invasion from without, and convulsions within. — He has endeavoured to prevent the population of these States; for that purpose obstructing the Laws for Naturalization of Foreigners; refusing to pass others to encourage their migrations hither, and raising the conditions of new Appropriations of Lands. — He has obstructed the Administration of Justice, by refusing his Assent to Laws for establishing Judiciary powers. — He has made Judges dependent on his Will alone, for the tenure of their offices, and the amount and payment of their salaries. — He has erected a multitude of New Offices, and sent hither swarms of Officers to harass our people, and eat out their substance. — He has kept among us, in times of peace, Standing Armies without the Consent of our legislatures. — He has affected to render the Military independent of and superior to the Civil power. — He has combined with others to subject us to a jurisdiction foreign to our constitution, and unacknowledged by our laws; giving his Assent to their Acts of pretended Legislation: — For quartering large bodies of armed troops among us: — For protecting them, by a mock Trial, from punishment for any Murders which they should commit on the Inhabitants of these States: — For cutting off our Trade with all parts of the world: — For imposing Taxes on us without our Consent: — For depriving us in many cases, of the benefits of Trial by Jury: — For transporting us beyond Seas to be tried for pretended offences: — For abolishing the free System of English Laws in a neighbouring Province, establishing therein an Arbitrary government, and enlarging its Boundaries so as to render it at once an example and fit instrument for introducing the same absolute rule into these Colonies: — For taking away our Charters, abolishing our most valuable Laws, and altering fundamentally the Forms of our Governments: — For suspending our own Legislatures, and declaring themselves invested with power to legislate for us in all cases whatsoever. — He has abdicated Government here, by declaring us out of his Protection and waging War against us. — He has plundered our seas, ravaged our Coasts, burnt our towns, and destroyed the lives of our people. — He is at this time transporting large Armies of foreign Mercenaries to compleat the works of death, desolation and tyranny, already begun with circumstances of Cruelty & Perfidy scarcely paralleled in the most barbarous ages, and totally unworthy the Head of a civilized nation. — He has constrained our fellow Citizens taken Captive on the high Seas to bear Arms against their Country, to become the executioners of their friends and Brethren, or to fall themselves by their Hands. — He has excited domestic insurrections amongst us, and has endeavoured to bring on the inhabitants of our frontiers, the merciless Indian Savages, whose known rule of warfare, is an undistinguished destruction of all ages, sexes and conditions. In every stage of these Oppressions We have Petitioned for Redress in the most humble terms: Our repeated Petitions have been answered only by repeated injury. A Prince, whose character is thus marked by every act which may define a Tyrant, is unfit to be the ruler of a free people. Nor have We been wanting in attentions to our British brethren. We have warned them from time to time of attempts by their legislature to extend an unwarrantable jurisdiction over us. We have reminded them of the circumstances of our emigration and settlement here. We have appealed to their native justice and magnanimity, and we have conjured them by the ties of our common kindred to disavow these usurpations, which, would inevitably interrupt our connections and correspondence. They too have been deaf to the voice of justice and of consanguinity. We must, therefore, acquiesce in the necessity, which denounces our Separation, and hold them, as we hold the rest of mankind, Enemies in War, in Peace Friends. —

We, therefore, the Representatives of the united States of America, in General Congress, Assembled, appealing to the Supreme Judge of the world for the rectitude of our intentions, do, in the Name, and by Authority of the good People of these Colonies, solemnly publish and declare, That these United Colonies are, and of Right ought to be Free and Independent States; that they are Absolved from all Allegiance to the British Crown, and that all political connection between them and the state of Great Britain, is and ought to be totally dissolved; and that as Free and Independent States, they have full Power to levy War, conclude Peace, contract Alliances, establish Commerce, and to do all other Acts and Things which Independent States may of right do. — And for the support of this Declaration, with a firm reliance on the protection of divine Providence, we mutually pledge to each other our Lives, our Fortunes and our sacred Honor.

John Hancock

Button Gwinnett
Lyman Hall
Geo Walton

Wm Hooper
Joseph Hewes
John Penn

Edward Rutledge
Thos Heyward Junr
Thomas Lynch Junr
Arthur Middleton

Samuel Chase
Wm Paca
Thos Stone
Charles Carroll of Carrollton

George Wythe
Richard Henry Lee
Th Jefferson
Benj Harrison
Thos Nelson jr
Francis Lightfoot Lee
Carter Braxton

Robt Morris
Benjamin Rush
Benj Franklin
John Morton
Geo Clymer
Jas Smith
Geo Taylor
James Wilson
Geo Ross

Caesar Rodney
Geo Read
Tho M:Kean

Wm Floyd
Phil. Livingston
Fran. Lewis
Lewis Morris

Richd Stockton
Jno Witherspoon
Fras Hopkinson
John Hart
Abra Clark

Josiah Bartlett
Wm Whipple

Saml Adams
John Adams
Robt Treat Paine
Elbridge Gerry

Step Hopkins
William Ellery

Roger Sherman
Sam'el Huntington
Wm Williams
Oliver Wolcott

Matthew Thornton

Fig. 59 A facsimile of the **Baconian Declaration of American Independence**



Fig. 60 The Signing of the Declaration of Independence by John Trumbull

and Things which Independent States may of right do. And for the support of this Declaration, with a firm reliance on the protection of divine Providence, we mutually pledge to each other our Lives, our Fortunes and our sacred Honor.[43]

Parts of Bacon's essay *Of Honour and Reputation* reads like a manifesto for the First Founding of the North American colonies, that is, the First Founders of States; the Second Founders such as the Second Fathers of the United States of America, i.e., Franklin, Washington and Jefferson, and legislators and lawgivers, namely, the writers of the Declaration of Independence and the American Constitution. Liberators or Sons of Liberty that delivered them from (the indictment of George III and the strong denunciation of the British people fill the body of the Declaration) the servitude of the British and tyranny of King George III of England:

The True Marshalling of the Degrees of *Soveraigne Honour* are these. In the First Place are *Conditores Imperiorum*; *Founders* of *States*, and *Common-Wealths*: Such as were *Romulus*, *Cyrus*, *Caesar*, *Ottoman*, *Ismael*. In the Second Place are *Legis-latores*, *Law-givers*; which are also called, *Second Founders*, or *Perpetui Principes*, because they Governe by their Ordinances, after they are gone: Such were *Lycurgus*, *Solon*, *Justinian*, *Eadgar*, *Alphonsus of Castile*, the Wise, that made *Siete Partidas*. In the Third Place, are *Liberatores*, or *Salvatores*: Such as compound the long Miseries of Civill Warres, or deliver their Countries from Servitude of Strangers, or Tyrants; As *Augustus Caesar*, *Vespasianus*, *Aurelianus*, *Theodoricus*, K. *Henry* the 7. of *England*, K. *Henry* the 4. of *France*.[44]

The influence of Bacon's essay *Of Honour and Reputation* on the Declaration of Independence is explained by Stephen E. Lucas in 'The Stylistic Artistry of the Declaration of Independence':

By pledging "our sacred Honor" in support of the Declaration, Congress made a particularly solemn vow. The pledge also carried a latent message that the revolutionaries, contrary to the claims of their detractors, were men of honor whose motives and actions could not only withstand the closest scrutiny by contemporary persons of quality and merit but would also deserve the approbation of posterity. If the Revolution succeeded, its leaders stood to achieve lasting honor as what Francis Bacon called "Liberatores or Salvatores"-men who "compound the long Miseries of Civil Wars, or deliver their Countries from Servitude of Strangers or Tyrants." Historical examples included Augustus Caesar, Henry VII of England, and Henry IV of France. On Bacon's five-point scale of supreme honor, such heroes ranked below only "Conditores Imperiorum, Founders of States and Commonwealths," such as Romulus, Caesar, and Ottoman, and "Lawgivers" such as Solon, Lycurgus, and Justinian, "also called Second Founders, or Perpetui Principes, because they Govern by their Ordinances after they are gone." Seen in this way, "our sacred Honor" lifts the motives of Congress above the more immediate concerns of "our Lives" and "our Fortunes" and places the revolutionaries in the footsteps of history's most honorable figures. As a result it also unifies the whole text by subtly playing out the notion that the Revolution is a major turn in the broad "course of human events."[45]

After leaving Cambridge Jefferson's hero Bacon began his dual journey in life, the public life of Bacon, the one of lawyer, statesman and philosopher which fills the pages of his orthodox biographies and his other secret life (pointedly hinted at by his early editors and biographers) of raising from its foundations a universal system of knowledge, which needed to be carried out for the most part in secret. To help ensure the success of his grand vision Bacon founded the Brotherhood of the Rosy Cross and the modern Speculative Freemasonry Brotherhood, through which he afterwards established the first permanent English settlement in Jamestown, Virginia, founding what afterwards became the United States of America, the most powerful nation on earth. Through his secret societies Bacon quietly began to put in place a machine which in and beyond his own lifetime would encompass an enduring world-wide renaissance through his philosophical-scientific programme that partly involved the writing and publishing of books anonymously and pseudonymously across a wide range of all the liberal arts and

sciences. The full implementing of this secret infrastructure was continued down the ages by his Rosicrucian Freemasonic Brotherhood for the purpose of laying eternal bases for humanity and to bring about his dream of the reformation of the whole world.

He began his adult life at the very heart of international espionage and intelligence. It is not known for certain, but when his secret royal birth was made known to Francis it was probably decided by the Queen and Lord Keeper Bacon to send him to Paris in the train of Sir Amias Paulet, the ambassador to France.[46] He would later recall with pride how he departed from England in service to the crown 'from her Majesty's royal hand' and 'kissed her Majesty's hands upon my journey into France'.[47] The embassy led by the newly installed Ambassador-elect Sir Amias Paulet arrived in Paris and headed straight to the English Embassy which then stood at the very centre of European intrigue and espionage.

Prior to his departure Sir Amias Paulet had received detailed instructions from the Queen set forth in a document written by the Head of the English Secret Service Sir Francis Walsingham. He was 'to negotiate on an international level, often in personal contact with sovereigns; adhere to all the complex protocol; provide a news and intelligence service' as well as make clear 'Elizabeth's goodwill towards the Huguenots'.[48] Among his duties in the first few days in Paris Paulet shared an audience with the French king and the queen mother 'But while afternoons and evenings were spent in official splendour, nights were spent conducting secret interviews with Huguenot leaders, such as Francois de la Noue and Philippe Du Plessis-Mornay, meetings aimed at building up and reinforcing Huguenot networks.'[49] This was the new world in which the young Francis found himself immersed behind the guise of official diplomacy governed by political intrigue and one that operated in the dark shadows of intelligence and espionage. 'No clear distinction was made between legitimate diplomatic activity and undercover espionage. Much of the ambassador's most important work was done off the record. Paris was particularly valuable as a centre for information-gathering-both overt and covert-because of its strategic location…its relatively speedy access to London, and the embassy in Paris was the linchpin of an intelligence-gathering operation carefully constructed by Sir Francis Walsingham.'[50] Familiar with the Sir Amias Paulet's 'copy book' ignored by previous biographers, Jardine and Stewart revealed how it provided:

> an extraordinary insight into the world which Francis Bacon inhabited for three years, revealing above all the sheer bulk of written work that the resident was expected to coordinate-work in which the members of his household certainly participated.
>
> ...Everything had to be done to an immoveable deadline-the departure of the post, by which time all letters had to be drafted, converted into the relevant cipher (there were different ciphers for each recipient of sensitive information), and then copied into the copy-book for future reference.[51]

The three years Bacon spent in France are to the present day still shrouded in secrecy largely on account of his royal birth and his concealed authorship of the Shakespeare poems and plays-several of which are partly based in or relate to the French kingdom: *Love's Labour's Lost, King John, I Henry VI, 3 Henry VI, Henry V, All's Well That Ends Well* and *As You Like It*. Later in life he reckoned these years in France to have been among the most formative for his personal and intellectual development 'I was', he wrote 'three of my young years bred with an ambassador in France',[52] a kingdom he fell in love with his experience there, writ large across the canvass of his Shakespeare plays.

Two centuries later Jefferson would follow in the footsteps of his great hero, Bacon who was still revered and championed in open French literary and philosophical circles and in French Rosicrucian-Freemasonic secret societies. Where it was known he was the key revolutionary figure of the republican democratic future of the United States of America, France, and much of the remainder of Europe, in his dream for the universal reformation of the whole world.

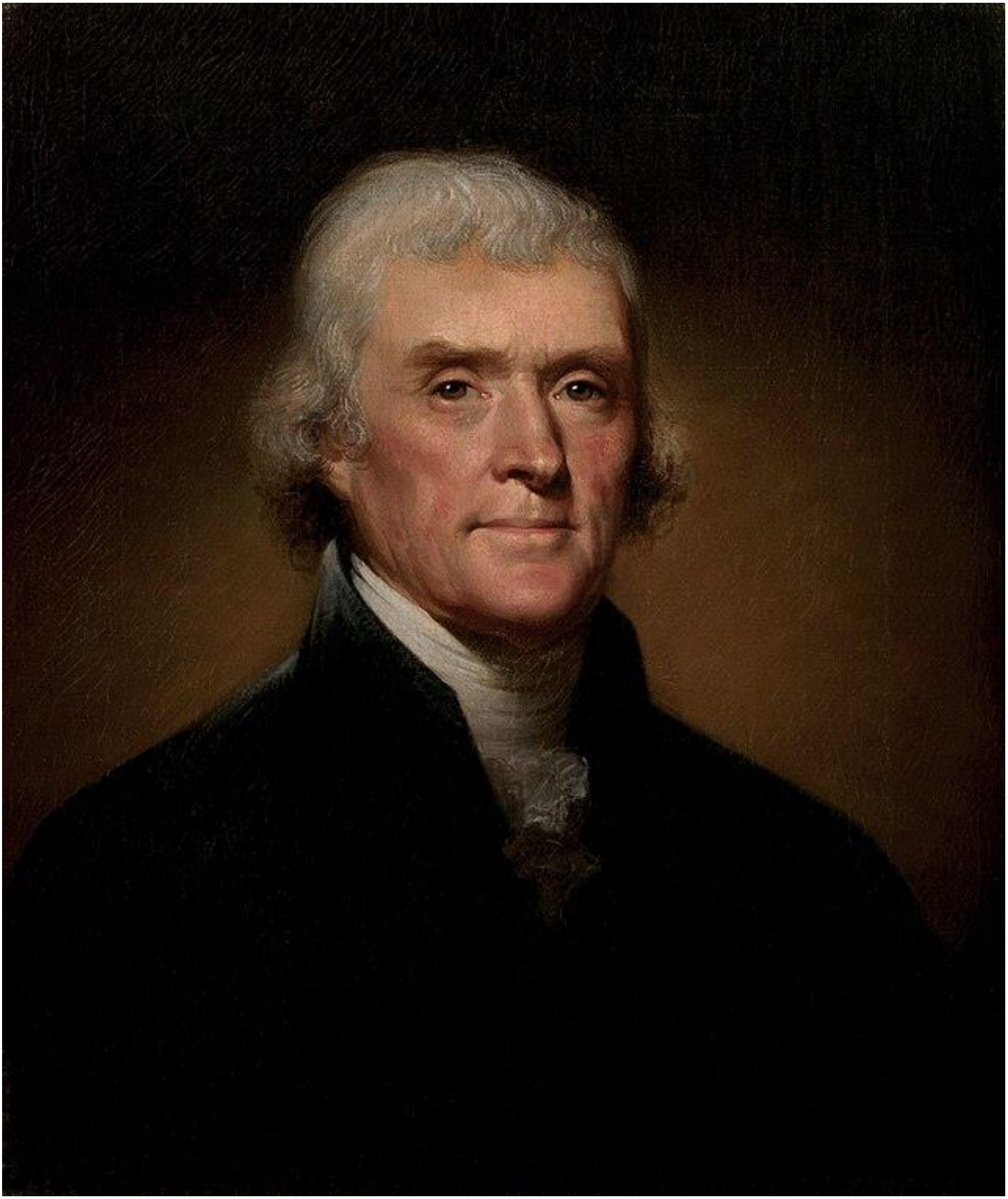


Fig. 61 Official Portrait of the President of the United States of America
Thomas Jefferson 1800

On 7 May 1784 Jefferson was appointed by Congress to join Freemason Benjamin Franklin and John Adams in Paris as Minister Plenipotentiary for Negotiating Treaties of Amity and Commerce with Great Britain and other countries. Less than a year later Jefferson succeeded Franklin as Minister to France, who loved and lionized by Parisian society, was a hard act to follow. During his five years in Paris Jefferson did as much as could to shape American foreign policy and its commercial interests in what was challenging and difficult circumstances. Most notably Jefferson managed in tandem with Adams to raise a much need substantial loan from Dutch financial institutions to help consolidate American debt and secured some much-needed trade agreements.

During his time in France Jefferson moved in the circles of French Freemasons and became a regular companion of one of its leading lights Marquis de Lafayette, the French hero of the American Revolution.

Leading up to the beginning of the French Revolution Jefferson met Lafyette and other French republicans at his residence in the Hotel de Langeac. He provided Lafayette with a draft of a charter of rights which was partly absorbed into the French Declaration of the Rights of Man, an analogue to the Baconian American Declaration of Independence, the majority of which was later completed by Abbe Sieyes. The key tenets of the declaration drew its inspiration from the ideas of enlightenment philosophers and the Scientific Revolution set in motion by Bacon a classical republican whose concealed views were known to some of the French philosophers like the philosopher and Freemason Voltaire, who was a member with Franklin, and possibly Jefferson, of the important Freemasonic Lodge of the Nine Sisters.

While in Paris Jefferson enlisted the services of John Trumbull to acquire from England on his behalf paintings of Bacon, Locke and Newton ‘the three greatest men that have ever lived’:

To John Trumbull

DEAR SIR Paris Feb. 15. 1788.

I have duly received your favor of the 5th. inst. with respect to the busts and pictures. I will put off till my return from America all of them except Bacon, Locke and Newton, whose pictures I will trouble you to have copied for me: and as I consider them as the three greatest men that have ever lived, without any exception, and as having laid the foundation of those superstructures which have been raised in the Physical and Moral sciences, I would wish to form them into a knot on the same canvas, that they may not be confounded at all with the herd of other great men. To do this I suppose we need only desire the copyist to draw the three busts in three ovals all contained in a larger oval in some such forms as this [Ed. Jefferson is here referring to an accompanying diagram] each bust to be the size of the life. . .

TH: JEFFERSON

[In the margin opposite the diagram Jefferson wrote: “Bacon at top Locke next then Newton.”][53]

This commissioned portrait of Lord Bacon can be still seen in his estate at Moticello, Virginia which is copied from the Van Somer portrait owned by the Baconian-Rosicrucian-Freemasonic Royal Society. However, in the Jefferson copy Bacon’s Chancellor robes are painted in purple, the colour of royalty, communicating the secret of his royal birth as the son of Queen Elizabeth and Robert Dudley, Earl of Leicester.

The truth of Bacon’s secret royal birth was known to his first editor and biographer Dr Rawley who lived with Bacon for the last ten years of his recorded life. In the address to *Resuscitatio, or, Bringing into Public Light Several Pieces, of the Works, Civil, Historical, Philosophical, & Theological, Hitherto Sleeping* to which he prefixed the first English *Life* of Bacon, he states ‘in regard, of the Distance, of the time, since his *Lordships* Dayes; whereby, I shall not tread too near, upon the *Heels* of *Truth*; Or of the Passages, and Persons; then concerned’.[54] In keeping with his Rosicrucian master Dr Rawley delivers as much of the truth as he is able via a Baconian method of delivery, at once enigmatical and disclosed, or concealed and revealed,

that can be readily discerned by those possessing the intellect or eyes to see, enabling them to pierce the carefully constructed veil, a method he employs in the very first sentence of his *Life* of Bacon:

FRANCIS BACON, *the* Glory, *of his* Age, *and* Nation; *The* Adorner, *and* Ornament, *of* Learning; *Was born, in* York House, *or* York Place, *in the Strand*; On the 22th Day *of* January; *In the* Year *of our* Lord, 1560. *His* Father, *was that Famous* Counseller, *to* Queen Elizabeth; *The Second Propp of the* Kingdome, *in his Time*; *Sir* Nicholas Bacon, Knight, Lord Keeper, *of the* Great Seal, *of* England; A Lord, *of Known Prudence, Sufficiency, Moderation, and Integrity*. *His* Mother, *was* Anne Cook, *one of the* Daughters, *of Sir* Anthony Cooke; *unto whom, the* Erudition, *of* King Edward, *the* Sixth, *had been committed*: *A choyce* Lady, *and Eminent, for Piety, Vertue, and Learning*; *Being exquisitely Skilled, for a Woman, in the* Greek, *and* Latin, *Tongues*. *These being the* Parents, *you may easily imagine, what the* Issue, *was like to be*; *Having had, whatsoever*, Nature, *or* Breeding, *could put into Him*.[55]

It will be observed that curiously Dr Rawley pointedly says that Bacon was born at York House or York Place, which are two separate buildings, and as he was perfectly aware carried absolutely different meanings and implications for the filial antecedents concerning the secret life of the man who had entrusted him with them. In Elizabethan England the mansion York House on the Strand was the official residence of the Lord Keeper of the Great Seal of England the office first held in the Elizabethan reign by Sir Nicholas Bacon who occupied it for some twenty years from 1559 until his death in 1579. The York House mansion was set within grounds adjacent to those of York Place (now known as the Palace of Whitehall comprising important government buildings including the Cabinet Office and Ministry of Defence), Queen Elizabeth's Palace, the main residence of English monarchs from the early sixteenth century. York Place was originally the official residence of the Archbishops of York from the middle of the thirteenth century. It was rebuilt and extensively expanded in the fifteenth century by Cardinal Wolsey and rivalled Lambeth Palace and surpassed the king's royal palaces as the greatest house in London. When Henry VIII removed Wolsey from power in 1530 (depicted by Bacon in his Shakespeare play *Henry VIII*) he acquired York Place as a replacement for the broken-down fire-ravaged Palace of Westminster as his main London residence, and afterwards re-named it Whitehall. He spent a vast fortune on redesigning and greatly extending York Place during his lifetime turning it into the largest palace in Europe with somewhere in the region of one thousand five hundred rooms. After their first secret wedding which took place on 14 November 1532 Henry VIII formally married his second wife Anne Boleyn on 25 January 1533 at the Palace and died there in 1547. On her accession in 1558 Elizabeth inherited York Palace and on appointing Sir Nicholas Bacon as her Lord Keeper of the Great Seal he moved into the adjacent York House in the following year. Of course, Dr Rawley who lived and spent several years with Bacon at York House when he was Lord Keeper and Lord Chancellor of England knew the difference between York House and York Place, the royal residence of Queen Elizabeth, and was privy to the secret of his royal birth. He had gone as close to the heels of truth as he might dare by directly suggesting there was some kind of mystery regarding his birth by pointing to York Place, the royal palace of Queen Elizabeth, secret mother of Francis Bacon.

The first English *Life* of Bacon by Dr Rawley pointed to his royal birth and the first *Life* of Bacon published in French repeatedly confirmed it. The 'Discovrs Svr La Vie De M^re^ Francois Bacon, Chancelier D' Angleterre' appeared in Paris in 1631 prefixed to what appeared to be a French translation of Bacon's natural history *Sylva Sylvarum* as *Histoire Natvrelle De M^re^ Francois Bacon, Baron de Verulan, Viscomtede sainct Alban, & Chancelier d'Angleterre*:[56]

M. Bacon was not only obliged to imitate the virtues of such a one, but also those of many others of his ancestors, who have left so many marks of their greatness in history that honour and dignity seem to



Fig. 62 Portrait of Bacon owned by the President of the United States Thomas Jefferson

have been at all times the spoil of his family. Certain it is that no one can reproach him with having added less than they to the splendour of his race. Being thus born in the purple (*ne parmy les pourpes*) and brought up with the expectation of a grand career (*l'esperance d'une grande fortune*)…

…And as he saw himself destined one day to hold in his hands the helm of the kingdom (*le timon du Royaume*) instead of looking only at the people and the different fashions in dress, as do the most of those who travel, he observed judiciously the laws and the customs of the countries through which he passed, noted the different forms of Government in a State, with their advantages or defects, together with all the other matters which might help to make a man able for the government of men.[57]

There is clearly in the above passage several phrases and observations which point to and confirm that Francis Bacon, or should we say, Francis Tudor, was of royal birth. It explicitly and directly refers to his 'ancestors, who have left so many marks of their greatness in history that honour and dignity seem to have been at all times the spoil of his family.' A description consistent with the Tudor royal family which derived its ancestry from both the Houses of York and Lancaster: Henry IV, Henry V, Henry VI, Edward IV, Richard III, Henry VII and Henry VIII (all reigns covered by Bacon in his Shakespeare plays and prose history of Henry VII) that clearly left countless marks of their 'greatness' in history. To reinforce and confirm the allusion that Bacon was born of royalty, his first biographer then explicitly states he was 'born in the purple'. As everybody knows, purple is the colour of royalty, and Queen Elizabeth herself forbade anyone except close members of the royal family to wear it; thus in other words, Bacon was born in the purple to royalty, a glaring confirmation, that he was the royally born son of Queen Elizabeth.

When Bacon later married at his own wedding he wore a suit 'purple from cap to shoe'. His biographer declares moreover that Bacon 'saw himself destined one day to hold in his hands the helm of the kingdom' (helm: in control or head of the country). Meaning as son and heir of Queen Elizabeth, that one day Bacon was destined to be King of England, and that he had from a young man studied all forms of government in anticipation of his role as royal head of state for the governance of his kingdom.

Believed by many to be secretly associated with his Rosicrucian-Freemasonry Brotherhood, Jefferson shared with his hero, Lord Bacon, an extraordinary knowledge of secret writing earning him the accolade of the Father of American cryptology:

One cipher system invented before the telegraph was so far ahead of its time, and so much in the spirit of the later inventions, that it deserves to be classed with them. Indeed, it deserves the front rank among them, for this system was beyond doubt the most remarkable of all. So well-conceived was it that today, more than a century and a half of rapid technological progress after its invention, it remains in active use.

But then it was invented by a remarkable man…Thomas Jefferson. He called it his "wheel cypher," and it seems likely that he invented it either during 1790 to 1793 or during 1797 to 1800….

…It was not rediscovered among his papers in the Library of Congress until 1922, coincidentally the year the U.S. Army adopted an almost identical device that had been independently invented. Later, other branches of the American government used the Jefferson system, generally slightly modified, and it often defeated the best efforts of the 20th-century cryptanalysts who tried to break it down! To this day the Navy uses it. This is a remarkable longevity. So important is his system that it confers upon Jefferson the title of Father of American Cryptography. And so original is it that it sets Jefferson upon a pedestal far more prominent than those accorded to men like Vigenère and Cardano, whose names are usually thought to be household words in the history of secret writing.[58]

The father of American cryptology was familiar with Bacon's passage on ciphers in *The Advancement of Learning* wherein he set out a series of cipher systems which he incorporated into his acknowledged writings and the quarto and folio editions of his Shakespeare poems and plays:

For CYPHARS; they are commonly in Letters and Alphabets, but may bee in Wordes. The kindes of CYPHARS, (besides the SIMPLE CYPHARS with Changes, and intermixtures of NVLLES, and NONSIGNIFCANTS) are many, according to the Nature or Rule of the infoulding; WHEELE-CYPHARS, KAY-CYPHARS, DOVBLES, &c. But the vertues of them, whereby they are to be preferred, are three; that they be not laborious to write and reade; that they bee impossible to discypher; and in some cases, that they bee without suspition. The highest Degree whereof, is to write OMNIA PER OMNIA; which is vndoubtedly possible, with a proportion Quintuple at most, of the writing infoulding, to the writing infoulded, and no other restrainte whatsoeuer. This Arte of *Cypheringe*, hath for Relatiue, an Art of *Discypheringe*; by supposition vnprofitable; but, as thinges are, of great vse. For suppose that *Cyphars* were well managed, there bee Multitudes of them which exclude the *Discypherer*. But in regarde of the rawnesse and vnskilfulnesse of the handes, through which they passe, the greatest Matter, are many times carried in the weakest *Cyphars*.[59]

The Shakespeare First Folio the most famous secular book in the world was entered on the Stationers' Register to Edward Blount and Isaac Jaggard on 8 November 1623. Just three weeks earlier a somewhat less well-known work in written in Latin was also entered on the Stationer's Register, which sit opposite each other in the Register edited by E. A. Arber:

13 Octoberis 1623

Entered John Haviland/ Mistris Griffin — Entered for their Copie vnder the hands of [GEORGE MONTAIGNE] the lord Bishop of LONDON and master Bill warden Opera FRANCISCI Baronis VERULAMI vicecomitis SANCTI ALBANI, Tomus J[ ] *qui* Continent '*de dignitate et Augmentis scientiarum libros norem*' vjd.

8 Nouembris 1623

Master Blounte Isaak Jaggard.

Entred for their Copie vnder the hands of Master Doctor WORRALL and Master Cole warden Master WILLIAM SHAKSPEERS *Comedyes Histories, and Tragedyes* soe manie of the said Copies as are not formerly entred to other men. vizt. vijs.[60]

The deliberate simultaneous publication of the *De Augmentis Scientiarum* (the much revised and enlarged Latin version of *The Advancement of Learning*) translated into Latin with the help of the poet George Hebert and the Shakespeare First Folio dedicated to his two cousins Grand Master of England William Hebert, Earl of Pembroke and Philip Herbert, Earl of Montgomery, [61] not only reflected that these two works mirrored one another, but also the one provided the cryptographic keys to reveal the concealed authorship of the other.

In his truly monumental *De Augmentis Scientiarum*, whose title page contains 101 roman letters and two words block italics (DE LONDINI): 101+2=103 Shakespeare in simple cipher, his discussion on ciphers is deliberately formatted to commence on page 277 a double simple cipher for Francis Bacon (100)/William Shakespeare (177), cryptically confirming that Francis Bacon is William Shakespeare:[62]

A B C D E F G H I K L M N O P Q R S T U W X Y Z
1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24

Examples: F R A N C I S = 6 17 1 13 3 9 18=67 B A C O N = 2 1 3 14 13=33

W I L L I A M = 21 9 11 11 9 1 12=74 S H A K E S P E A R E = 18 8 1 10 5 18 15 5 1 17 5=103

FRANCIS BACON/WILLIAM SHAKESPEARE= 277

For the purpose of encipherment the title page of the Shakespeare First Folio is divided into two halves above and below the Droeshout engraving. The top half of the title page has 14 words containing 90 letters: 90+14=104 minus 1 portrait: 104-1=103 Shakespeare in simple cipher. Below the portrait are 29 italic letters (‘*Martin Droeshout Sculpsit London*’), 6 block italic capitals (‘*LONDON*’) and 32 roman letters: 29+6+32=67 Francis in simple cipher and if the 29 italic letters are added to the 4 digits in the date: 29+4=33 Bacon in simple cipher. When the 32 roman letters are added to the single engraving: 32+1=33 again Bacon in simple cipher. The whole page contains a total of 26 words which plus the addition of the date (1+6+2+3) and the single Droeshout portrait: 26+12+1=39 F. Bacon is simple cipher and moreover the whole page has a total of 157 letters: 157 Fra Rosicrosse in simple cipher the secret signature of his Rosicrucian Brotherhood.

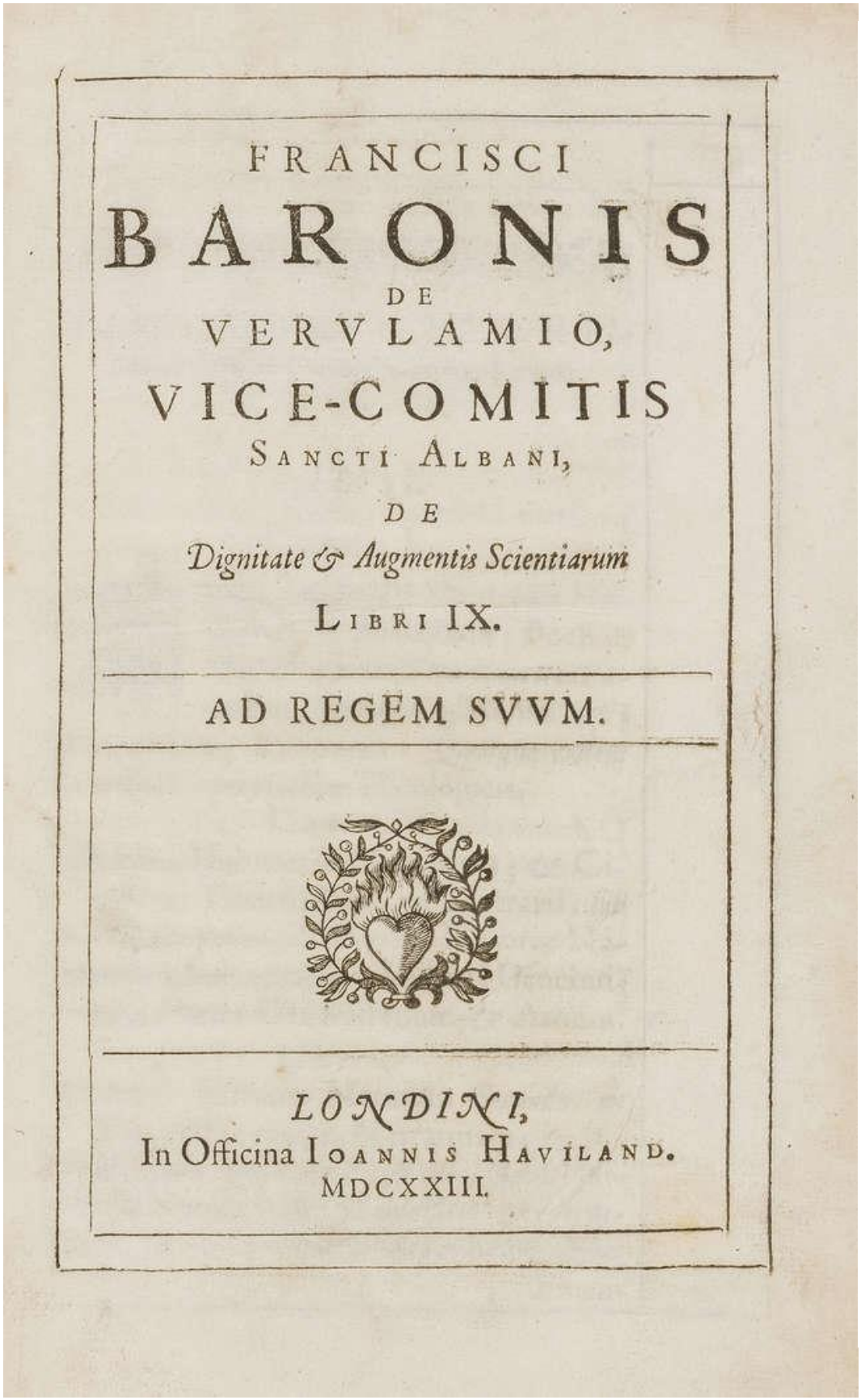
Finally, beneath the Droeshout mask concealing its true author Francis Bacon, our hidden supreme poet and dramatist cryptically signs it for those with eyes to see. If we take the date 1623, which in simple cipher represents the letters A F B C, that rearranged gives us **F BAC**, plus the last two letters from the word above it (LONDON) ON we have **F BACON**.[63]

SIMPLE CIPHER

F	R	A		R	O	S	I	C	R	O	S	S	E
6	17	1		17	14	18	9	3	17	14	18	18	5=157[64]

Following the death of Dr Rawley who assisted Bacon with his *De Augmentis Scieniarum* and was living with him along with the poets George Herbert and Ben Jonson at Gorhambury, while the First Folio was being printed by the Jaggards, the vast collection of Bacon’s writings in his possession, directly or via his son William Rawley, passed to Dr Thomas Tenison (1636-1715), and with them secrets about Bacon’s secret life and writings.

In 1679 Dr Tenison (later Archbishop of Canterbury) published from these manuscripts the collection entitled *Baconiana* in which he says nothing is here offered ‘as the *Labour* of that *Lord*, which was not written either by his own Hand, or in Copies transcrib’d by the most faithful Pen of his Domestic *Chaplain*, Dr *William Rawley*: A Person whom his Lordship us’d in his Life-Time, in Writing down, Transcribing, Digesting, and Publishing his Composures’. [65] Like Dr Rawley before him Dr Tenison admits that ‘Some few imperfect Papers, about his Lordships Affairs, or of very little moment in Philosophy, are still kept where they ought be, in private Hands.’[66] Some of Bacon’s papers, letters and manuscripts still remain in private hands or the hands of his Rosicrucian-Freemasonic Brotherhood who carefully guard over his secret life and writings, including his hidden royal birth and the manuscripts of his Shakespeare poems and plays, both of which were known to Dr Tenison. In reference to the former, Dr Tenison writes ‘The great cause of his Suffering, is to some a secret. I leave them to find it out, by his words to King *James*, *I wish* (said he) *that as I am the first*, so *I may be last of Sacrifices in your Times*.’[67] Meaning that following the death of his royal mother Queen Elizabeth, as the heir to the throne, Bacon was the rightful King of England, and was thus the first sacrifice of the reign of the usurper James 1. It was also the case, that like his Rosicrucian predecessor Dr Rawley, his second editor Dr Tenison was also familiar with Bacon’s cipher systems discussed in the 1623 *De Augmentis Scientiarum* published within weeks of the Shakespeare First Folio:



Roman Letters

9

7

2

9

11 Italic block

12 words 1

7

11

1

25

8

101 + 2

103

Shakespeare

Fig. 63 The deciphered title page of the 1623 edition of the *De Augmentis Scientiarum*

tum esse. De illâ igitur Cura est abijcienda. Quod verò ad *Accentus Verborum*, nil opus est de re tam pusillâ dicere; nisi fortè illud quis notatu dignum putet; quod *Accentus Verborum* exquisitè, *Accentus* autem *Sententiarum* neutiquàm in Obseruationem venit. Attamen illud ferè vniuerso Generi humano commune est, vt Vocem in fine Periodi submittant, in Interrogatione eleuent, & alia huiusmodi non pauca. Atque de *Grammaticæ* Parte, quæ ad *Locutionem* spectat, hactenùs.

Quod ad *Scriptionem* attinet, ea aut *Alphabeto Vulgari* perficitur, (quod vbique recipitur,) aut *Occulto & Priuato*, de quo inter singulos conuenit, quod *Ciphras* vocant. At *Orthographia vulgaris* etiàm Controuersiam & Quæstionem nobis peperit; Vtrùm scilicet eodem, Verba scribere oporteat, quo pronunciantur, modo; an potiùs ex more consueto? At illa *Scriptio* quæ reformata videri possit, (vt scilicet *Scriptio Pronunciationi* consona sit) est ex Genere inutilium Subtilitatum. Nam & ipsa *Pronunciatio* quotidiè gliscit, nec constans est; & Deriuationes Verborum, præsertim ex Linguis extraneis, prorsùs obscurantur; Denique cùm ex more recepto Scripta, morem pronunciandi nullo modo impediant, sed liberam relinquant, quorsùm attinet ista Nouatio?

Ad *Ciphras* igitur veniendum. Earum Genera haud pauca sunt. *Ciphræ simplices*; *Ciphræ Non significantibus Characteribus intermixtæ*; *Ciphræ duplices Literas vno Charactere complexæ*; *Ciphræ Rotæ*; *Ciphræ Clauis*; *Ciphræ verborum*; aliæ. Virtutes autem in *Ciphris* requirendæ tres sunt: Vt sint Expeditæ, non nimis operosæ ad scribendum: Vt sint fidæ, & nullo modo pateant ad Deciphrandum; Addo denique, vt, si fieri possit, suspicione vacent. Si enim Epistolæ in Manus Eorum deuenient, qui in eos qui scribunt,

Fig. 64 Page 277 commencing Bacon's cipher treatise in *De Augmentis Scientiarum*

Words		Letters
2		9
1		12
1		8
2		10
1		9
7		42
14		90
4		29 IL
		6 IL
1		
7		32 RL
26		67
		12 date

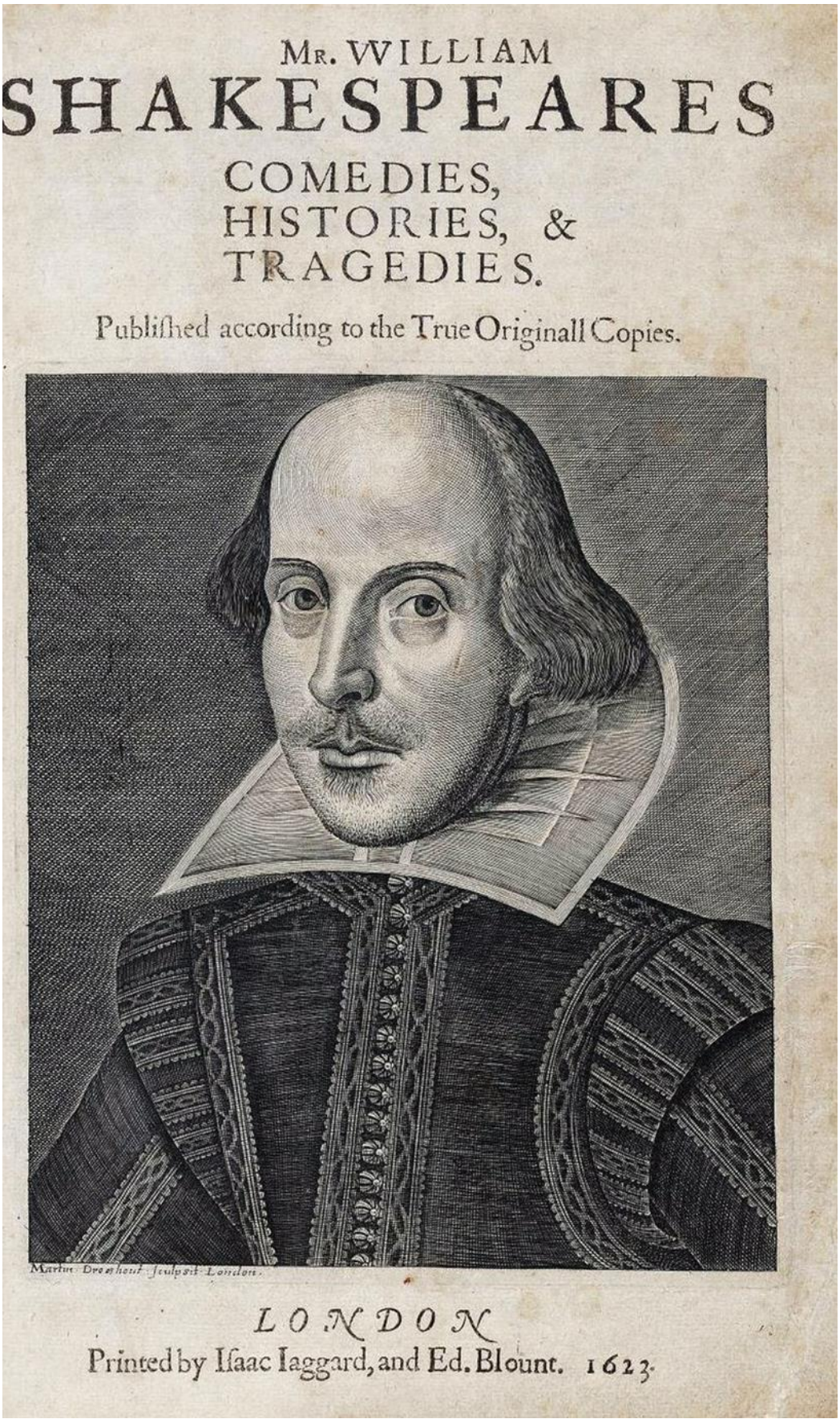


Fig.65 The deciphered title page of the 1623 Shakespeare First Folio revealing and confirming Bacon is Shakespeare

That is, *Francis Bacon*, Baron of *Verulam*, Vicount of St. *Albans*: Or in more conſpicuous Titles; * This is a Tranſlation of the Publiſhers.

The Light of the Sciences, the Law of Eloquence, ſate on this manner.

Who, after he had unfolded all the Myſteries of Natural and Civil Wiſdom, obeyed the Decree of Nature.

Let the Companions be parted ||, in the Year of our Lord 1626, and the ſixty ſixth year of his Age. || i. e. *Soul and Body.*

Thomas Meautys, a Reverencer of him whilſt Alive, and an Admirer of him now Dead, hath ſet up this to the Memory of ſo great a Man.

Fig. 66 The deciphered page 259 of *Baconiana* conveying Bacon is Shakespeare

The fairest, and most correct Edition of this Book in *Latine*, is that in Folio, printed at *London*, *Anno* 1623. And whosever would understand the Lord *Bacon*'s Cypher, let him consult that accurate Edition. For, in some other Editions which I have perused, the form of the Letters of the Alphabet, in which much of the Mysterie consisteth, is not observed: But the *Roman* and *Italic* shapes of them are confounded.[68]

He was privy to the secret Bacon wrote works anonymously and pseudonymously including his concealed authorship of the Shakespeare poems and plays:

And those who have true skill in the Works of the Lord *Veralum*, [Bacon] like great Masters in Painting, can tell by the *Design*, the *Strength*, the *way of Colouring*, whether he was the Author of this or the other Piece, though his Name be not to it.[69]

He of course knew that the *De Augmentis Scientiarum* containing Bacon's treatise on ciphers (regarding which Dr Tenison was himself an expert whose *Baconiana* is replete with Baconian-Rosicrucian ciphers) was published in tandem with the Shakespeare First Folio, and though his name not be to it, that Bacon was the concealed author of the Shakespeare works.

Cognisant with the secret application of Bacon's kay cipher Dr Tension doffs his hat to his authorship of the Shakespeare works in a simple, elegant and ingenious manner. On page 259 of his edition of *Baconiana* the numerical equivalent in kay cipher for Shakespeare, it is so contrived that the first line on the page reads:

That is, Francis Bacon.[70]

KAY CIPHER

A	B	C	D	E	F	G	H	I-J	K	L	M	N	O	P	Q	R	S	T	U-V	W	X	Y	Z
27	28	29	30	31	32	33	34	35	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24

S	H	A	K	E	S	P	E	A	R	E
18	34	27	10	31	18	15	31	27	17	31=259

A man of profound and diverse learning with a reputation as a universal scholar Jefferson possessed a magnificent library for which he drew up a catalogue arranged by subject matter rather than alphabetically:

He found a basis for his system in Lord Bacon's "table of sciences." Following the division of the faculties of the mind into memory, reason, and imagination, he classified his books under the corresponding headings of history, philosophy, and the fine arts. He drew subdivisions under each, making more detailed provisions for works on law, government, and political history than a theologian or physician would have done. He wanted a well-rounded collection and listed not merely what he had but also numerous titles he intended to acquire. His library was that of a practising statesman, but he would neglect nothing important in any field.[71]

His collection of works formed the basis of The Jefferson Building of the Library of Congress over the street from the Capitol, the seat of the United States Congress, the legislative branch of the US federal government, raised phoenix-like on his 6,487 volumes, from what was then the largest private library in America. It would be here in the very heart of the Capitol Hill district on East Capitol Street that the Folgers decided to build the Folger Shakespeare Library across from the Library of Congress where these Bacon-Shakespeare inspired libraries stood magnificently alongside each other, the significance of which was not lost on the initiated.

In the main reading room of The Jefferson Building of the Library of Congress stands a portrait statue of his hero Francis Bacon, the secret Founding Father of the United States of America.



Fig. 67 Statue of Bacon at the Library of Congress Thomas Jefferson Building, Washington, DC

His philosophical inspiration Bacon premiered his Shakespeare *The Comedy of Errors* his great play on the themes of errors and confusions during the magnificent Christmas Gray's Inn Revels (1594-5). Bacon's whole philosophical system and scientific empirical methodological inquiry to which he devoted his entire lifetime and wrote several large treatises departed from the premise that mankind had for thousands of years wandered through error upon error (and a case could be made out that the word error(s) was his favourite word) in what might very well be described as a veritable comedy of errors. It was this very foundation on which Bacon built his first major philosophical treatise which he titled *The Advancement of Learning* wherein in he actually commenced page after page with the word error in describing the phenomenon of historical and human error (the first two paragraphs of which given below can be applied to his authorship of the Shakespeare plays including, of course, *The Comedy of Errors*:

Another error, induced by the former, is a distrust that any thing should be now to be found out, which the world should have missed and passed over so long time….

Another error, that hath also some affinity with the former, is a conceit that of former opinions or sects, after a variety and examination, the best hath still prevailed; and suppressed the rest; so as if a man should begin the labour of a new search, he were but like to light upon somewhat formerly rejected; and by rejection, brought into oblivion: as if the multitude, or the wisest for the multitude's sake, were not ready to give passage rather to that which is popular and superficial, than to that which is substantial and profound. For the truth is, that time seemeth to be of the nature of a river, or stream, which carrieth down to us that which is light and blown up; and sinketh and drowneth that which is weighty and solid.

Another error of a diverse nature from all the former, is the over-early and peremptory reduction of knowledge into arts and methods; from which time commonly sciences receive small or no augmentation….

Another error, which doth succeed that which we last mentioned, is that after the distribution of particular arts and sciences, men have abandoned universality, or '*philosophia prima*'; which cannot but cease, and stop all progression….

Another error hath proceeded from too great a reverence, and a kind of adoration of the mind and understanding of man….

Another error that hath some connexion with this latter is, that men have used to infect their meditations, opinions, and doctrines, with some conceits which they have most admired, or some sciences which they have most applied; and given all things else a tincture according to them, utterly untrue and unproper…

Another error is an impatience of doubt, and haste to assertion without due and mature suspension of judgement. For the two ways of contemplation are not unlike the two ways of action commonly spoken of by the ancients; the one plain and smooth in the beginning, and in the end impassable; the other rough and troublesome in the entrance, but after a while fair and even. So it is in contemplation; if a man will begin with certainties, he shall end in doubts; but if he will be content to begin with doubts, he shall end in certainties.

Another error is the manner of the tradition and delivery of knowledge, which is for the most part magistral and peremptory; and not ingenuous and faithful, in a sort as may be soonest believed; and not easiliest examined….

Other errors there are in the scope that men propound to themselves, whereunto they bend their endeavours; for whereas the more constant and devote kind of professors of any science ought to propound to themselves, to make some additions to their science; they convert their labours to aspire to certain second prizes….

But the greatest error of all the rest is the mistaking or misplacing of the last or furthest end of knowledge. For men have entered into a desire of learning and knowledge, sometimes upon a natural curiosity, and inquisitive appetite; sometimes to entertain their minds with variety and delight; sometimes for ornament and reputation; and sometimes to enable them to victory of wit and contradiction, and most times for lucre and profession, and seldom sincerely to give a true account of their gift of reason, to the benefit and use of men….[72]

The other central motif that frames the whole play is the key metaphor of the Great Chain of Being. In the section 'The Chain: Symbol of Commerce, Love and Law' Professor Raffield observes that the 'symbolism of the chain is multifaceted', the linking thread which weaves itself through the whole play and is fundamental to the relationships of its key characters; acting as a bond adds Professor Kreps, 'an image appropriate indeed to the close connections the plot draws between love, money and truth.'[73] Furthermore, observes Professor Cartwright in the modern Arden edition of *The Comedy of Errors* 'the chain becomes 'mystif[ied]' by Syracusan Antipholus' treatment of it as a golden gift, associated with Ephesian witchcraft and sorcery…it is a figure *in* the play and *of* the play.'[74] The golden chain that runs through *The Comedy of Errors* represents and symbolises the endless chain of human existence which traces all the way back to the beginning of time and the mysteries of the heavens and the universe (esoteric secrets which are withheld and hidden from us). The divine fable of the golden chain (alluded to in Homer's *Iliad*, viii. 18 ff. and Plato's *Theaetetus*, 153 c-d) is referred to twice by Bacon in *Advancement of Learning* (not highlighted by the above) 'for in the entrance of philosophy, when the second causes, which are next unto the senses, do offer themselves to the mind of man, if it dwell and stay there, it may induce some oblivion of the highest cause; but when a man passeth on farther, and seeth the dependence of causes and the works of Providence, then, according to the allegory of the poets, he will easily believe that the highest link of nature's chain must needs be tied to the foot of Jupiter's chair.'[75] This Great Golden Chain of Being is more explicitly referred to by Bacon in Book II during the course of a discussion on Divine Philosophy:

Out of the contemplation of nature, or ground of human knowledges, to induce any verity or persuasion concerning the points of faith, is in my judgment not safe: 'Da fidei quae fidei sunt' ('Give unto faith the things that are faith's': Matt. 22:21). For the Heathen themselves conclude as much in that excellent and divine fable of the golden chain: that 'men and gods were not able to draw Jupiter down to earth; but contrariwise, Jupiter was able to draw them up to heaven.' So as we ought not to attempt to draw down or submit the mysteries of God to our reason; but contrariwise to raise and advance our reason to the divine truth.[76]

Following his return from Paris in 1789 Jefferson was invited by the new President of the United States George Washington to serve as Secretary of State a post he accepted in February 1790. While the pressing social and economic realities of state and federal policies was part of his new political brief as always Bacon the Founder of the United States of America continually preoccupied his philosophical thoughts. In the chapter entitled 'Baconism and Natural Science' which formed part of *Thomas Jefferson A Modern Prometheus* (Cambridge University Press, 2019), Professor Wilson Jermiah Moses observes:

It was 1790, and Jefferson was still enraptured with Francis Bacon and his *Novum Organum*…If that work, which had deeply influenced the generation of Voltaire, had one dominant theme, it was the need to rid the mind of prejudices and prior conceptions….At the time of his arrival in Paris his worldview was still grounded in the medieval cosmology of the Great Chain of Being, and his understanding of science was still rooted in deductions from the "laws of nature."'[77]

The leading Freemason (with Benjamin Franklin) of his time George Washington served as first President of the United States from 1789 to 1797. The Baconian disciple Thomas Jefferson subsequently served as Vice-President under the presidency of another of the prominent leaders of the American Revolution, John Adams from 1797 to 1801. The Baconian Thomas Jefferson was sworn in as President of the United States of America by Chief Justice of the US Supreme Court John Marshall (1755-1835) known as the 'Father of the Judiciary', at the new Capitol in Washington, DC on 4 March 1801. A former Secretary of State under President John Adams

and the representative in the House of Representatives of the place of his birth and home state of Virginia, founded by Bacon and his Rosicrucian-Freemasonry Brotherhood, John Marshall was himself a prominent Freemason. He was member of several Lodges in Virginia and served as Deputy-Grand Master and Grand Master of the Grand Lodge of Virginia from 1793 to 1795 and was active in Freemasonic circles until his demise when according to folklore the Liberty Bell in Philadelphia, the City of Brotherly Love, cracked while tolling his death.[78]

The fourth President of the United States James Madison (1809-1817) also born in Bacon's Virginia known as 'Father of the Constitution' drafted the Virginia Resolutions of 1798 with Jefferson and served as his Vice-President from 1801 to 1809. Like Jefferson, he too was also familiar with Bacon's works and his legal and political philosophy. In an earlier letter written by Madison to Caleb Wallace, after echoing some aspects of Bacon's essay *Of Judicature* when speaking of the requirements for a well-functioning Judiciary Department, he proceeds to say 'With regard to a Court of Chancery as distinct from a Court of Law, the reasons of Lord Bacon on the affirmative side outweigh in my Judgment those of Lord Kaims on the other side.'[79] The place of his initiation into the Freemasonry Brotherhood may have occurred in some unknown Lodge. According to John Dove, the early Grand Secretary of the Grand Lodge of Virginia, he was one of the original founders of Hiram Lodge No. 59. In 1817 he marched in procession with Jefferson and James Monroe for the laying of the cornerstone by Widow's Lodge No. 60 and Charlottesville Lodge No. 90 of Central College at Charlottesville, Virginia which in 1819 merged into the University of Virginia.[80]

When James Monroe was sworn in as the fifth President of the United States of America in 1817 this meant that four of the first five US presidents were from Bacon's Virginia and four of them Washington, Madison, Monroe, and if we include, Jefferson were members of Bacon's Freemasonry Brotherhood. While Jefferson was Governor of Virginia his influence assisted in advancing Monroe's early political career. At the age of 23 Monroe was elected a member of the Virginia Assembly, whose earlier members included both Nathaniel Bacon, the elder and Nathaniel Bacon, the rebel much admired by Jefferson, who described him as a great American patriot. Monroe later served as Governor of Virginia himself from 1790-94 and for a second time from 1799-1802. He was sent to France by President Jefferson in 1801 as a plenipotentiary to assist Freemason Robert R. Livingstone in negotiations for the purchase of New Orleans. The latter was one of the committee with Jefferson, Franklin, Adams and Sherman, responsible for drawing up the Declaration of Independence and it was Livingstone who administered the oath of office to Washington on his inauguration as the first President of the United States, using the Freemasonic Bible of St. John's Lodge No. 1.[81] Monroe served as Secretary of State under President Madison from 1811 to 1817, a post held until his election as US President in a term of office from 1817 to 1825. He was initiated in Williamsburg Lodge, Virginia No. 6 while he a seventeen-year-old student at the College of William and Mary.

As stated above in 1817 Monroe participated with Jefferson and Madison in the laying of the cornerstone by Widow's Lodge No. 60 and Charlottesville Lodge No. 90 of Central College at Charlottesville, Virginia. He was present at the laying of the Freemasonic cornerstone of the City Hall in Washington DC in August 1820 and the proceedings of the Grand Lodge of the District of Columbia for 1825 show Monroe was made an honorary member of Washington Naval Lodge No. 4. Three weeks after his death in July 1831 Richmond Randolph Lodge along with other Freemasonic Lodges, participated in a funeral procession in honour of Monroe in Richmond, Virginia[82] the place of the first permanent English settlement that evolved into the United States of America founded by Bacon and his Rosicrucian-Freemasonry Brotherhood.

Following his presidency the Bacon apostle Thomas Jefferson turned his attention to planning and building his great passion in life the University of Virginia. He first proposed his idea for the university in a letter to Joseph Priestly in 1800. He organized the state legislative campaign for its charter and with the assistance of Edmund Bacon (1785-1866) purchased the location.

The descendant of the Bacon family Edmund Bacon was the business manager and primary overseer of the Thomas Jefferson property and estate at Monticello for some twenty years.

By his own account Edmund Bacon was born on 28 March 1785 within two or three miles of Monticello. His father and Jefferson were raised together and attended the same school during their younger days. His older brother William Bacon oversaw the Monticello estate during the years Jefferson was overseas as Minister of France from 1785 to 1789. When Jefferson became president, he told Bacon's father that he wished to employ William as overseer at Monticello again, but he was now older and financially comfortable and did not wish to take up the offer. Jefferson then offered the young Edmund the position which he duly accepted. He went to live with Jefferson on 27 December 1800 before his inauguration as President of the United States and remained in his employ for the next two decades. He became the primary overseer and business manager in 1806 a position he held until his retirement in 1822.[83]

While President Jefferson resided in Washington Bacon visited him on several occasions one of them lasting for sixteen days. When the British burnt Washington the library that belonged to Congress was destroyed and the learned and avid reader Jefferson who had a large library sold them his vast collection of works. Jefferson directed Bacon to have his library packed in boxes and sent to Washington. Bacon recollected that 'there was an immense quantity of them ...There were all kinds of books-books in a great many languages that I knew nothing about. There were a great many religious books among them more than I have ever seen anywhere else. All the time Mr. Jefferson was President I had the keys to his library, and I could go in and look over the books, and take out any one that I wished, and read and return it.'[84]

The two Freemasons James Madison and James Monroe, the fourth and fifth Presidents of the United States of America, were regular visitors at Monticello.[85] Bacon writes 'It used to be very interesting to the people to see the three ex-Presidents together. I have often seen them meet at Charlottesville on Court day, and stand and talk together a few minutes, and crowds of people would gather around them and listen to their conversation, and follow them wherever they would go. I remember one Court day I had been helping Scott, the Kentucky drover, sell his mules, as I knew all the people. He made fine sales that day, and when he had got through, he felt remarkably well, and insisted on treating the company. When he came out of the bar room he saw a large crowd collected together, and wanted to know what it meant. I told him Mr. Jefferson, Mr. Madison, and Mr. Monroe were there. 'The three Virginia Presidents!' he shouted, and off he ran to see them. I have seen two other Presidents, Jackson and John Quincy Adams. Adams was a fine little fellow. He had a solid look.'[86] The hero, of the great President Jefferson was the great scion of the Bacon family, the incomparable philosopher Francis Bacon, and he also had a love and respect for his overseer Edmund Bacon 'Not one man in a thousand would do as well for me as Mr. Bacon has done.'[87] It seems President Jefferson was never far from a Bacon in mind and body and throughout his life he shared the vision of Francis Bacon set out in his *New Atlantis* (*or, Land of the Rosicrucians*) for the United States of America, as the greatest republican democracy in the Western World.

The philosopher and Father of the Modern World Francis Bacon had nourished his intellect and the other Edmund Bacon assisted Jefferson in the early stages of planning and building the University of Virginia. He despatched Bacon to examine the three different proposed sites and to obtain the asking prices of each of them in writing and then seal them up. The chosen location was 'a poor old turned-out field, though it was finely situated', a 40-acre plot purchased at $12 an acre in Charlottesville 'Mr. Jefferson wrote the deed himself, and I carried it to Mr. Perry, and he signed it. Afterwards Mr. Jefferson bought a large tract near it from a man named Avery. It had a great deal of fine timber and rock on it, which was used in building the University.'[88] Jefferson then instructed Bacon to organise the workforce. Together they surveyed the land in which Jefferson drove the first peg into the ground and the two of them began to plot in laying off the foundation of the university:

My next instruction was to get ten able bodied hands to commence the work. I soon got them, and Mr. Jefferson started from Monticello to lay off the foundation, and see the work commenced. An Irishman named Dinsmore, and I, went along with him. As we passed through Charlottesville, I went to old Davy Isaacs' store, and got a ball of twine, and Dinsmore found some shingles and made some pegs, and we all went on to the old field together. Mr. Jefferson looked over the ground some time, and then stuck down a peg. He stuck the very first peg in that building, and then directed me where to carry the line, and I stuck the second. He carried one end of the line, and I the other, in laying off the foundation of the University. He had a little rule in his pocket that he always carried with him, and with this he measured off the ground, and laid off the entire foundation, and then set the men at work.[89]

With Jefferson, Madison and Monroe other Freemasons all present in their full regalia Edmund Bacon witnessed the ceremonial laying of the cornerstone:

After the foundation was nearly completed, they had a great time laying the comer-stone. The old field was covered with carriages and people. There was an immense crowd there. Mr. Monroe laid the comer-stone. He was President at that time. He held the instruments, and pronounced it square. He only made a few remarks, and Chapman Johnson and several others made speeches.

After this he rode there from Monticello everyday while the University was building, unless the weather was very stormy. I don t think he ever missed a day unless the weather was very bad. Company never made any difference. When he could not go on account of the weather, he would send me, if there was any thing that he wanted to know. He looked after all the materials, and would not allow any poor materials to go into the building if he could help it. He took as much pains in seeing that every thing was done right, as if it had been his own house.[90]

While a student at the College of William and Mary Jefferson first developed a life-long profound interest in architecture which he put to good use in designing his primary residence at Monticello, his house at Popular Forest, the Virginia State Capitol, which houses the oldest elected legislative body in North America and the University of Virginia. His primary authority and influence was Andrea Palladio's *The Four Books of Architecture* first printed in Italian in 1570. During his lifetime, Jefferson owned at least five copies of this work in various languages including the first complete English edition by Giacomo Leoni.

The English classical tradition of architecture was founded by Inigo Jones (1573-1652) the designer of the Rosicrucian masques written by Ben Jonson who assisted Lord Bacon with the editing of the Shakespeare First Folio to which Jonson contributed two verses.[91] Sometime before 1603, the theatre designer and architect Inigo Jones first visited Italy, believed to have been at the behest of William Herbert, Earl of Pembroke which was likely the occasion for his purchase of the 1601 reprinted edition of Andrea Palladio's *Quattro libri dell'architettura*. On his return Inigo Jones was appointed Grand Master of England with William Herbert, Earl of Pembroke appointed one of his Grand Wardens.

Inigo Jones…being chosen *Grand Master of England*, to preside over the Lodges.

The King order'd him to draw the Plan of a *new* Palace at *Whitehall*; and so when the old *Banquetting-House* was pull'd down, the KING with Grand *Master* Jones and his *Grand Wardens*, (the aforesaid WILLIAM HERBERT Earl of *Pembroke*; and *Nicholas Stone* the Sculptor,) attended by many Brothers in due Form, and many eminent Persons, walk'd to *Whitehall* Gate, and levell'd the *Footstone* of the *New Banquetting-Houſe* with 3 greats Knocks, loud Huzza's, Sound of Trumpets, and a Purse of broad Pieces of Gold laid upon the Stone for the Masons to drink

To the King and the Craft!
A.D. 1607.

Tho' for want of a Parliamentary Fund, no more was built but the said glorious BANQUETTING-HOUSE, the finest single Room of that large Extent since the Days of *Augustus*, and the Glory of this Reign. Afterwards the lofty Ceiling was adorned by the fine Pencil of Peter Paul RUBENS.

The best *Craftsmen* from all Parts resorted to *Grand Master* JONES, who always allow'd good Wages and seasonable Times for Instruction in the Lodges, which he constituted with excellent By-Laws, and made 'em like the *Schools* or *Academies* of the Designers in *Italy*.[92]

For the festivities celebrating the 'Rosicrucian' wedding of Princess Elizabeth to the Elector Palatine organised by Bacon, the Grand Master of England Inigo Jones designed and provided the machinery for several masques performed before the royal couple.[93]

On 14 February 1613 on the night of the wedding a masque was presented in the banqueting house at Whitehall in honour of the couple before the whole court. It was a joint production with Thomas Campion composing the words to a remarkable mechanical construction by the Grand Master of England, Inigo Jones, a visual wonder which in days was the talk of all Europe. The theme of the masque was the joining of the Thames with the Rhine uniting Germany with Great Britain with Old Sybilla prophesizing that the union of the bride and bridegroom would produce a great race of Kings and Emperors, and the joining of peoples, in one religion and love.[94]

On the following night *The Memorable Masque of the Middle Temple and Lincoln's Inn* was performed in the Great Hall of Whitehall Palace with the words provided by Chapman and the stage effects and machinery 'Inuented, and fashioned, with the ground, and speciall structure of the whole worke, By our Kingdomes most Artfull and Ingenious *Architect* INNIGO IONES', the current Grand Master of England.[95] Fittingly, for this 'Rosicrucian' wedding, the symbolic masque had a Virginia theme and the masquers were said to come from Virginia.

The 1613 Quarto edition of the masque presented by the two Honourable Houses or Inns of Court the Middle Temple and Lincoln's Inn is dedicated to Sir Edward Philips, Master of the Rolls above which appears a Baconian-Rosicrucian AA headpiece.[96] From whose house a magnificent fifty strong train travelled to the court with its noble consorts, performers and assistants. Followed by the best musicians in the kingdom 'attir'd like Virginean Priests, by whom the Sun is there ador'd; and therfore called the Phoebades' with 'the chiefe Maskers, in Indian habits…on their heads high sprig'd-feathers, compast in Coronets, like the Virginian Princes they presented.'[97] They arrived in Chariots 'The last Charriot, which was most of all adornd; had his whole frame fill'd with moulded worke; mixt all with paintings, and glittering scarffings of siluer; ouer which was cast a Canopie of golde, boarne vp with antick figures, and all composd *a la Grotesea*…On a seate of the same Chariot, a little more eleuate, sate *Eunomia,* the Virgine Priest of the Goddesse *Honor,* together with *Phemis,* her Herald: The habite of her Priest, was a Robe of white silke, gathered about the necke; a pentacle of siluered stuffe about her shoulders, hanging foldedly downe, both before and behind.'[98] The first song was sung by the 'Virginian Priests' with their Torch-bearers attending before them 'All the lights beeing so ordred, that though none were seen',[99] like the very invisible Brothers of the Rosy Cross. The masque shared its Virginian imagery with *The Tempest* and Bacon's *New Atlantis* overseen by his RC Brothers, who govern Salomon's House or Solomon's Temple, the central legend of its outer body, the Freemasonry Brotherhood.

A few days later on 20 February 1613 members of the Inner Temple and Gray's Inn jointly put on a masque with Grand Master of England Inigo Jones also most probably responsible for its machinery and contrivances. The Quarto edition first printed anonymously is entitled *The Masqve Of The Inner Temple And Grayes Inne*: *Grayes Inne And The Inner Temple, Presented Before his Maiestie, the Queenes Maiestie, the Prince Count Palatine and the Lady Elizabeth their Highnesses, in the Banquetting house at White-hall*. It is dedicated to Bacon who took the principal part in its preparation 'TO THE WORTHIE SIR FRANCIS BACON, HIS MAIESTIES SOLLICITOR GENErall, and the graue and learned Bench of the anciently allied houses of Grayes Inne, and the Inner Temple, the Inner Temple, and Grayes Inne', above which appears a Baconian-Rosicrucian AA headpiece:

Yee that spared no time nor trauell, in the setting forth, ordering, & furnishing of this Masque, being the first fruits of honor in this kinde, which these two societies haue offered to his Maiesty, VVill not thinke much now to looke backe vpon the effects of your owne care and worke: for that whereof the successe was then doubtfull, is now happily performed and gratiously accepted. And that which you were then to thinke of in straites of time, you may now puruse at leysure: And you Sir Francis Bacon especially, as you did then by your countenance, and louing affection aduance it, so let your good word grace it, and defend it, which is able to adde value to the greatest, and least matters.[100]

The masque to celebrate the marriage of Princess Elizabeth and Count Palatine with its theme around the union of the river Thames and the Rhine led by the greatest of the gods Jupiter and his wife Juno goddess of love and marriage was a complete success receiving great applause from the king and all the great and the good of the court.

In April 1613 Princess Elizabeth and her husband, the Elector Palatine with the large train left England and set sail for The Hague where they were met by Maurice of Nassau, son of William the Silent. The Elector left his wife at The Hague to prepare for her reception in his homeland. The newly wed princess was escorted on her journey to meet her husband at Heidelberg by the future Grand Master of England Thomas Howard, fourteenth earl of Arundel and the current Grand Master of England Inigo Jones. With their duties completed the Earl of Arundel, Inigo Jones, and the rest of their entourage travelled on to Italy. On the trip Inigo Jones was exposed to the architecture of the great places of Italy among them Venice, Vicenza, Bologna, Florence, Siena, Rome, Naples and Genoa:

The trip began with two weeks of intensive sightseeing in Venice in early September 1613. Here Jones made notes on Palladio's unfinished convent of the Carità. On 23 and 24 September he was in Vicenza, where he examined the Teatro Olimpico with its fixed perspective scenery, and noted that 'thear is no apparitions of nugolo [cloud]' (Allsopp, vol. 1, flyleaf). He also managed to gain entry to Palladio's Villa Rotonda, and took notes on its rich plasterwork decoration and its four open-well staircases. On 1 October Arundel's party was in Bologna on its way to Florence, and by 19 October it had established itself in Siena. Jones next appears in Rome, on 2 January 1614. From March to May the party was in Naples, where Jones greatly admired the temple of Castor and Pollux. By 31 May Jones was back in Rome, engaged in a close examination of the Pantheon. Other buildings he particularly observed in Rome were the temple of Fortuna Virilis and Bramante's circular Tempietto at San Pietro in Montorio. In June the party began to move north, which gave Jones an opportunity to see the temples at Tivoli and Trevi; but during the first half of August, while Arundel was in Genoa, Jones spent a further two weeks in the Veneto. Here he met the elderly Vincenzo Scamozzi, Palladio's former pupil, and discussed various technical points with him. He studied the Carità again, more analytically. In Vicenza he examined all Palladio's palaces, and his Loggia del Capitaniato, and made a critical study of Scamozzi's Palazzo Trissino. Of Palladio's villas he could visit only those closest to the city, at Quinto and Lisiera.[101]

On his return to England Inigo Jones designed and built some of the key buildings in London based upon the architecture of Palladio and ancient Rome. The most important of these is the still surviving Banqueting House at Whitehall Palace universally regarded as the first structure to be completed in the classical style of Palladian architecture. The old Banqueting House burnt down in January 1619 and for the next three years Jones directed its design and build which was the setting for the performance of several Shakespeare plays and Rosicrucian masques. He



Fig. 68 The Palladian Banqueting House at Whitehall designed by Grand Master of England Inigo Jones

also later designed the double-cube room at Wilton the country estate of the Pembroke family the location of a famous Shakespeare statue.

A few months before the fire at the Banqueting House William Herbert, Earl of Pembroke was elected Grand Master of England who appointed Inigo Jones as his Deputy-Grand Master:

WILLIAM Earl of *Pembroke* was chosen *Grand Master* [1618]; and being approved by the King, he appointed Inigo Jones his *Deputy* Grand Master.

Masonry thus flourishing, many eminent, wealthy and learned Men, at their own Request, were accepted as *Brothers*, to the Honour of the *Craft*….

…*Grand Master* PEMBROKE demitted, A. D. 1630.[102]

The relationship between the Bacons and Herberts went back generations over a period of more than fifty years to at least the very beginning of the Elizabethan reign. William Herbert, first Earl of Pembroke (1506/7-1570) served on the first Elizabethan Privy Council with Lord Keeper Sir Nicholas Bacon and his brother-in-law Sir William Cecil, both married to the Cooke sisters Lady Mildred Cooke Cecil and Lady Anne Cooke Bacon. This documents the beginning of the private and political connections between the families culminated in Bacon dedicating the Shakespeare First Folio to the 'Incomparable Paire of Brethren' William Herbert, Earl of Pembroke and Philip Herbert, Earl of Montgomery:[103]

TO THE MOST NOBLE
AND
INCOMPARABLE PAIRE
OF BRETHREN.

WILLIAM

Earle of Pembroke, &c. Lord Chamberlaine to the
Kings most Excellent Maiesty.

AND

PHILIP

Earle of Montgomery, &c. Gentleman of his Maiesties
Bed-Chamber. Both Knights of the most Noble Order
of the Garter, and our singular good
LORDS.[104]

Described as the greatest Freemasonic book in the history of the world the Shakespeare First Folio embodies the philosophy and teachings of Freemasonry and contains overt and covert references and allusions to its secret practices, protocols, and customs. It is intimately familiar with knowledge of its degrees of initiations, and the constitution, rules, and regular workings of the Lodge. It is also acutely familiar with the language and terminology of the Freemasonry Brotherhood, its secret signs, handshakes, and other forms of greetings and identification. It is most importantly saturated with the grand philosophical scheme of Bacon to regenerate the world and unite humankind into a truly global society based upon peace and love, the declared aim of his Rosicrucian-Freemasonry Brotherhood, a dream that he set in motion with the first permanent English settlement at Jamestown, Virginia marking the genesis of the United States of America.



Fig. 69 The Palladian Monticello the magnificent home of Thomas Jefferson



Fig.70 The Palladian Virginia State Capitol designed by Thomas Jefferson that houses the oldest elected legislative body in North America, the Virginia General Assembly



Fig. 71 The Palladian Rotunda at the University of Virginia founded by the Bacon apostle Thomas Jefferson, President of the United States of America

Thomas Jefferson's passion for Palladian architecture so beloved of the Rosicrucian Brother and Grand Master of England Inigo Jones was fully expressed through the design of his beloved University of Virginia. The Rotunda its architectural centrepiece modelled on the Pantheon at Rome as the appearance of what might be imagined for a Rosicrucian-Freemasonic Temple:

> Jefferson's most prized accomplishment, founding the University of Virginia, was based on the traditions of the schools of Athens and Florence and the Alexandria library; he wanted to ensure freedom from all theological restraint. Jennings C. Wise theorized that within Jeffersons's architectural design of the university are hidden the teachings of the mystery schools and secret societies. Realizing that curricula could be altered, Wise suggests, Jefferson embedded the philosophy of the mystical tradition in the bricks and mortar of the university, so that its design would convey a philosophy free from dogma and superstition. Jefferson unites the ancient architectural elements of the rotunda and the rectangular academic hall, which symbolise heaven (the rotunda as used in the Chaldean planet tower called the House of the Seven Spheres) and earth (the four-cornered rectangle). Their use together in one structure symbolizes the union of heaven and earth.
>
> Wise believed that "the seer of Monticello" was in fact a mystic of high degree in the same sense as were the great medieval alchemists from Roger Bacon and Dante down to Cardinal Cusa, Paracelsus, and Francis Bacon.[105]

He referred to the university grounds as the Academical Village (a Baconian Temple of Knowledge: Jefferson repeatedly employed Bacon's famous maxim 'Knowledge is Power' in his writings) with each academic pavilions designed with a two-story Temple front, with at its centre the Rotunda that housed its enormous library. Unlike other universities, at the University of Virginia students studied in one or more of its eight independent schools of medicine, law, mathematics, chemistry, ancient languages, modern languages, natural philosophy, and moral philosophy, all of which might be said to be Baconian inspired and reflect the diverse interests of its founder Thomas Jefferson:

> Jefferson was still caught up in the tradition in which people studied Latin in order to understand Roman law and politics. Furthermore, nor only were the crucial documents of British government such as Magna Carta written in Latin, it was also the original language of Bacon's *Novum Organum*…
>
> Jefferson was dictating the scientific curriculum for the University of Virginia and still recommending Bacon's Latin works from the 1600s for a list of reading in the "sciences"…[106]

From the outset the university was a breeding ground for secret societies some of which still exist to the present day. These include the Z Society, Eli Banana, T.I.L.K. Society, 13 Society, and Seven Society, the most secretive of the university's secret societies.[107] The Seven Society is so secret that the names of its members are not known outside of the society until their death, when a wreath of black magnolias is placed on their grave in the form of the number seven. The only known way to convey a message to the Seven Society is to place a letter at the Thomas Jefferson statue inside the Rotunda. Among its notable members are John Lloyd Newcomb, the second President of the University of Virginia, Frank Hereford, the fifth President of the University, Edward Stettinius, Jr., Secretary of State under Presidents Roosevelt and Truman, Joseph W. Twinam, American ambassador to Bahrain, and Frank Wisner, Head of the Central Intelligence Agency's (CIA) Directorate of Plans.[108]

The oldest secret society at the university the Jefferson Literary and Debating Society founded in 1825, meets at 7:29 on Friday evenings usually in Hotel C of the University's West Range, known colloquially as Jefferson Hall. The Greek letters of the Hall are Φ Π Θ- Phi Pi Theta- which are the initials of the Society's Greek motto: φίλοι, πατρίς, θεός ('*philoi, patris, theos/* brotherhood, fatherland, divinity'). Its members and honorary members have included several Presidents of the United States (its 4th and 5th Presidents Freemasons James Madison and James Monroe, and its 28th Woodrow Wilson), the French Freemason and Revolutionary leader

Marquis de Lafayette, the British Prime Minister Margaret Thatcher, Edward Stettinius, Secretary of State and Ambassador to the United Nations, the Governors of Virginia Colgate W. Darden and James Gilmore III and President of the University of Virginia John T. Casteen III.[109]

The secret societies at the university whose first Board included three US Presidents-two of them Freemasons, James Madison and James Monroe, and its founder Bacon apostle Thomas Jefferson, who implemented the ideals of *New Atlantis* in the Rosicrucian-Freemasonic United States of America, continue to increase and flourish with the passing of time.

When his hero Francis Bacon, Founder Father of the Rosicrucian-Freemasonry Brotherhood, and Founding Father of Virginia where Jefferson was born, and the United States of America, which Jefferson helped create with his Baconian Declaration of Independence, drew up his last will and testament he magnificently addressed himself to posterity:

For my name and memory, I leave it to men's charitable speeches, and to foreign nations, and the next ages.[110]

With the Baconian prophet facing death in those first days of July 1826 Thomas Jefferson, a keeper of secrets, who knew Bacon and his Rosicrucian-Freemasonry Brotherhood had secretly established the first permanent English settlement at Jamestown, Virginia and his *New Atlantis* (*Land of the Rosicrucians*) was a philosophical and scientific blueprint for the United States of America, would most probably have recalled these words. He had lived his life implementing Bacon's dream and vision of a great American republic as part of a great republic of humankind towards nothing less than a Baconian-Rosicrucian Universal Reformation of the Whole World.

As fate or cosmic synchronicity determined it the Baconian prophet Thomas Jefferson died at Monticello on 4 July 1826 the fiftieth anniversary of American Independence. He had been invited to the official Independence Day celebrations at Washington on 4 July, but he was too ill to leave his beloved Monticello, where the painting of Bacon was proudly displayed, whom Jefferson believed was the greatest man who ever lived, the guiding light throughout his life, right up to as death beckoned in his final days. Just as he had drafted the Baconian Declaration of Independence, he drafted a Baconian inspired letter to commemorate its 50th anniversary, which he was aware was his final farewell to the world:

The kind invitation I receive from you, on the part of the citizens of the city of Washington, to be present with them at their celebration of the fiftieth anniversary of American Independence, as one of the surviving signers of an instrument pregnant with our own, and the fate of the world, is most flattering to myself, and heightened by the honorable accompaniment proposed for the comfort of such a journey. It adds sensibly to the sufferings of sickness, to be deprived by it of a personal participation in the rejoicings of that day. But acquiescence is a duty, under circumstances not placed among those we are permitted to control. I should, indeed, with peculiar delight, have met and exchanged there congratulations personally with the small band, the remnant of that host of worthies, who joined with us on that day, in the bold and doubtful election we were to make for our country, between submission or the sword; and to have enjoyed with them the consolatory fact, that our fellow citizens, after half a century of experience and prosperity, continue to approve the choice we made. May it be to the world, what I believe it will be, (to some parts sooner, to others later, but finally to all,) the signal of arousing men to burst the chains under which monkish ignorance and superstition had persuaded them to bind themselves, and to assume the blessings and security of self-government. That form which we have substituted, restores the free right to the unbounded exercise of reason and freedom of opinion. All eyes are opened, or opening, to the rights of man. The general spread of the light of science has already laid open to every view the palpable truth, that the mass of mankind has not been born with saddles on their backs, nor a favored few booted and spurred, ready to ride them legitimately, by the grace of God. These are grounds of hope for others. For ourselves, let the annual return of this day forever refresh our recollections of these rights, and an undiminished devotion to them.

I will ask permission here to express the pleasure with which I should have met my ancient neighbors of the city of Washington and its vicinities, with whom I passed so many years of a pleasing social intercourse; an intercourse which so much relieved the anxieties of the public cares, and left impressions so deeply engraved in my affections, as never to be forgotten. With my regret that ill health forbids me the gratification of an acceptance, be pleased to receive for yourself, and those for whom you write, the assurance of my highest respect and friendly attachments.

Th. Jefferson.[111]

He recalled that small Band of Worthy Brothers who joined him on that day (that brings to mind the famous line in Bacon's Shakespeare play *Henry V* 'We few, we happy few, we band of brothers' (4:3:60)) in a letter addressed to the citizens of Washington. Which he hoped like Bacon would serve as beacon and over time would draw the world to the republic a sentiment expressed in Bacon's essay *Of Goodness and Goodness of Nature*: 'If a man be gracious and courteous to strangers, it shews he is a citizen of the world, and that his heart is no island cut off from other lands, but a continent that joins to them.'[112] Jefferson knew that the Declaration of Independence was pregnant for the future fate of the humankind for the fulfilment of Bacon's dream for a Universal Reformation of the World 'May it be to the world, what I believe it will be, (to some parts sooner, to others later, but finally to all,).' The Declaration of Independence had held up a brilliant light illuminating the rights and freedoms of humankind that would never be extinguished. The Baconian light of philosophy and science in *New Atlantis* (*or, Land of the Rosicrucians*) was and would prove the miracle of the modern world to whom every man, woman and child in all perpetuity would owe a colossal debt of gratitude to Bacon, the Father of the Modern Science and the Modern World.

In the climax to the closing scene of his Shakespeare play *Henry VIII* Bacon puts in the mouth of Cranmer a prophetic speech in which he prophesizes Princess Elizabeth, although described as a 'maiden phoenix' shall leave behind her a son and heir. The speech doubles as a veiled record of the state secret (one known to the Bacon apostle Jefferson) that the so-called Virgin Queen gave birth to a concealed royal heir Bacon-Shakespeare, the founder of the new nation of the United States of America:

> Nor shall this peace sleep with her, but, as when
> The bird of wonder dies- the maiden phoenix-
> Her ashes new create another heir,
> As great in admiration as herself;
> So shall she leave her blessedness to one,
> When heaven shall call her from this cloud of darkness,
> Who from the sacred ashes of her honour
> Shall star-like rise as great in fame as she was,
> And so stand fixed: Peace, plenty, love, truth, terror,
> That were the servants to this chosen infant,
> Shall then be his, and like a vine, grow to him.
> Wherever the bright sun of heaven shall shine,
> His honour and the greatness of his name
> Shall be, and make new nations. He shall flourish,
> And, like a mountain cedar reach his branches
> To all the plains about him. Our children's children
> Shall see this, and bless heaven.
>
> [*Henry VIII*: 5:4:39-55]

When the revered Baconian-American prophet Thomas Jefferson died at Monticello on 4 July 1826 on the fiftieth anniversary of the American independence the United States of America went into mourning with his passing reverberating around the world. His private funeral the following day was attended by his close family and a few friends. He was buried in the family graveyard at Monticello where the world still tirelessly beats a path to pay homage to him and his everlasting memory.

His passing did not go unmarked by the Freemasonry Brotherhood:

> In July, 1826, both the grand lodges of Louisiana and Georgia held funeral orations for Jefferson and, on Aug. 2, 1826, the Grand Lodge of S.C. held a funeral procession for him. A letter from Moses Holbrook, grand commander of the supreme council, (SJ) to Dr. J. M. Allen, Skaneateles, N.Y. dated Aug. 2, at Charleston, S.C. said: "I have nothing new to write, except tomorrow we have a funeral procession for Thos. Jefferson, and all the societies are invited. I never knew that he was a Freemason." [113]

At his own direction the following epitaph was inscribed on his obelisk tombstone (with all its Freemasonic associations) that omitted any mention of among other things that he was Vice-President and President of the United States of America and focussed on the achievements he was himself most proud of:

HERE WAS BURIED
THOMAS JEFFERSON
AUTHOR OF THE
DECLARATION
OF
AMERICAN INDEPENDENCE
OF THE
STATUTE OF VIRGINIA
FOR
RELIGIOUS FREEDOM
AND FATHER OF THE
UNIVERSITY OF VIRGINIA.

BORN APRIL 2, 1743 O. S.
DIED JULY 4, 1826.

In his work *The Codebreakers* David Kahn conferred on the code and cipher expert Thomas Jefferson the title of the 'Father of American Cryptography' who shared a love of secret writing with his hero Bacon, whose cipher systems set forth in *The Advancement* and *De Augmentis Scientiarum*, Jefferson was undoubtedly familiar with and aware of their application and use. This included knowledge of the secret number denoting the Rosicrucian Brotherhood in simple cipher (inner sanctum of the Freemasonry Brotherhood) headed by Bacon, whose secret plans for the United States of America Jefferson was privy too and part of, which he devoted his life to achieving for the future benefit of humankind.

On his gravestone there is a total of 33 (OS is here counted as 2 words for Old Style) words: 33 Bacon in simple cipher. The top section of the gravestone contains 147 letters and in the bottom section there are 10 digits: 147+10=157 Fra Rosicrosse in simple cipher. The number 147 when added to the 19 letters in the bottom section gives us a total of 166 a triple cipher for 100/33/33 Francis Bacon/Bacon/Bacon in simple cipher. See how the inscription is deliberately presented over a total of 14 lines. If the total of 33 words and 14 lines are subtracted from 147: 147-33-14=100 Francis Bacon in simple cipher. On the title pages of the Shakespeare Quartos

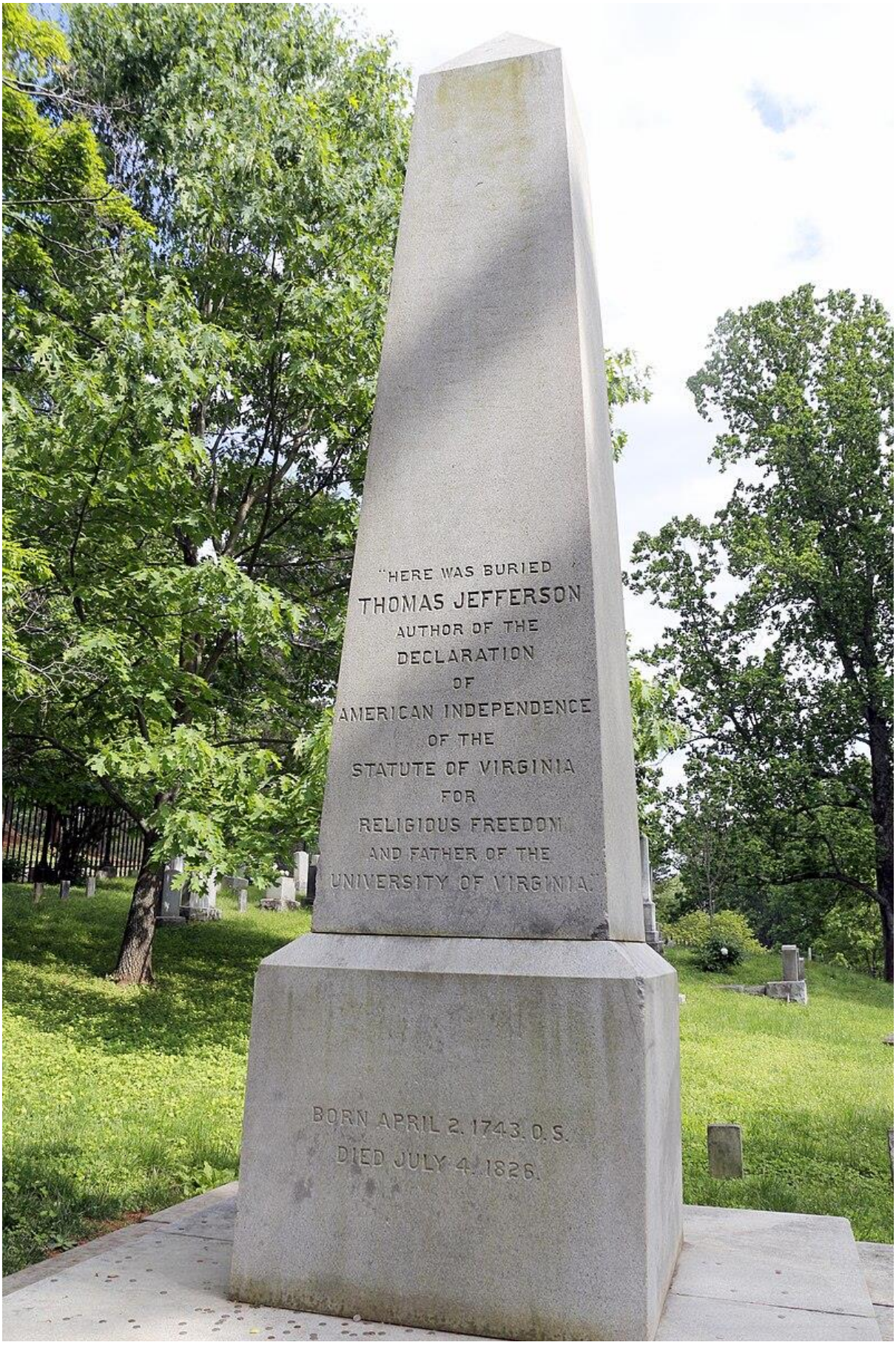


Fig. 72 The Jefferson Gravestone in the shape of a Freemasonic Obelisk cryptically conveying the secret message Francis Bacon-Shakespeare Brother of the Rosy Cross

which are replete with Baconian-Rosicrucian ciphers, the cipher count often included the single woodcut counted as 1, that is likewise in a similar manner used here. The gravestone has a total of 166 letters which added to the addition of the numbers (2, 1, 7, 4, 3, 4, 1, 8, 2, 6) amounting to 38 gives a total of 204 minus the single obelisk 204-1=203 Francis Bacon (100)/ Shakespeare (103) in simple cipher. Thus, the Jefferson gravestone conveys in simple cipher the message Francis Bacon, the Supreme Head of the Brotherhood of the Rosy Cross, is Shakespeare.

[In the 24 letter Elizabethan Alphabet the I and J and U and V were interchangeable]

A B C D E F G H I K L M N O P Q R S T U W X Y Z
1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24

F R A N C I S B A C O N
6 17 1 13 3 9 18=67 2 1 3 14 13=33

S H A K E S P E A R E
18 8 1 10 5 18 15 5 1 17 5=103

FRANCIS BACON/SHAKESPEARE= 2O3

F R A R O S I C R O S S E
6 17 1 17 14 18 9 3 17 14 18 18 5=157

The famous memorial to the Baconian-Rosicrucian apostle Thomas Jefferson which stands across from the White House was championed by Freemason and 32nd President of the United States of America Franklin D. Roosevelt, 32^0 who served in the Oval Office from 1933-1945:

A member of Holland Lodge No. 8, N.Y.C., he received his degrees, Oct. 10, Nov. 14, Nov. 28, 1911. Received the 32º AAST [The Ancient & Accepted Scottish Rite of Freemasonry] (NJ) at Albany, N.Y. Feb. 28, 1929, while governor of N.Y. Member of Cypress Shrine Temple, Albany, N.Y.; Tri-Po-Bed Grotto, Poughkeepsie, N.Y.; Greenwood Forest Tall Cedars of Lebanon, Warwick, N.Y. In 1930 he was appointed representative of the Grand Lodge of Georgia near the Grand Lodge of New York. He was present and took part in the degree, when his son Elliot was raised Feb. 17, 1933 in Architect Lodge No. 519, N.Y.C., and was made an honorary member of that lodge on this occasion. He was at the time president-elect. On Nov. 7, 1935 two more sons, James and Franklin D. were raised in this lodge, and their father was present. He was an honorary member of Washington Centennial Lodge No. 14 (March 15, 1933), and Stansbury Lodge No. 24, Nov. 21, 1919, both of Washington, D.C., as well as Capitol Forest No. 104 of the Tall Cedars in that city (March 31, 1933). He was elected an honorary member of Almas Shrine Temple, Washington, D.C. on March 23, 1934. Made honorary member of Tri-City Chapter No. 103, National Sojourners, Londonville, N.Y., on Feb. 18, 1931. During his years as president, he received many delegations of Freemasons at the White House. On April 13, 1934 he became the first honorary grand master of the Order of DeMolay.[114]

In 1934 President Franklin Roosevelt made submissions to the Commission of Fine Arts the institution which reviews the design and aesthetic of all construction within Washington DC about erecting a memorial to the philosopher-prophet of the nation. Following his lead later the same year the Congressman John J. Boyland lobbied Congress to create the Thomas Jefferson Memorial Commission to consider the feasibility of the submitted proposal for its development. He was appointed first chairman of the Commission and Congress provided $3 million in funds for the building of the National Memorial in honour of Jefferson, the author of the Declaration of the Independence and Guiding Spirit of the United States of America.



Fig. 73 The House of the Temple, the headquarters of The Supreme Council, 33° (Mother Council of the World) of the Ancient & Accepted Scottish Rite of Freemasonry, Southern Jurisdiction, Washington, DC designed by John Russell Pope



Fig. 74 The Rosicrucian-Freemasonic Thomas Jefferson Memorial in Washington, DC designed by John Russell Pope

The following year the Commission selected John Russell Pope as its designer and architect who also responsible for The House of the Temple, the headquarters of The Supreme Council, 33° (Mother Council of the World) of the Ancient & Accepted Scottish Rite of Freemasonry, Southern Jurisdiction, Washington, DC situated a mile north of the White House.

The construction of the Jefferson Memorial began on 15 December 1938 with its cornerstone laid on 15 November 1939 by the Freemason President Franklin D. Roosevelt, in the presence of other senior members of the Brotherhood, where he delivered address in which he described the American prophet in the field of political philosophy, as transcendent.[115] The sculptor Rudolph Evans was chosen as creator of the Jefferson Statue at the centre of the memorial and Adolph A. Weinman to sculpt the pediment relief situated above the entrance to the National Temple. On 13 April 1943 marking the 200th anniversary of Jefferson's birthday the Memorial to the American Revolutionary Icon was officially opened by the Freemason President Franklin D. Roosevelt who solemnly declared that "we dedicate a shrine to freedom" to our "Apostle of Freedom" which he concluded by quoting Jefferson's famous words inscribed inside the dome: "For I have sworn on the altar of God eternal hostility against every form of tyranny over the mind of man."[116]

In the centre of the domed marble-lined interior stands a 19-foot bronze figure of Jefferson surrounded by excepts from his writings including the Declaration of Independence, the Statute for Religious Freedom, *Notes on the State of Virginia*, some of his letters, and several of his most important declarations of personal freedom, inscribed on the four interior panels.

The Jefferson Memorial is reminiscent of a Rosicrucian-Freemasonic Temple with its dome and circular colonnade of Ionic Order columns. In a Freemasonic Lodge the Ionic, Doric and Corinthian Pillars represent wisdom, strength and beauty. The Ionic Order Pillars in the centre of the Lodge is a reference to Solomon's Temple or House, the college at the centre of Bacon's *New Atlantis* governed by his Rosicrucian Brothers invisibly working on behalf of humankind, with Solomon's Temple incorporated as the founding legend of its outer body, the Freemasonry Brotherhood.

In an address to the students at the University of Virginia given in December 1998 President Ronald celebrated its founder (the Bacon apostle) Thomas Jefferson whose magnificent statue across the way watches over the White House and its presidential incumbents, as well as the rest of Washington, DC, capital of the United States of America, the most powerful republic in the world, secretly founded by Francis Bacon and his Rosicrucian-Freemasonry Brotherhood:

> no speaker can come to these grounds or see the Lawn without appreciating the symmetry not just of the architecture but of the mind that created it. The man to whom that mind belonged is known to you as Mr. Jefferson. And I think the familiarity of that term is justified; his influence here is everywhere. And yet, while those of you at UVA are fortunate to have before you physical reminders of the power of your founder's intellect and imagination, it should be remembered that all you do here, indeed, all of higher education in America, bears signs, too, of his transforming genius. The pursuit of science, the study of the great works, the value of free inquiry, in short, the very idea of living the life of the mind-yes, these formative and abiding principles of higher education in America had their first and firmest advocate, and their greatest embodiment, in a tall, fair-headed, friendly man who watched this university take form from the mountainside where he lived, the university whose founding he called the crowning achievement to a long and well spent life.
>
> Well, you're not alone in feeling his presence. Presidents know about this, too. You've heard many times that during the first year of his Presidency, John F. Kennedy said to a group of Nobel laureates in the State Dining Room of the White House that there had not been such a collection of talent in that place since Jefferson dined there alone. And directly down the lawn and across the Ellipse from the White House are those ordered, classic lines of the Jefferson Memorial and the eyes of the 19-foot statue that gaze directly into the White House, a reminder to any of us who might occupy that mansion of the quality of mind and generosity of heart that once abided there and has been so rarely seen there again.[117]

6.
George Washington the first President of the United States of America secretly founded by Bacon and his Rosicrucian-Freemasonry Brotherhood

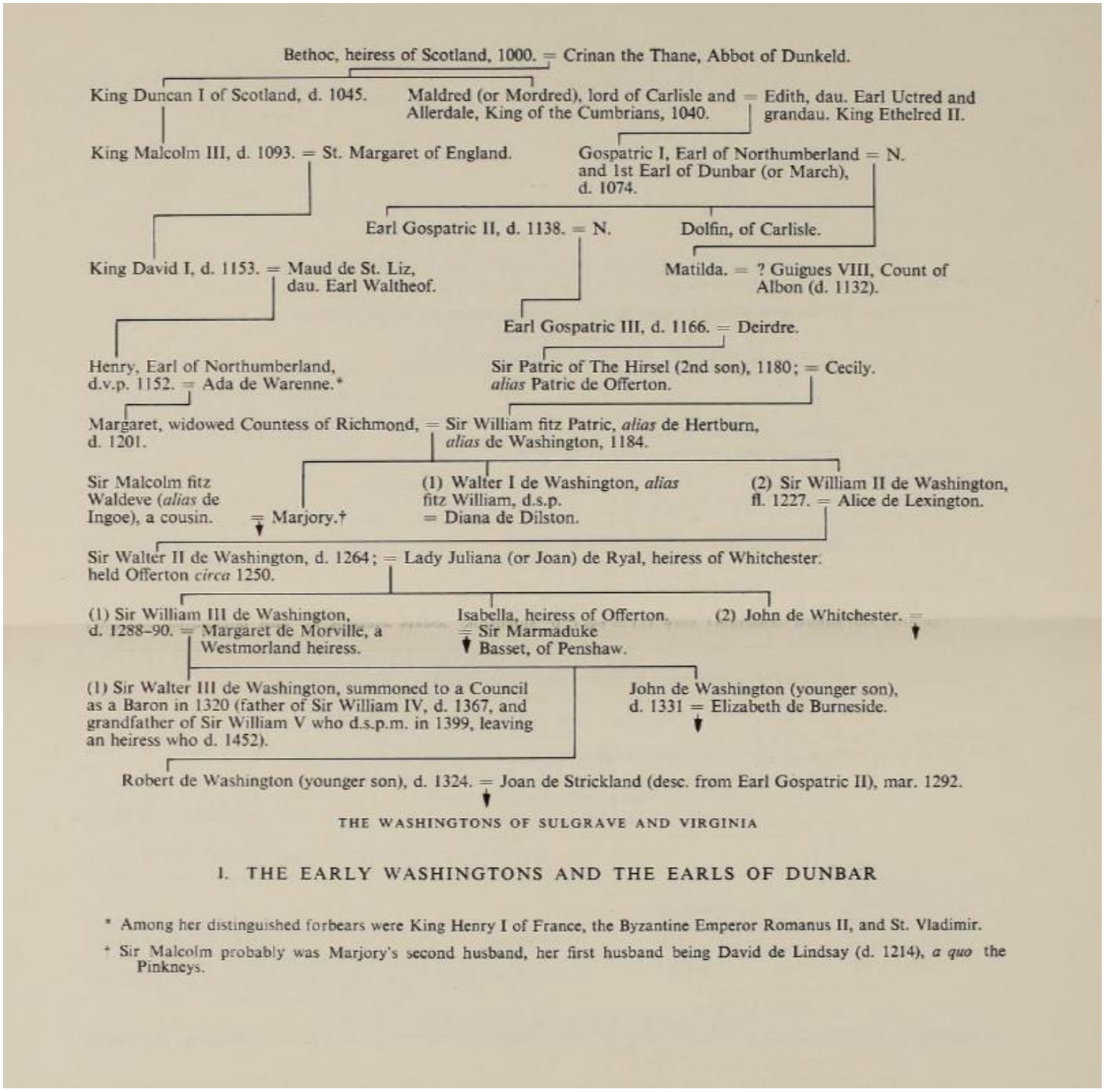
From the moment you learn to speak you are under the necessity of drinking in and assimilating what perhaps I may be allowed to call a hotch-potch of errors. Nor do these errors derive their strength only from popular usage. They are sanctioned by the institutions of academies, colleges, orders, and even states themselves.

[Francis Bacon, *The Refutation of Philosophies*; Benjamin Farrington, *The Philosophy of Francis Bacon* (Liverpool University Press, 1964), p. 108]

If the reader examines the biographical canon of George Washington, they will likely not notice that the name of Francis Bacon, as well as other members of the Bacon family, scarcely if ever even warrant an entry on the Index. There are doubtless various reasons for these omissions. No doubt at the various institutions the Washington scholars have been raised and educated on a diet of narrow orthodoxy and believe themselves experts and authorities on the great man and are familiar with everything that is important about him or all they need to know. Perhaps some are uneducated regarding the numerous generations of the Washington family stretching back hundreds of years beyond a few generations prior to their arrival in Virginia in the middle of the seventeenth century. Certainly, his biographers and commentators are not Bacon scholars and most probably knew very little or nothing meaningful about the great English philosopher, regarding his life, his writings and his family history. There is another reason why the name of Francis Bacon does not disturb the tranquil pages of the Washington biographical canon. It is because it is inextricably bound up with four hundred years of secret history about the founding of Virginia and the United States of America by Lord Bacon and his Rosicrucian-Freemasonry Brotherhood, of which the Virginian George Washington the first President of the United States of America was, along with Benjamin Franklin, its key member in the Revolutionary period. The full truth about the secret history of the United States of America has for more than four hundred years been systematically suppressed and withheld from the American public not least because the success of the New Atlantis envisioned by Bacon for the most powerful republican-democracy in modern history absolutely depended upon it, as part of his dream for a Universal Reformation of the Whole World.

It is remarkably little known that the future President of the United States of America George Washington and the Washington family descended via a line of Scottish kings from Malcom II of Scotland (1005-34), the son of King Kenneth II (971-95), and grandson of King Malcolm I (943-54). The third daughter of Malcom II, Doada (?) married Findlaech, King of Moray the parents of King Macbeth (1040-57) who succeeded Duncan I (1034-40). In 1183, a descendent Sir William de Hertburn swapped his manor of Hertburn for that of Wessyington (Washington) in County Durham. The Washington family held the manor house at Washington Old Hall from 1180 to 1613, the surviving ancestral home of the family of George Washinton, now under the ownership of the National Trust.[1]

The first coat of arms of the Washington family dates to the first half of the fourteenth century which was later inherited by George Washington, President of the United States of America. The arms depict two bars (stripes) and three mullets (stars) in red against a white background, the armorial bearings of the male Washington family of Washington Old Hall. A similar design of three red stars over two horizontal red bars on a white field forms the basis of the flag of the District of Columbia and believed by some to have inspired the Stars and Stripes National Flag of the United States of America.[2]



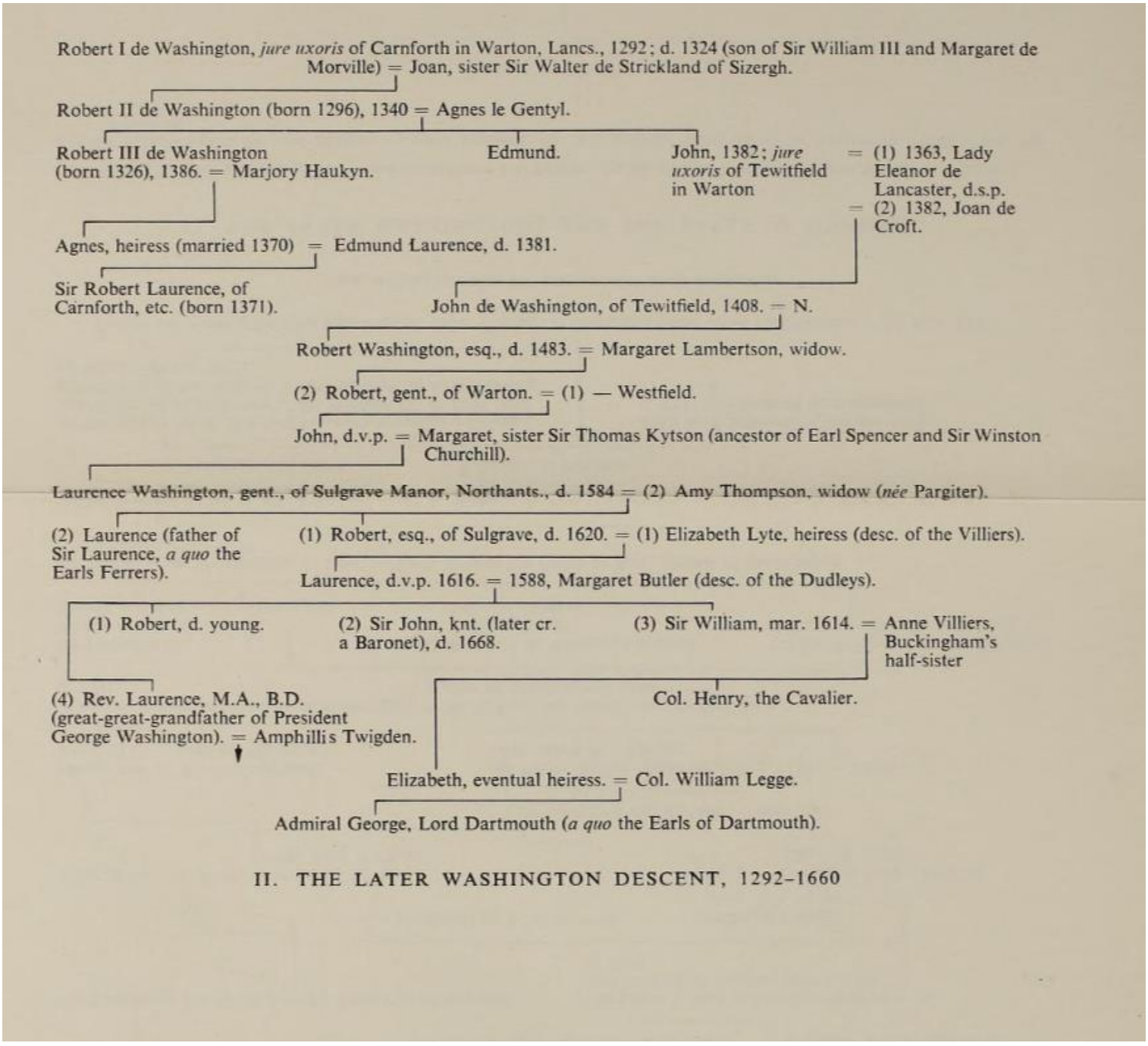
THE WASHINGTONS OF SULGRAVE AND VIRGINIA

I. THE EARLY WASHINGTONS AND THE EARLS OF DUNBAR

* Among her distinguished forbears were King Henry I of France, the Byzantine Emperor Romanus II, and St. Vladimir.

† Sir Malcolm probably was Marjory's second husband, her first husband being David de Lindsay (d. 1214), *a quo* the Pinkneys.

Fig.75 Genealogy Chart of the Early Washingtons (*The Earliest Washingtons and their Anglo-Saxon Connections* by George S. H. L. Washington)



II. THE LATER WASHINGTON DESCENT, 1292–1660

Fig.76 Genealogy of the Later Washington Descent 1292-1660 (*Earliest Washingtons and their Anglo-Saxon Connections* by George S. H. L. Washington))



Fig.77 Washington Old Hall, the surviving ancestral home of the family of George Washington from 1130 to 1613, now under the guardianship of the National Trust









Fig.78 Coat of Arms of the Washington Family: Washington Coat of Arms at Sulgrave Manor, built by Lawrence Washington: The Armorial Bearings of George Washington, first President of the United States of America and The Flag of the District Columbia

The family history originating with the Scottish kings was of course known to Francis Bacon author of the Shakespeare tragedy *Macbeth*. His principal source for the play was Holinshed's *Chronicles*. His unique copy of the *Shakespeare Holinshed* includes annotations & underscored portions in Bacon's own hand alongside the entries for the reigns of his Shakespeare English History Plays as well as *King Lear* and *Macbeth*.[3]

The central dominant themes of the Scottish tragedy are kingship (Bacon was deprived of his kingship by James I), betrayal (he was betrayed by his own mother Queen Elizabeth who never recognised his right to the throne) and ambition, the subject Bacon wrote an essay on around the time he penned *Macbeth*. In his essay *Of Ambition* Bacon says ambition is like a choler, a disease, which spreads if it is not stopped and if the desires of overly ambitious men are checked they become secretly discontent and look upon other men and matters with an evil eye. Further adding that ambitious men prove dangerous and are obnoxious to ruin.[4] Echoing a theme in his essay *Of Simulation and Dissimulation* where he says both ambitious men and women are full of equivocations and double meanings with the sly intentions to deceive marked characteristics of the evil pair Macbeth and Lady Macbeth.[5] His *Advancement of Learning* published in 1605 during the same period Bacon was conjuring up *Macbeth* (widely believed to have been written *c*. 1605-06), explores strikingly similar themes about the effects of the mind and the nature and state of man, with the tragedy sharing many other parallels with his acknowledged writings and works.[6]

In the early fourteen century Robert de Washington, a descendant of William de Wessyngton, settled in Warton, Lancashire whose union with his wife Elizabeth produced three children. Their eldest son John Washington (ancestor of George Washington) married Margaret, sister of Sir Thomas Kitson (1485-1540) of Hengrave Hall, Suffolk. This was the county of the Bacon family that produced the future Lord Keeper Sir Nicholas Bacon (1510-79) born in Drinkstone, Suffolk, twelve miles from Hengrave Hall. The illustrious father of Francis Bacon, founder of Virginia, the same county from which originated the two important figures of the colony in the second half of the seventeenth century: Nathaniel Bacon, elder son of James Bacon, rector of Burgate, Suffolk and Martha Bacon and namesake Nathaniel Bacon, the rebel, born at Friston Hall, Suffolk son of Thomas Bacon and his wife Elizabeth, daughter of Sir Robert Brooke of Yoxford in Suffolk.

John and Margaret (nee Kitson) Washington had a son known as Lawrence Washington of Gray's Inn who was Mayor of Northampton from 1532 to 1545. Upon the dissolution of the priories by Henry VIII he received in 1539 a grant of the Manor Sulgrave in Northamptonshire, commonly called Washington's Manor, which remained in the family until 1620. He died on 19 February 1584 and was interred in Sulgrave Church and one of the brass plates upon his tomb contained the arms which were used by his descendant, President George Washington.[7]

He and his wife Anne (nee Pargiter) Washington had four sons among them Lawrence the younger (*b*.1546).[8] He was called to the Bar in 1582 and was thereafter known as Lawrence of Gray's Inn, Middlesex, Gent.[9]Three years earlier Francis Bacon, future founder of Virginia and the United States of America took up residence at Gray's Inn in the former chambers of his father Lord Keeper Sir Nicholas Bacon at No. 1 Coney Square, now known as No 1 Gray's Inn Square.[10] On account of his own extraordinary abilities Bacon made rapid progress and in less than four years he was called to the Bar (which often took twice as long) being admitted Utter Barrister on 27 June 1582 and a Bencher four years later in 1586. For the next few years Bacon seems to have lived his chambers reading and writing (anonymously and pseudonymously) poetry, drama and philosophy and as *de facto* Master of the Revels organised its entertainments, masques and plays several of which have survived.

Toward the latter end of the decade Bacon wrote the play entitled *The Misfortunes of Arthur* (a political allegory about Queen Elizabeth and Mary, Queen of Scots) which was performed by members of Gray's Inn before Queen Elizabeth at Greenwich on 28 February 1588, a date



Fig. 79 Hengrave Hall, Suffolk owned by Sir Thomas Kitson (1485-1540) whose sister Margaret married John Washington, ancestor of George Washington, President of the USA



Fig. 80 Sulgrave Manor, Northamptonshire built by Lawrence Washington third great-grandfather of George Washington, President of the United States of America

notable for the very singular fact that it marked the beginning of what is known as the Shakespearean era. Its themes and language find expression and are demonstrably echoed in a large number of his Shakespeare plays including the first tetralogy of *I Henry VI, 2 Henry VI, 3 Henry VI* and *Richard III*, written around the same time or shortly after the *Misfortunes*, and from the same early period *Titus Andronicus, King John, Richard II* and *The Comedy of Errors* and may be described as his first unacknowledged Shakespeare play.[11]

In February 1588 Bacon was joined at Gray's Inn by the handsome Henry Wriothesley, third Earl of Southampton with whom Bacon had a close relationship, to who he dedicated 'the first heir of his invention', the Shakespeare narrative poem *Venus and Adonis* signed by 'William Shakespeare', the first time his pseudonym had appeared in print, followed the very next year by an even more revealing dedication to Southampton prefixed to *The Rape of Lucrece*. His narrative Shakespeare poems were printed by Richard Field at his printing press at Blackfriars, whose next-door neighbour was Bacon's aunt Lady Elizabeth Cooke Hoby Russell (younger sister of Lady Anne Bacon), the model for Countess Roussillon in *All's Well That Ends Well*.[12]

Over Christmas 1594-95 Bacon organised and directed the magnificent Christmas Gray's Inn Revels that premiered his Shakespeare legal play *The Comedy of Errors*. On the Grand Night of 20 December 1594 'a great Presence of Lords, Ladies, and worshipful Personages' gathered for its performance in the Great Hall to see the premier of the play with its themes of errors and confusions, later greatly expanded upon by Bacon in later acknowledged works.

In fact, Bacon's whole philosophical system and scientific empirical methodological inquiry to which he devoted his entire lifetime and a subject he wrote several large treatises upon, departed from the premise that humankind had for thousands of years wandered through error upon error in what might very well be described as a veritable comedy of errors. It was on this very foundation that Bacon built his first major philosophical treatise which he aptly titled *The Advancement of Learning* wherein he began page after page with the word error in describing the phenomenon of historical and human error.[13]

The earliest entry for Laurence Washington in *The Pension Book Of Gray's Inn* is dated 9 February 1578 'Pension 9th Feb: 21 Eliz: Present:-Barton, Colbie, Anger, Whiskins, Yelverton, Snagg, Cardinall, Brograve and Kempe. It is allowed to Mr. Washington to make a door into the court for his chamber "so y^t y^e same be not to y^e empaire of y^e chapell."'[14] The next entry dated 27 June 1583 includes both Francis Bacon and Laurence Washington 'Pension 27th June, 24 Eliz: Present:-Barton, Kitchin, Anger, Yelverton, Cardinall, Kempe, Purifaie, Daniell, Lewis, Stanhope, Sherington and Fesant. "Mr. Francis Bacon, Mr. Edward Morrison, Mr. Roger Wilbraham & Mr, Laurence Washington utterbarristers at this pention."'[15] On 21 November 1588 Francis and Anthony Bacon were granted permission to erect new buildings above the library over their lodgings at No. 1 Gray's Inn Square, the principle lifetime residence of Francis, the lease of which extended to his executors and assigns for a term of fifty years.[16] A few months later in early 1589 appeared another entry for Bacon and Washington 'Pension 7th Feb: 31 Eliz: Present:-Brograve, Anger, Whiskins, Yelverton, Daniell, Sherington, Spurling, Broxolme, Fuller, F. Bacon and Pelham. "Ad hanc pensionem electi sunt in magnam societatem hi quorum nomina sequuntur viz: Scroope H., Charleton An:, Burston Ric:, Fletcher Fr, Washington Laur;…'[17] In October 1599 in the presence of Bacon, *et al*, Washington was elected Reader at Gray's Inn 'Pension 24th Oct: 41 Eliz: Present:-Brograve, Hesketh, Bacon, Whiskins, Fuller, Pelham, Nightingale, Barker, Pepper, Gerrard, Brackin and Goldsmith. "Mr. Laurence Washington Esquire Register of her Majesties Highe Court of Chancery is admitted to the table & com[m]ons of the Readers of this Societie."[18] Followed a fortnight later with Bacon being elected a Double Reader 'Pension 9th Nov: 41 Eliz: Present:-Brograve, Hesketh, Bacon, Stanhope, Whiskins, Pooley, Fuller, Pelham, Laky, Nightingale, Bettenham, Pepper, Wilbraham. "Att this pencon Mr. Francis Bacon Esquire is chosen Double Reader for this next Lent & time is given unto him untill next pencion to be advised whether it shall please him to

accept of the same & then to give his answere."[19] On 8 August 1607 Bacon and Washington were joined by his namesake Laurence Washington, son and heir of Laurence Washington (*c.* 1546-1619) of Chancery Lane, London and Maidstone.[20] He served as Member of Parliament for Maidstone in 1604 alongside Bacon who sat for Ipswich and a few weeks later he obtained the reversion of his office for his son, Laurence. He died on 21 December 1619 in his house at Chancery Lane (within walking distance of Bacon's residence at Gray's Inn) and was buried in the church of All Saints, Maidstone. His son Laurence knighted in 1627 lived in Wiltshire, and his grandson, also Laurence, sat as MP for Malmsbury after the Restoration.[21]

Another Lawrence Washington (1602-1652) High Rector of the Church of England the fifth son of Lawrence Washington (1565–1616) of Sulgrave Manor, Northamptonshire was the great -great-grandson of John Washington and Margaret Kitson, the sister of Sir Thomas Kitson of Hengrave Hall, Suffolk close to several branches of the Bacon family many of whose members emigrated to Virginia.[22] His elder brother Sir William Washington married Anne Villiers, half-sister of Bacon's one-time protege James I's favourite George Villiers, Duke of Buckingham. In the seven-volume *Letters and Life of Francis Bacon* his standard biographer James Spedding reproduces more than two hundred letters addressed by Bacon to James I and Buckingham.[23]

Lawrence Washington the great-great grandfather of George Washington, first President of the United States of America, was admitted to Brasenose College, Oxford in 1619 from where he graduated with a Batchelor of Arts degree in 1623. The year Bacon published *De Augmentis Scientiarum* and his Shakespeare First Folio with the assistance of members of his Rosicrucian-Freemasonry Brotherhood.[24] In 1626 Washington was awarded a Master of Arts Degree and in 1627 appointed university lector. On 26 August 1632 William Laud, Archbishop of Canterbury appointed Washington proctor at Oxford University and to the rectory of All Saints parish at Purleigh, Essex.

In 1630 Lawrence Washington met Amphillis Twigden on a visit to Pendley Manor in Tring, Hertfordshire, situated in the same county less than twenty miles from Gorhambury, the estate of Francis Bacon and the Bacon family. Following his death to the profane world in 1626, a monument of Bacon at St Michael's Church was erected by his private secretary Sir Thomas Meautys replete with an epitaph written by Bacon's cousin Sir Henry Wotton, a member of the English Secret Service and his Rosicrucian-Freemasonry Brotherhood. The Gorhambury estate eventually passed to Meautys who married Anne (Bacon's great niece), daughter and heir of Sir Nathaniel Bacon of Culford, Suffolk. When Meautys died in 1649 he was also buried at St Michael's Church, near to the supposed resting place of his Rosicrucian Master, Lord Bacon. On 10 April his widow Anne married Sir Harbottle Grimston who purchased the Gorhambury estate from his brother Henry Meautys where the Bacon-Grimstons reside to the present day.

The marriage in 1633 of Lawrence Washington and Amphillis Twigden produced six children three of whom emigrated to Virginia where in the second half of the seventeenth century both Nathaniel Bacon, the elder and Nathaniel Bacon, the rebel played key roles in its government and future destiny.

Sometime after his removal from Purleigh during the Civil War Washington became rector of the parish of Little Braxted in Essex. His wife and children did not join him and instead went to live with the family of Sir Edwin Sandys (1561-1629), a member of the Virginia Council with Bacon, whom some believe helped Bacon draft the Second Virginia Charter, as well as a Director of the Virginia Company.

Following his death in 1652 Washington was buried in the churchyard of All Saints' Church at Maldon, Essex and his widow returned to her family home in Tring, Hertfordshire. In the twentieth century the Washington window commemorating the family, was given to All Saints' Church by the citizens of Malden, Massachusetts and the Committee of Sulgrave Institute,

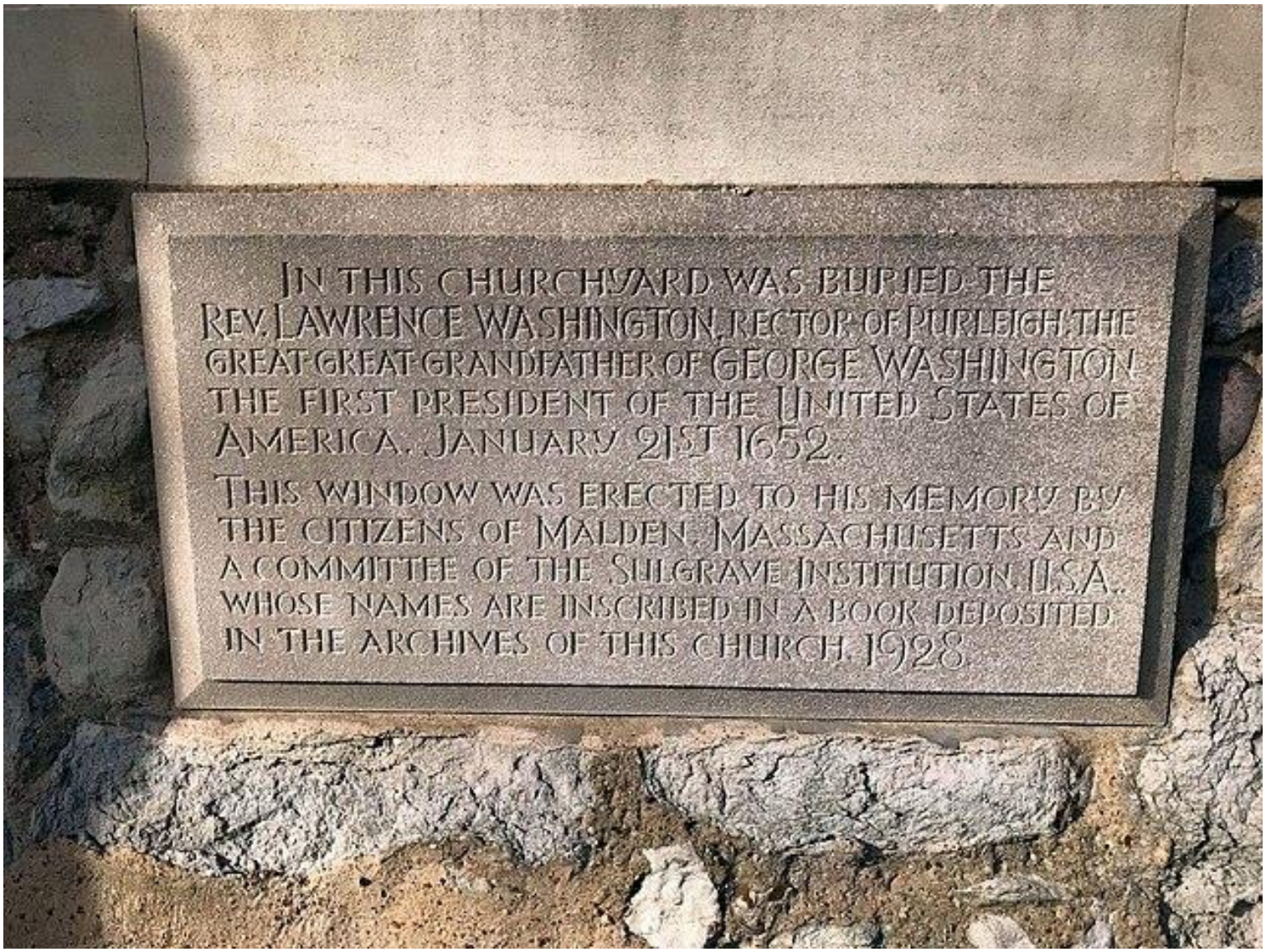


Fig. 81 Memorial to Lawrence Washington (1602-1652) in the graveyard of All Saints' Church, Maldon, Essex Great-Great Grandfather of George Washington, President of the United States of America

USA commemorating the great-great-grandfather of George Washington, first President of the United States of America.[25]

Of the three sons and daughters of Lawrence and Amphillis (nee Twigden) Washington their eldest son John Washington (1633-1677) born in Tring, Hertfordshire emigrated to Virginia in 1656, the first member of the Washington family to live in North America. He married Anne Pope (*d*. 1668), daughter of Nathaniel Pope, gentleman of Virginia, by whom he had two sons and a daughter, one of whom was Lawrence, the grandfather of George Washington. In 1664 Washington purchased 100 acres on Bridges Creek bordering the Potomac River where he and his family lived in a property later called Mount Vernon the estate and resting place of the first US President and now part of George Washington Birthplace National Monument. He was first elected to House of Burgesses in 1665 representing Westmoreland County a position he held until his death just over a decade later sitting alongside Nathaniel Bacon, the elder. He was also involved in Bacon's Rebellion led by Nathaniel, the rebel. In 1672 Washington was promoted to Colonel in the local Virginia Militia:

> An order was directed on August 5 to Colonel John Washington in Westmoreland County to administer Bacon's oath to every freeholder and freeman. If any person refused, his name was to be sent back. Bacon's oath required the swearer to promise to oppose whatever force might be sent from England until Bacon could acquaint the King with the state of the country and receive his answer. It also required the taker to swear that what Governor Berkeley and the council had done was illegal, that Bacon's commission was legally obtained and lawful, that the taker would reveal what he heard said against Bacon, and that would keep Bacon's secrets.[26]

Their son Lawence Washington (1659-1698), the paternal grandfather of George Washington, was born in the colony of Virginia. Following an early private education in Virginia he was sent to England to complete his education, including the study of law. On his father's death he inherited substantial estates on the Potomac River at Mattox Creek and Little Hunting Creek. He was appointed one of the Justices of the Peace in 1680 and elected to the House of Burgesses to represent Westmoreland County in 1684 a position he held for the next decade. In 1688 he married Mildred Warner a union that produced three children, John Washington (1692-1746), Augustine Washington (1694-1743) and Mildred Washington (1698–1747).

Born in Westmoreland County, Virginia in 1694 Augustine Washington was four years old when his father died. His mother remarried and moved her family to England where she died while all her children were still young and after some legal issues their cousin John Washington brought them back to Virginia. In 1715 Agustine married Jane Butler and the couple settled in Bridges Creek where they had four children, with only Lawrence and Augustine Jr., living to adulthood. Following her death Washington married Mary Ball in 1731 with whom he had five children who survived to adulthood-George, Betty, Samuel, Charles and John Augustine.

The future president of the United States of America George Washinton was born on 11 February 1732 on the family plantation in Westmoreland County, Virginia founded by Francis Bacon and his Rosicrucian-Freemasonry Brotherhood, the secret society that was to determine the shape and future direction of his life.

On the death of his father Augustine Washington in 1743 the eleven-year-old son George, inherited a family property. Due to the fact he was still a minor his mother Mary managed the property for him until he reached his legal age of majority. His older half-brother Lawrence (1718-1752) inherited Little Hunting Creek and renamed it Mount Vernon. In true Baconian fashion he was a founding member of the Ohio Company of Virginia and founded the town of Alexander, Virginia on the banks of the Potomac River. He became a surrogate father to his younger half-brother George who introduced him to the wealthy and political elite of Virginia who were important in welcoming him into society and providing him with opportunities and securing positions in the local government and militia.

Unlike his older half-brother Lawrence, who was educated in England at Appleby Grammar School in Cumbria, George received some of his early education at home from private tutors, largely focusing on mathematics, geometry and trigonometry. One of his copybooks was *Rules of Civility and Decent Behaviour in Company and Conversation*, an English translation of a sixteenth century French book of manners, that brings to mind Castiglione's *Il cortegiano*. The influential *The Courtier* was translated out of the Italian by Bacon's uncle Sir Thomas Hoby (husband of Lady Elizabeth Cooke Hoby younger sister of Lady Anne Cooke Bacon). A classic book of etiquette it was required reading for the aspiring courtier which set the standard for behaviour, manners and conduct in public life. It had a lasting impact upon his nephew Bacon and its influence has been traced in many of his Shakespeare plays among them *Hamlet*, *Henry V, Much Ado About Nothing, Love's Labour's Lost* and *Measure for Measure*.

In 1743 Lawrence married Anne Fairfax, daughter of Colonel William Fairfax, whose family had received from Charles II several million acres of land in northern Virginia in the Northern Neck around the Rappahannock and Potomac rivers. He managed the vast estate on behalf of his cousin Thomas Fairfax, sixth Lord Fairfax of Cameron, the inheritor of this enormous grant of land who moved to Virginia in 1747. Around the age of fifteen George started to develop an interest in surveying and the next year he assisted George William Fairfax in surveying land in the Shenandoah valley. In July 1749 Washington was appointed surveyor for Culpeper County and in addition to his official duties undertook countless land surveys for the Fairfax family in and around the colony. During these years he began to purchase land himself as an investment and by the time he was twenty he had acquired more than two 2,300 acres in the frontier region of Virginia.

By this time his brother Lawernce had contracted tuberculosis and George accompanied him in the Autumn of 1751 to Barbados where he was examined by Dr William Hillary. While he was there George contracted smallpox which left him pockmarked. For recuperation Lawrence sailed to Bermuda and George returned to Virginia aboard the ship *Industry* to Mount Vernon to convey the news to Anne about her husband. Lawrence returned in June and a month later died on 26 July 1752. He bequeathed a life interest in Mount Vernon to his widow Anne, who remarried and relocated to Westmoreland County. In December 1754 George leased the Mount Vernon estate from Anne, which he later fully inherited after her death.

His military career began in 1753 when he was appointed the adjutant of the Virginia Militia and given the rank of Major. In the next year the Governor of Virginia, Lieutenant-Governor Robert Dinwiddie promoted Washington to Lieutenant Colonel and second-in-command of the 300-strong Virginia Regiment with orders to confront French forces at the Forks of the Ohio against the backdrop of the ongoing war and hostilities between France and Great Britain over disputed territories.

In September 1752 a new Freemasonic Lodge was convened in Fredericksburg, Virginia and two months later, on 4 November we learn from its minutes George Washinton, who was not yet twenty-one years old, was initiated as an Entered Apprentice. On 3 March 1753 he received the Fellow Craft Degree and on 4 August of the same year he was raised to Master Mason.[27] He would in the fullness of time become the most famous Freemason and Freemason President in the history of the United States of America:

> The first President is still the first among Presidents. If we also hold him to be first among American Masons, it is because he was as a Mason the same man of greatness that he was in government and in war. Other men after him came into the Craft who had a fame of their own; and among them were other Presidents; but he was more than a famous man who was a Mason, he was also a man who was a famous Mason because of what he accomplished in and for the Craft.[28]

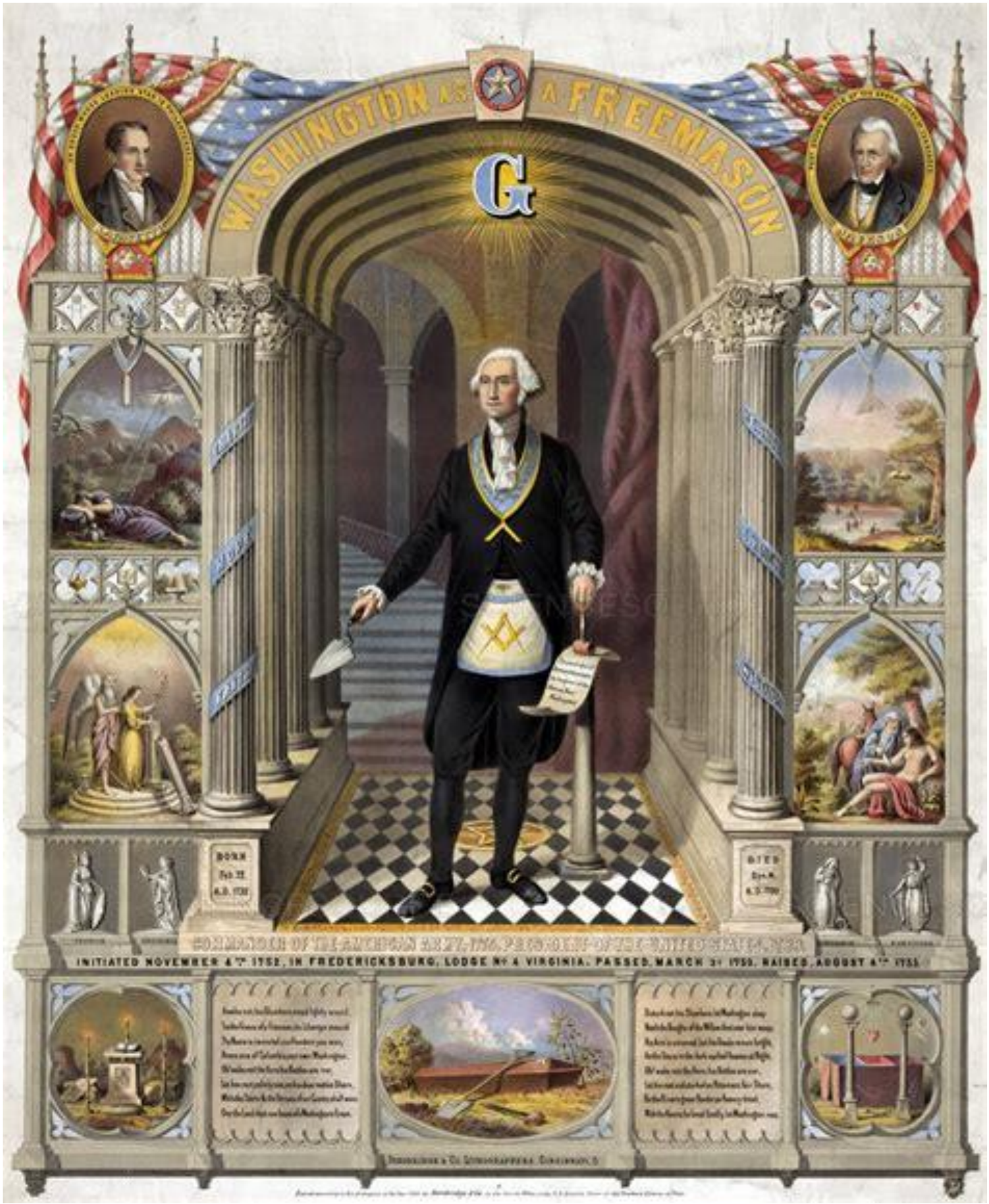


Fig. 82 A symbolic engraving of George Washington in his Freemasonic Regalia

It has been suggested the First and Second Degrees of the Freemasonry Brotherhood were drafted or written by Bacon,[29] and the legend of Solomon's Temple which constitutes the Third Degree takes it inspiration from Solomon's House in *New Atlantis* (*Land of the Rosicrucians*), with the story of Hiram Abiff also deeply embedded in several of his Shakespeare plays.

It is virtually unknown to orthodox scholars, non-Freemasons and the rest of the profane world that the Shakespeare First Folio embodies the philosophy and teachings of Freemasonry and contains countless overt and covert references and allusions to its secret practices, protocols, and customs. It also possesses an intimate familiarity with the hidden knowledge of its degrees of initiations, and the constitution, rules, and regular workings of the Lodge. Furthermore, it is likewise familiar with the language and terminology of the Freemasonry Brotherhood, its secret signs, handshakes and various other forms of greetings and identification. It is most importantly saturated with the grand philosophical scheme of Lord Bacon to regenerate the world and unite humankind into a truly global society based upon peace and love, the aim of his Rosicrucian-Freemasonry Brotherhood, to bring about a Universal Reformation of the Whole World.

That the inextricable links between Freemasonry and the First Folio has effectively been kept secret and screened out from the rest of the world is all the more remarkable because it should have been fairly obvious to all Freemasons (whether most of them know little or nothing about Shakespeare or not) and to any educated non-Freemason who is able to read and discern what is in front of their very eyes, some or most of which, is scarcely hidden in plain sight.

The Baconian-Shakespeare First Folio is saturated with Freemasonic language, imagery, and symbolism through the canon from the earliest plays dating from the 1580s to the last written, revised and enlarged, up to the early 1620s over a period of some four decades.

In his groundbreaking and revelatory work *Shakespeare Creator of Freemasonry Being a Remarkable Examination of the Plays and Poems, which proves incontestably that these works were saturated in Masonry, that Shakespeare was a Freemason and the Founder of the Fraternity* the Baconian Alfred Dodd, himself a Freemason, and a world authority on Bacon, Shakespeare and Freemasonry, devotes chapters to the two most important Freemasonic plays in the canon *Love's Labour's Lost* and *The Tempest*. On account that this little-known and less read work is now long out of print and not widely available I have thought it best to reproduce some of his observations on these two Freemasonic plays to a modern audience. In his chapter 'Love's Labour's Lost The Comedy In Which is Hidden The Genesis Of The Craft', as its title indicates, Dodd reveals the play incorporates the secret beginnings of the modern Freemasonry Brotherhood.

The play is set in the kingdom of Navarre where the king and 3 friends vow to forego the company of women and turn the court into a little academy and devote 3 years (33 Bacon in simple cipher) to the study of philosophy and knowledge. The hidden meaning of its opening scene is described and revealed by Dodd under a series of headings:

'THE URGE TO CREATE AN ETHICAL SYSTEM'

> Let *Fame*, that all hunt after in their liues,
> Liue registered vpon our brazen Tombes,
> And then grace vs in the disgrace of death:
> when spight of cormorant deuouring Time,
> Th' endeuour of this present breath may buy:
> That honour which shall bate his scythes keene edge,
> *And make vs heyres of all eternitie* [my italics].[30]

‘THE AIMS Of FREEMASONRY’

[To] warre against your owne affections [passions]
And the huge Armie of the worlds desires.[31]

‘THE CONCEPTION OF THE LODGE’

Our Court shall be a little Academe,
Still and contemplatiue in liuing Art.[32]

‘THE THREE WHO RULE’

You three, *Berowne*, *Dumaine*, and *Longauill*,
Haue sworne for three yeeres terme, to liue with me:
My fellow Schollers, and to keepe those statutes
That are recorded in his scedule heere.[33]

‘THE VOW’

Your oathes are past, and now subscribe your names:
That his owne hand may strike his honour downe,
That violates the smallest branch heerein:
If you are arm’d to doe, as sworne to do,
Subscribe to your deepe oathes and keepe it to.[34]

‘THE OBJECT’

To seeke the light of truth.[35]

‘A FIRST VAGUE HINT’

Light seeking light, doth light beguile:
So ere you finde where light in darknesse lies,
Your light growes darke by losing of your eyes.[36]

In his chapter ‘Love’s Labour’s Lost The Comedy In Which is Hidden The Genesis Of The Craft’, Dodd devotes thirty pages going through the play Act by Act revealing and explaining the references and allusions to Freemasonry and its secret inner workings and practices. Due to considerations of space, I will confine myself to reproducing the following curious example where the name *Francis* is used which is not known to those of the modern Shakespeare world who do not possess a copy of the First Folio:

ACT III

‘THE ROSICROSSE PASS-WORD, “OUR FRANCIS”’

We will talke no more of this matter.

Till there be more matter….
…..I will enfranchise thee.
O, marrie me to one *Francis*….[37]

[Although the spelling in the Quarto and the First Folio is '*Francis*' it is invariably changed in modern editions to 'Frances'].[38]

In his *Shakespeare Creator of Freemasonry* in the chapter 'The Hiram Legend' referring to Hiram Abiff the chief architect of Solomon's Temple and the central character of the allegory constituting the Third Degree in Freemasonry, Dodd reveals how Bacon-Shakespeare leaves fragments of the story scattered throughout certain parts of the following plays: *Romeo and Juliet*, *Macbeth*, *As You Like It*, *Titus Andronicus*, *Henry IV* and *Cymbeline*.[39] From which we have 'the murder in the Temple, the hiding of the body, the "slips" preparatory to raising Hiram, the descent into the Grave by the W. M. The Acacia is mentioned, the pursuit, the Sepulture befitting his rank, the punishment and remorse of the criminals.'[40] Of *Macbeth* Bro Robert Guffey says 'The entire play appears to have been written as an allegory for the bloody murder of Hiram Abiff, the core figure of Masonic ritual':

One might notice the uncanny recurrence of the number *three* in Masonic ritual. Not only are there three original Grand Masters, three assassins, and a total of thirty-three degrees of the Masonic hierarchy, but there are also three principal officers, three symbolic steps "from this life to the source of all knowledge," three obligations, three lights upon the altar, three "pillars" that support the Lodge, and three knocks that gain the candidate admission into the Lodge, followed by three more knocks to summon the Brethren. This last example is paralleled in *Macbeth*, Act Two, Scene Three, in which three knocks are continually repeated until the porter allows entrance to Macduff, the future murderer of the "unworthy" Macbeth.

Both the number *three* and the concept of alchemy play an integral role in the story of Macbeth's downfall. In Act One, Scene One, we are introduced to three witches who utter the words "fair is foul, foul is fair."…The number *three* appears again in relation to Hecate's appearance in Act three, Scene Five…He [Macbeth] is the perfect vessel for Shakespeare's retelling of the ritualistic killing inherent in the third degree, for the three "unworthy craftsmen" possess many of the same contradictory traits. In Act Two, Scene One, Shakespeare presents a subtle analogy to a fragment of the Hiram story. Confusion abounds when the noblemen learn about the death of King Duncan. In surprise, Macduff yells "*horror*" three times in a row, followed by these lines:[41]

Confusion now hath made his Master-peece:
Most sacrilegious Murther hath broke ope
The Lords anoynted Temple, and stole thence
The Life o'th' Building.[42]

The parallels between the Abiff legend and these lines are obvious.[43]

All serious Freemasons and Baconians understand the critical importance of numerology or the occult significance of numbers. Bro Guffey has pointed out the importance of the number three in Freemasonic ritual, the number of original Grand Masters, three principal officers with thirty-three degrees the highest total attainable in the Freemasonry and the number three in the Shakespeare tragedy *Macbeth* with its allegory of the murder of Hiram Abiff the central legend of the Order. The occult number three occurs 385 times throughout the Shakespeare canon and the number 33 is simple cipher for Bacon (B=2, A=1, C=3, O=14, N=13) a number enciphered throughout the Shakespeare First Folio confirming his authorship of the greatest Freemasonic book in the history of the world.

On 1733 Sixteenth Street NW Washington DC is the House of the Temple, headquarters of

The Supreme (Mother Council of the World) of the Inspectors General, Knights Commander of the House of the Temple of Solomon, of the Thirty-Third and last degree of the Ancient and Accepted Rite of Freemasonry for the Southern Jurisdiction of the United States of America. The Supreme Council of the Thirty-Third Degree regulates recognized Supreme Councils and their Subordinate Bodies around the world operating a world-wide network of Freemasons in the most powerful positions in various key professions including US and UK intelligence, the international press, leading professors and academics, universities and university presses, and prestigious publishing houses operating in the most important theatres around the globe.

The emblem of the Supreme Mother Council of the World is a Double Headed Eagle. Resting on the top of the two-headed eagle is a royal crown which has for its peak a triangle (comprising 3 straight lines and 3 angles) within which appears the number 33 (simple cipher for Bacon) an allusion to the secret Founding Father of the Speculative Freemasonry Francis Bacon whose concealed authorship of the Shakespeare First Folio was known to some of his contemporary Masonic Brethren and in the *sanctum sanctorum* of the first Grand Lodge of England then and all the way down to the present day.

The orthodox scholar Professor Schmidgall correctly observes that *The Tempest* is the most Baconian play in the whole Shakespeare canon,[44] with the play described by Professor Holzer as a 'dramatization' of Bacon's *Instauratio magna* (whose title page is adorned with two Masonic Pillars), by which he states that in this general title, it is meant to include the whole of Bacon's prose works from *Partus Temporis Maximus* (1585) to *New Atlantis* (1626) and *Sylva Sylvarum* (1626),[45] with Dr Yates correctly describing it as a Rosicrucian manifesto.[46] In his *Shakespeare Creator of Freemasonry*, the Baconian Alfred Dodd devotes a long chapter to the play entitled '*The Tempest*: Shakespeare's Last Masonic Play',[47] wherein he brings to light its Freemasonic subtext which had remained hidden for several hundred years.

It is widely agreed by orthodox Shakespeare scholars and Baconians that its central character represents the dramatist himself with the former shying away from drawing to the attention of their readers that he is completely incompatible with all the known facts of the life of Shakspere of Stratford. Its central God-like figure the scientific-philosopher Prospero is a complex portrait made in the image of his creator, the scientific-philosopher Francis Bacon, Founding Father of the Modern World. Through his all-knowing and all-seeing mind, the scientific-philosopher Prospero controls the world and future destiny of mankind and can be seen as the commander-in-chief of the Rosicrucian Brothers who govern Salomon's House in Bacon's *New Atlantis* (*Land of the Rosicrucians*) with Solomon's Temple adopted as the founding legend of its outer body, the Freemasonry Brotherhood. He Bacon-Prospero is the Supreme Grand Master of the Freemasonry Brotherhood and invisible future benefactor in perpetuity of humankind.

The first word in *The Tempest* is '*Master*' which stands above the first word of the written or spoken text '**B**ote-swaine' with its large ornamental B which when magnified reveals the name of Francis Bacon hidden in the decorative scroll, with Francis appearing across the top and at the bottom, with Bacon down the right side.[48] Thus it is immediately cryptically conveyed that Francis Bacon, the concealed author of *The Tempest* placed first in the 1623 Shakespeare First Folio is the invisible Supreme Grand Master of the Freemasonry Brotherhood.

The Baconian-Rosicrucian-Freemasonic masterpiece is steeped in the ancient mysteries, the subject of Bacon's Latin *De Sapientia Veterum* (1609) translated into English as *The Wisdom of the Ancients* in 1619,[49] and Virgil's epic Latin poem *Aeneid* who is described by Bacon in *The Advancement of Learning* as the best of all the poets. 'The moment', points out Freemason Alfred Dodd, 'we touch the Mysteries, we touch Freemasonry. Behind the Speculative System stands the Ancient Wisdom. This fact in itself provides a clue that Shakespeare, *The Tempest*, the Mysteries and Freemasonry are inextricably intermingled.'[50]

The ancient mysteries and the *Aeneid* are the pervasive breath that infuses the living body *The Tempest*. In his original revelatory *Bacon Shakespeare and the Rosicrucians* its learned author

W. F. C. Wigston observes how *The Tempest* is a mystery play that closely corresponds with Virgil`s description of Heaven and Hell in *Aenied* VI an altered parable of the mysteries received from the past and transformed by Bacon into a timeless initiation stretched across the whole of time. While the mystery play conceals in its depths the initiatory and ceremonial rites of the ancient mysteries it not only looks backwards but it represents a continuation of Time that looks forward to a future Kingdom of Man secretly guided by the high initiates or invisible Rosicrucian Brethren to a new Golden Age, and a day when all will be revealed. *The Tempest* is a Rosicrucian mystery play which brought us in touch with Solomon's House in *New Atlantis* and the early concealed beginnings of Speculative Freemasonry the outer body wrapped around the inner sanctum of the more secret Rosicrucian Brotherhood which directed it.

He drew particular attention to the striking enigmatic Widow Dido passage in *The Tempest* and 'its subtle and intimate relationship with Virgil's VIth Book, and therefore with AEneas, and the Mysteries' that are given to us 'in the references to Carthage or Tunis, and the bringing in, in quite an apparently purposeless fashion, of Dido as Widow Dido.':[51]

> *Gon*. Me thinkes our garments are now as fresh as when we put them on first in Affricke, at the marriage of the kings faire daughter *Claribel* to the King of *Tunis*.
> *Seb*. 'Twas a sweet marriage, and we prosper well in our returne.
> *Adri*. *Tunis* was neuer grac'd before with such a paragon to their Queene.
> *Gon*. Not since widdow *Dido*'*s* time.
> *Ant*. Widow? A pox o'that: how came that Widdow in? Widdow *Dido*!
> *Seb*. What if he had said Widdower *Aeneas* too? Good Lord, how you take it?
> *Adri*. Widdow *Dido* said you? You make me study of that: She was of *Carthage*, not of *Tunis*.
> *Gon*. This *Tunis* Sir was *Carthage*.
> *Adri*. *Carthage*? *Gon*. I assure you *Carthage*.
> *Ant*. His word is more than the miraculous Harpe.
> *Seb*. He hath rais'd the wall, and houses too.
> *Ant*. What impossible matter wil he make easy next?
> *Seb*. I thinke hee will carry this Island home in his pocket, and giue it his sonne for an Apple.
> *Ant*. And sowing the kernels of it in the Sea, bring forth more Islands
> *Gon*. I. *Ant*. Why in good time.
> *Gon*. Sir, we are talking, that our garments seeme now as fresh as when we were at *Tunis* at the marriage of your daughter, who is now Queene.
> *Ant*. And the rarest that ere came there.
> *Seb*. Bate (I beseech you) widdow *Dido*.
> *Ant*. O Widdow *Dido*? I, Widdow *Dido*.[52]

This passage containing six references to 'Widow Dido' has caused a great deal of confusion among orthodox Shakespeare editors and critics. The modern Arden editor of *The Tempest* Professor Kermode is correct in observing these historically pregnant lines should not be taken at face value. In a footnote to his standard edition of *The Tempest* he very carefully writes in a

manner befitting one who knows more of what he speaks than he says when stating the first reference to 'Widow Dido':

> begins a series of apparently trivial allusions to the theme of Dido and Aeneas which has never been properly explained…But we must not take them at their face value. *The Tempest* is far from being a loosely built play; and nowhere in Shakespeare, not even in his less intensive work, is there anything resembling the apparent irrelevance of lines 73-97 [in this edition]. It is a possible inference that our frame of reference is badly adjusted, or incomplete, and that an understanding of this passage will modify our image of the whole play.[53]

In his chapter 'Hermetic And Masonic Origins in the Plays' Wigston had no difficulty in deciphering the series of allusions in the 'Dido Widow' or what he describes as this 'most striking and suggestive Masonic hint' that is 'pregnant with the profoundest significance.'[54] In this passage, writes Wigston, we have Tunis or Carthage, Dido and Aeneas linked to the shipwrecked King and his retinue and immediately we are reminded of Virgil and the *Aeneid* and to the foundation of Carthage or Tunis which recalls to mind the land of Phoenicia-land of the phoenix-of Cadmus and Harmonia or Hermione, Libya. Here immediately 'we are in touch with Solomon and Hiram' and therefore 'Masonry', the Rosicrucian Prospero, 'the ship of Lord Bacon through the pillar of Hercules' and *New Atlantis* or *Land of the Rosicrucians*.[55] In this esoteric passage in *The Tempest*, the bringing in of Dido as 'Widow Dido', we are undoubtedly met with a direct allusion to the most critically important Freemasonic legend of the building of Solomon's Temple and its chief architect and Master Mason Hiram Abiff an allegory which forms the key ritual found in the 3rd Degree of the raising of the Master Mason:

> Now, in certain ceremonies pertaining to certain Masonic degrees, there is a substitution of the Candidate for Hiram, and from this, no doubt, is the origin of the expression used sometimes for Masons, "*the Widow's Sons*."…De Quincey maintains that Masons called themselves *Sons of the Widow* because the Masonic expression, *Sons of the Widow*, has the closest possible connection with the building of Solomon's Temple. In the Ist book of Kings vii. 13, are these words: "And King Solomon sent and fetched Hiram of Tyre, a widow's son of the tribe of Naphtali." Hiram, therefore, the eldest Mason of whom anything is known, was a widow's son. Hence, therefore, the Masons of the seventeenth century, who were familiar with the Bible, styled themselves in memory of the founder, *Sons of the Widow*; and the Freemasons borrowed this designation from them as they did the rest of their external constitution.[56]

From ancient times King Solomon has invariably been portrayed as the wise King of Israel the wisest man who ever lived or wisest of all mankind. Several apocryphal texts traditionally ascribed to him pay powerful testimony to his sagacity in such works as the appropriately titled *Wisdom of Solomon*, *Odes of Solomon*, and *Psalms of Solomon*. While still a precocious child Bacon was seen as a "Baby Solomon" and as a man James I referred to him as 'Solomon'. As the great English philosopher of his time, he was described as the Solomon of the Age, and like Solomon, to use the words of the Shakespeare editor and Freemason Alexander Pope, Bacon was 'the wisest of all mankind',[57] and writes Alfred Dodd, 'in the specific Masonic sense, the creator of the Rosicrucian and Masonic Fraternities'.[58] In his works Bacon revealed a great love and affinity with Solomon and exhibited a profuse and profound predilection for quoting his proverbs and his various wise sayings. In the divine rarefied field of wisdom Solomon was Bacon's favourite writer and in some respects, it was difficult to separate King Solomon from the English Solomon. His proclivity for quoting Solomon is one of the prominent features of his first major work *The Advancement of Learning*. Bacon begins by citing Solomon first on knowledge itself,[59] before proceeding to the famous citation which defined Bacon as a man and a philosopher; '*The Glory of God is to conceal a thing, but the glory of the king is find it ou*t'

a maxim which guided him throughout his life in his inquiries into the secrets of nature and the divine wisdom of truth in both his open and concealed works:

So likewise in the person of Salomon the king, we see the gift or endowment of wisdom and learning, both in Salomon's petition and in God's assent thereunto, preferred before all others terrene and temporal felicity. By virtue of which grant or donative God, Salomon became enabled not only to write those excellent parables or aphorisms concerning divine and moral philosophy, but also to compile a natural history of all verdue, from the cedar upon the mountain to the moss upon the wall, (which, is but a rudiment between putrefaction and an herb,) and also of all things that breathe and move. Nay, the same Salomon the king, although he excelled in the glory of treasure and magnificent buildings, of shipping and navigation, of service and attendance, of fame and renown, and the like, yet he maketh no claim to any of those glories, but only to the glory of the inquisition of truth; for so he saith expressly, *The glory of God is to conceal a thing, but the glory of a king is to find it out*; as if, according to the innocent play of children, the Divine Majesty took delight to hide his works, to the end to have them found out; and as if kings could not obtain a greater honour than to be God's playfellows in that game, considering the great commandment of wits and means, whereby nothing needeth to be hidden from them.[60]

In the second book of the *Advancement* there are twenty plus citations from Solomon's *Book of Proverbs* all of them separately commented upon by Bacon.[61] Eighteen years later near the end of his known life thirty four are introduced in the eighth book of *De Augmentis Scientiarum* published within weeks of the 1623 Shakespeare First Folio containing the first appearance of *The Tempest* in print, that take up twenty pages in Spedding's edition of his *Works* all separately commented upon by Bacon,[62] and introduced with a revised and extended preface:

But of this kind there is nothing any way comparable to those Aphorisms composed by Solomon the King, of whom the Scriptures testify, "that his heart was as the sands of the sea;" for as the sands of the sea encompass all the coasts of the earth, so did his wisdom embrace all things human as well as divine. But in these Aphorisms, besides those of a theological character, there are not a few excellent civil precepts and cautions, springing from the innermost recesses of wisdom and extending to much variety of occasions. Wherefore seeing I set down this knowledge of scattered occasions (which is the first part of the knowledge touching negotiation) among the deficients, I will stay awhile upon it according to my custom, and offer to consideration an example of the same, taken form the Aphorisms or Proverbs of Solomon. Nor in my opinion can I be with reason blamed for seeking a politic meaning in one of the Sacred writers; for if those commentaries were extant which this same Solomon wrote touching the nature of things, (wherein he treated of every vegetable, from the moss upon the wall to the cedar of Lebanon, and likewise of all animals), it would surely be lawful to interpret them in a natural sense; and therefore we may here use the same liberty in matters political.[63]

It is however in his allegorical *New Atlantis* (*Land of the Rosicrucians*) where Bacon unfolds the vision of his divine Freemasonry Brotherhood a perfect literary, scientific and philosophical society/world for the everlasting use and benefit of humankind he most resembles Solomon. In their Temple called Salomon's House the wise men of New Atlantis pursue their research in all arts and sciences. The inhabitants of the island know all the languages of Europe, and their merchants of light bring to them information, knowledge and intelligence from all the other countries of the outside world, while remaining sublimely hidden and unseen to others outside of their own invisible college of Salomon's House. So named after King Solomon which they believed was the noblest foundation that was ever upon this earth:

New Atlantis	*Land of the Rosicrucians*
Ye shall understand (my dear friends)	*Ye shall understand,* (*my dear friends*,)

that amongst the excellent acts of that *King, one above all hath pre-eminence.* It was the erection and institution of an Order or Society which we call *Salomon's House*; the noblest foundation (as we think) that was ever upon the earth; and the lanthorn of this kingdom. It is dedicated to the study of The Works and Creatures of God. Some think it beareath the founder's name a little corrupted, as if it should be Salomona's House. But the records write it as it is spoken. So as I take it to be denominate of the King of the Hebrews, which is famous with you, and no stranger to us. For we have some of his works which with you are lost; namely, that Natural History which he wrote, of all plants, from the *cedar of Libanus* to the *moss that groweth out of the wall*, and of all *things that have life and motion*. This maketh me thing that our king, finding himself to symbolize in many things with that king of the Hebrews (which lived many years before him), honoured him with the title of this foundation. And I am the rather induced to be of this opinion, for that I find in ancient records this Order or Society is sometimes called Salomon's House, and sometimes the College of the Six Days Works; whereby I am satisfied that our excellent king had learned from the Hebrews that God had created the world and all that therein within six days; and therefore he instituting that House for the finding out of the true nature of all things, (whereby God might have more glory in the workmanship of them, and men the more fruit in the use of them,) did give it also that second name.[64]

that amongst those excellent acts of that King, one above all hath the preheminence, It was the Erection and institution of an Order, or Society, which we call The Temple of the Rosie Crosse; *The noblest foundation* (*as we think*,) *that was ever upon the earth*; *And the Lanthorne of this Kingdome*. *It is dedicated to the study of the works, and Creatures of God*. *Some think it beareth the Founders name a little corrupted, as if it should be* F.H.R.C. *his House*. *But the Records write it, as it is spoken*. *So as I take it to be denominate of the King of the Hebrews which is famous with you, and no stranger to us*; *For we have some parts of his works, which with you are lost*; *namely that* Rosie Crucian M; *which he wrot of all things past, present or to come*; *And of all things that have life and motion*. *This maketh me think, that our king finding himself to Symbolize, in many things, with that king of the Hebrews*(*which lived many years before him*) *honoured him the Title of this Foundation*. *And I am the rather induced to be of this opinion, for that I finde in ancient Records, this Order or Society of the* Rosie Crosse *is sometimes called the Holy house, And sometimes the* Colledge of the six days Works? *whereby I am satisfied, That our Excellent king had learned from the* Hebrews, *that God had created the World, and all that therein is, within six days*; *And before he instituted that house, for the finding out of the true Nature of things*, (*whereby God might have the glory in the workmanship of them, and men more the fruit in the use of them*,) *did give it also that second name*.[65]

The allegorical myth Solomon founded the Freemasonry Brotherhood was interwoven into the fabric of the concealed text of the utopian *New Atlantis* by our English Solomon Bacon, the true Founding Father of Speculative Freemasonry, made manifest in the revealed text of the *Land of the Rosicrucians*.

The Masonic legend of Solomon and Hiram Abiff written into the dramatic ritual of the Sublime Third Degree of the Master Mason is concealed in the Rosicrucian manifestos *New Atlantis* and *The Tempest* by Bacon who writes Manly Hall 'wrote into the Shakespearian plays the secret teachings of the Fraternity of R.C. and the true rituals of the Freemasonic Order.'[66] These divine plays first appeared in their entirety in the First Shakespeare Folio of 1623, a work Freemason Alfred Dodd rightly described as, 'the greatest Masonic book in the world.'[67]

In his *Turning the Solomon Key George Washington, the Bright Morning Star, and the Secrets of Masonic Astrology* Dr Robert Lomas points out that Freemason George Washington learned several closely guarded profound secrets from the three Freemasonic Degrees and its Rituals:

George Washington learned a powerful secret from Masonic ritual, which he used to help establish the United States.



Fig. 83 Francis Bacon, the Godfather of the United States of America (SirBacon.org)



Fig. 84 Francis Bacon (with Washington and Jefferson looking on) Founding Father of the New Atlantis of the United States of America, Land of the Rosicrucians (SirBacon.org)

I came to see that George Washington became a great leader because he learned the Masonic art of self-knowledge as a young man of twenty-one. For the rest of his life, he practiced the Masonic virtues of Brotherly Love, Relief, and Truth, and these working tools of the Freemasons' Craft helped him become the Father of his Nation.[68]

What he also learned as he rose to the very apex of the Craft from deep within its inner sanctum sanctorum was its most closely and jealously guarded secrets: Francis Bacon, concealed author of the Shakespeare, was the Founding Father of the Rosicrucian-Freemasonry Brotherhood and true Founding Father of Virginia and the United States of America.

In *Valerius Terminus of the Interpretation of Nature*: *With the Annotations of Hermes Stella* Bacon conveys that secret knowledge will be passed down the ages via a private succession, i.e., his Rosicrucian-Freemasonry Brotherhood:

That the discretion anciently observed, though by the precedent of many vain persons and deceivers disgraced, of publishing part, and reserving part to a private succession, and of publishing in a manner whereby it shall not be to the capacity nor taste of all, but shall as it were single and adopt his reader, is not to be laid aside, both for the avoiding of abuse in the excluded, and the strengthening of affection in the admitted.[69]

The secrets would include his concealed royal birth, the hidden authorship of his Shakespeare works, the secret founding of the Rosicrucian-Freemasonry Brotherhood and the United States of America, and his dream of the Universal Reformation of the Whole World.

In *The Secret Founding of America*: *The Real Story of Freemasons, Puritans & the Battle for the New World* Professor Hagger communicates how this secret knowledge is passed down in Freemasonic Lodges, themselves representations of Solomon's Temple, created by Bacon and continued down the ages by his Rosicrucian-Freemasonry Brotherhood, in the New Atlantis of the United States of America:

Bacon's occult ideal cannot be doubted…They [the Freemasons] received secret universal knowledge-about the oneness and brotherhood of mankind-and the Secret Doctrine of the Ages. They believed that America would become a New Atlantis…This New Atlantis would be a paradise in which men would follow reason, become gods and work for a universal world republic that would replicate the Utopian conditions of America throughout the known world. Secret knowledge would be passed on from generation to generation in the Freemasons' Temple, a recreation of the Temple of Solomon in which Solomon became the wisest of rulers.[70]

In 1777 there were around a dozen Lodges in Virginia, five of which held three conventions where it was discussed and agreed upon to erect a Grand Lodge of Virginia. At the last of these three conventions Washington was proposed as Grand Master of the Grand Lodge of Virginia. He declined on the grounds that his military responsibilities against the British prevented him fully carrying out his Freemasonic duties and on another matter of strict Craft procedure.[71] In February 1780 delegates from the American Union Lodge and other Grand Lodges assembled at Morristown to discuss establishing one Grand Lodge of the United States of America. It was assumed that if enough of the participants approved the proposal Washington would have been put forward for the role as the Grand Master of Freemasons in America. A similar proposal was muted by the Grand Lodge of Pennsylvania who advocated the Craft would be advantaged by 'a Grand Master of Masons throughout the United States', an honour for which Washington was again chosen. However, for various reasons the plan never materialised and as Washington had previously refused to accept the position of Grand Master of the Grand Lodge of Virginia it is conceivable he may also have refused the offer of becoming Grand Master of the United States of America.[72]

When the Alexandria Lodge transferred its allegiance to the Grand Lodge of Virginia in 1788 George Washington was chosen as its first Worshipful Master under the new charter issued by the Governor of Virginia and Grand Master of the Grand Lodge of Virginia Edmund Randolph. This time Washington accepted and as Worshipful Grand Master he was installed in Solomon's Chair in April 1788. He was re-elected on 20 December and served as its Worshipful Grand Master until the end of 1789,[73] during which time he occupied Solomon's Chair (or should that be Lord Bacon's Chair) with distinction. This meant that George Washington was still installed in Bacon-Solomon's Chair at the Grand Lodge of Virginia, the colony founded by Bacon and his Rosicrucian-Freemasonry Brotherhood, at the time of his inauguration as the first President of the United States of America.

The Baconian-Rosicrucian-Freemasonic inspired George Washington was inaugurated as the first President of the United States of America in New York on 30 April 1789. The Marshal of the Freemasonic ceremony was General Jacob Morton, Grand Master of St John's Lodge, No. 1 New York. He furnished the Volume of Sacred Law from his Lodge upon which Robert R. Livingston Chancellor of the State of New York and Grand Master of the Lodge of New York administered the oath of office to George Washington in the Federal Hall swearing him as the first President of the United States of America, Bacon's New Atlantis Land of the Rosicrucians.

7.

Francis Bacon Father of American Constitutionalism and the Baconian American Constitution

Bacon oversaw the progress of the American colonies and drafted the second and third Royal Charters of the Virginia Company in 1609 and 1612. These documents, which outlined the rights of investors and settlers, as well as the governing structure of the colony, are among the founding documents of American constitutionalism.

[Joseph F. McCormick, 'Francis Bacon authored the vision of the American Commonwealth', *Re-Constitution* (2021)]

Since the Masonic federal system of organization was the only pattern for effective organization operating in each of the original Thirteen Colonies, it was natural that patriotic Brethren intent on strengthening the fledgling nation should turn to the organizational base of the Craft for a model. Regardless of the other forces that affected the formation of the Constitution during the Constitutional Convention in 1787, the fact remains that federalism established in the civil government the Constitution created is identical to the federalism of the Grand Lodge system of Masonic government created in *Anderson's Constitutions* of 1723.

[Henry C. Clausen, 33^0 Sovereign Grand Commander, *Masons Who Helped Shape Our Nation* (The Supreme Council, 33^0, Ancient and Accepted Scottish Rite of Freemasonry Southern Jurisdiction, U. S. A., 1976), p. 82]

…the Declaration of Independence, the Constitution, and particularly the first ten amendments that we call the Bill of Rights, all are steeped in Masonic philosophy and principles.

[Christopher Hodapp, *Solomon's Builders Freemasons, Founding Fathers and the Secrets of Washington, D. C.* (Berkeley, California: Ulysses Press, 2007), p. 109]

The beginning of the foundation of the Baconian Constitution of the United States of America originated with the founding of the Virginia Company by Francis Bacon and his Rosicrucian-Freemasonry Brotherhood. The Virginia Council constituted its first charter in 1606 which established a London Council in England comprised of thirteen unnamed members who it says were to be 'appointed by us, our heirs and successors', and that it shall have the superior managing and direction of all matters concerning government and the colonies.[1]

The second charter issued in 1609 lists a large number of shareholders drawn from nearly all walks of life and listed among the fifty-two named members of the council were Sir Francis Bacon, Henry Wriothesley, Earl of Southampton, to whom Bacon dedicated his Shakespeare poems *Venus and Adonis* and *The Rape of Lucrece*,[2] William Herbert, Earl of Pembroke, the future Grand Master of England to whom Bacon dedicated the Shakespeare First Folio,[3] and Sir Henry Neville, whose name 'Nevill' is written twice below as is the motto of the Neville family 'Ne vile velis' on the outer cover of Bacon's own collection of manuscripts known as The Northumberland Manuscript, which originally contained copies of his Shakespeare plays *Richard II* and *Richard III*.[4] His eldest son, Sir Henry Neville, a subscriber to the company in 1611, married Elizabeth, daughter of Sir John Smith, first treasurer of the Virginia Company. One of their daughters, Elizabeth married Sir Henry Berkeley, brother of Sir William Berkeley, Governor of Virginia,[5] during the period of two of its key prominent figures Nathaniel Bacon, the elder and Nathaniel Bacon, the rebel.

In an attempt to allay the growing disquiet and raise much needed funds the Virginia Council entered in the Stationers' Register on 14 December 1609 *A Trve and Sincere declaration of the*

purpose and ends of the Plantation begun in Virginia which was most probably published shortly after.[6] The text of this original rare edition was reprinted for the first time by Brown, which he believed 'contains more historical information regarding our foundation than any other publication of the authorities, or authorized by them.'[7] The anonymous *A True and Sincere Declaration* written by Bacon observes D. G. James in *The Dream of Prospero* is 'a masterly, noble, and moving document, and was heavy with destiny for the future of England and the United States',[8]

On 8 November 1610 the Virginia Council of London entered in the Stationers' Register a second similarly titled anonymously published document written by Bacon *A Trve Declaration of the estate of the Colonie in Virginia, with a confutation of such scandalous reports as haue tended to the disgrace of so worthy an enterprise*.[9] The second of the two historically prophetic documents issued under the auspices of the Virginia Council was also heavy with destiny for the United States of America.

A third charter in 1612 registers Thomas and John Digges, sons of Sir Dudley Digges, whose brother Leonard Digges, contributed a commendatory verse to the Shakespeare First Folio and edition of the Shakespeare *Poems*.[10] It also included the literary patron Mary (nee Sidney), Herbert, Countess of Pembroke (1561-1621), to whose husband Henry Herbert, second Earl of Pembroke (1538-1601), patron of The Earl of Pembroke's Men, Bacon supplied a number of his early Shakespeare plays. The third Virginia charter also welcomed as an additional councillor their son Phillip Herbert, Earl of Montgomery to whom Bacon jointly dedicated his Rosicrucian-Freemasonic Shakespeare First Folio.[11] So too Bacon's cousin Sir Henry Wotton, a member of the English Secret Service and his Rosicrucian-Freemasonry Brotherhood, who composed the epitaph on Bacon's monument at St Michael's Church, St Albans.[12] The 1606, 1609 and 1612 Virginia Charters were all written by Bacon.

The little-known work by James M. Beck, a lawyer and former US Solicitor-General entitled *The Constitution of the United States Yesterday, Today-and Tomorrow*? is prefaced by the following address 'In grateful appreciation of the honour of being called by Gray's Inn to the historic Bar of England and of being admitted to the fellowship of its Bench, the author dedicates this book to THE MASTERS OF THE BENCH OF GRAY'S INN.' In this work by the Solicitor-General of the United States of America (an office held by Bacon as Solicitor-General of England) James M. Beck points to the fact that these charters written by Bacon were the origin of constitutionalism in the United States of America:

> It is interesting to recall that these charters of government, which were the beginning of constitutionalism in America and therefore the germ of the Constitution of the United States, were put in legal form for royal approval by Lord Bacon himself. Thus the immortal Treasurer of Gray's Inn is directly linked with the development of constitutional freedom in America.
>
> Bacon became a member of the council for the Virginia Company in 1609. His deep interest in it is attested in the dedication to him by William Strachey in 1618 of the latter's *Historie of Travaile into Virginia Brittania*.
>
> In his speech in the House of Commons on January 30, 1621, Bacon saw a vision of the future and predicted the growth of America…
>
> Due to these charters, on July 30, 1619, the little remnant of colonists whom disease and famine had left untouched were summoned to meet in the church at Jamestown to form the first parliamentary assembly in America, the first-born of the fruitful Mother of Parliaments.
>
> …Thus Bacon…had implanted in the ideas of the colonists the spirit of constitutionalism, which was destined to influence profoundly the whole development of the American colonies, and finally to culminate in the Constitution of the United States.[13]



Fig. 85 The Statue of Francis Bacon at Gray's Inn

In the oldest surviving Rosicrucian-Freemasonic Lodge in the world at Canonbury Tower in London occupied by Lord Bacon from 1616 to 1626, still owned by same family from whom he leased it, at who helm stands Spencer Compton Lord Northampton Pro Grand Master of the United Grand Lodge of England (2001 to 2009), much of the planning for the New World was conducted far from other prying eyes and ears. It was most likely here that Bacon anonymously composed what is known as The Great Charter of Virginia in 1618.[14] The historical importance of the document and its profound significance for the future United States of America was incisively articulated by Charles Mills Gayley in his *Shakespeare and the Founders of Liberty in America*:

This was ratified by the Virginia court in London in 1618, and under its provisions was established, in the year following, the first representative government in America. The governor's power was limited by a general assembly consisting of a council and of burgesses freely elected from each local group of colonists; and this assembly had "power to make and maintaine whatsoever lawes and orders should by them be thought good and profitable." By this charter-the outcome of the efforts of the Liberals at home-the foundation was laid for constitutional government in the New World. Government by consent of the governed, freedom of speech, equality before the law, trial by jury were assured.[15]

It was followed three years later by An Ordinance and Constitution for Council and Assembly in Virginia dated 24 July 1621 again anonymously written by Bacon wherein:[16]

All immunities and franchises of English freemen were confirmed anew; and the usages of English law and English courts, and the regularity of legislative assemblage, prescribed. Provision was made for consent of the company at home to legislative enactment; but it was provided that no orders from London should be binding on the colony unless ratified by her Assembly. Upon the charters thus culminating all future rights and liberties of the colonies-north and south, of the revolutionary America of 1775 and of the Republic of today, are built.[17]

In 1626 Dr Rawley issued the two-volume work *Sylva Sylvarum*: *Or A Natural History in Ten Centuries* (sylva means wood or forest & *Sylva Sylvarum* a collection of materials for building the new science), whose title page is framed within two Masonic Pillars, to which is appended Bacon's utopia *New Atlantis* his philosophical and scientific blueprint for America. It foretold of a society built on brotherly love and the advancement of learning in all arts and sciences, which required virtuous men to secretly labour selflessly for the everlasting benefit of humanity and the future ages. In his brief address to the reader Dr Rawley says:

His *Lordship* thought also in this present *Fable*, to haue composed a *Frame* of *Lawes*, or of the *best State* or *Mould* of a *Common-wealth*. But fore-feeing it would be a long Worke, his Desire of Collecting the *Natural History* diuerted him, which He preferred many degrees before it.[18]

His literary executor and member of his Rosicrucian-Freemasonry Brotherhood Dr Rawley was by his own admission a keeper of Baconian secrets and was perfectly aware (again by his own admission) what he could and could not openly divulge to posterity. His great editor James Spedding said 'there are few people now who would not gladly give all the *Sylva Sylvarum*, had there been ten times as much of it, in exchange for an account of the laws, institutions, and administrative arrangements of [the *New Atlantis*]'.[19] There are however, in addition to those Charter Constitutions above, which provided the genesis for the Constitutional Government of the United States of America, some who believe Bacon did secretly produce an outline draft which passed down the private succession of his Rosicrucian-Freemasonry Brotherhood, that provided the framework and content of the 1787 US Constitution, the world's longest surviving written Charter of Constitutional Government. In fact, the Constitution of the United States of

(49)

THE CHARGES OF A FREE-MASON,

EXTRACTED FROM

The ancient RECORDS of LODGES beyond Sea, and of those in *England*, *Scotland*, and *Ireland*, for the Use of the *Lodges* in LONDON:

TO BE READ

At the making of NEW BRETHREN, or when the *MASTER* shall order it.

The General Heads, viz.

I. OF GOD and RELIGION.

II. Of the CIVIL MAGISTRATE supreme and subordinate.

III. Of LODGES.

IV. Of MASTERS, *Wardens*, *Fellows*, and *Apprentices*.

V. Of the Management of the *Craft* in working.

VI. Of BEHAVIOUR, *viz.*

1. In the Lodge while *constituted*.
2. After the Lodge is over and the *Brethren* not gone.
3. When Brethren meet without *Strangers*, but not in a *Lodge*.
4. In Presence of *Strangers not Masons*.
5. At *Home*, and in the *Neighbourhood*.
6. Towards a *strange Brother*.

Fig. 86 The Charges of a Freemason in the first *Book of Constitutions* (1723) sanctioned by The Grand Lodge of England

America is modelled upon the government of organisation contained within *The Constitutions Of The Free-Masons. Containing The History, Charges, Regulations, &c. of that most Ancient and Right Worshipful Fraternity. For the Use of the Lodges* sanctioned by the Grand Lodge of England in 1723 to coincide with the hundred-year (100 simple cipher for Bacon) anniversary of the Shakespeare First Folio. The inner sanctum of the Grand Lodge of England responsible for the publication of the *Constitutions* were privy to the secret identity of the Founding Father of the Rosicrucian-Freemasonry Brotherhood and familiar with his secret cipher systems which are concealed within it.[20]

Printed in the first Book of *Constitutions* are 'The Charges Of A Free-Mason. Extracted From The ancient Records of Lodges beyond the Sea, and of those in *England*, *Scotland* and *Ireland*, for the Use of the Lodges in London: To Be Read At the making of New Brethren, or when the *Master* shall order it.'[21] In what was a religiously intolerant world plagued by almost endless religious wars the first of these charges headed 'Of God and Religion' sets forward the thinking characteristic of a Brave New World:

Concerning GOD *and* RELIGION.

A Mason is oblig'd by his Tenure, to obey the moral law…But though in ancient Times Masons were charg'd in every Country to be of the Religion of that Country or Nation, whatever it was, yet 'tis now thought more expedient only to oblige them to that Religion in which all Men agree, leaving their particular Opinions to themselves; that is, to be good *Men and true*, or Men of Honour and Honesty, by whatever Denominations or Persuasions they may be distinguish'd; whereby Masonry becomes the *Center* of *Union*; and the Means of conciliating true Friendship among Persons that must have remain'd at a perpetual Distance.[22]

The meaning of which is recognised by all Freemasons as 'meeting on the level' in a Lodge environment of equality and freedom of religion, where an individual whatever their religious or political persuasions, were welcomed into the tolerant society of the Craft, amounting to what was a key element in the US Constitution.

In *Solomon's Builders*: *Freemasons, Founding Fathers and the Secrets of Washington, D. C.*, its author Christopher Hodapp, a Freemason and Past Mast of Two Freemasonic Lodges, summarises the fundamental tenets of the Freemasonic *Constitutions* and the 1787 Constitution of the United States of America:

Anderson's *Constitutions* laid out a design for the government of an organization that was based on tolerance, equality, good citizenship and benevolence. It was religious without being a religion. It had a centralized authority but made many provisions for self-governance of individual lodges. It provided mechanisms for admitting new local lodges into the Grand Lodge. It laid out procedures for administering and amending rules and reprimanding rule breakers. It described its membership as men of "all Nations, Tongues, Kindreds and Language." It described proper behaviour for its members in a civilized society, including the importance of adherence to the law of the land, as well as kindness and moral conduct. In short, it was a design for a utopian society, but one within practical reach. It was a federal system of government with a central authority and individual, subordinate lodges that were run under their own local sets of bye-laws. It included terms of office for officials, a description of the rules for selecting officers, provisions for financial responsibility and checks and balances, a guarantee of freedom of speech and faith, and, most importantly, the right of every member to vote

The individual lodges retained control of strictly local lodge affairs under their own sets of bylaws while the Grand Lodge administered the general affairs of the order, much as state governments operate separately from the federal government. The Grand Lodge was obliged to meet once a year and was granted the right to make new laws, provided the original foundations of the organization, the *Ancient Landmarks*, were not changed.[23]

There are 39 Articles set out in the *Constitutions* (39 Francis Bacon in simple cipher) wherein Article 39 states:

Every *Annual* Grand-Lodge has an inherent Power and Authority to make *new Regulations*, or to alter these, for the real Benefit of this *ancient Fraternity*: Provided always that *the old* LAND-MARKS *be carefully preserv'd*, and that such Alterations and *new Regulations* be proposed and agreed to at the third *Quarterly Communication*, preceding the *Annual Grand Feast*; and that they be offered also to the Perusal of all the Brethren before Dinner, in writing, even of the youngest *Apprentice*; the Approbation and Consent of the *Majority* of all the Brethren present being absolutely necessary to make the fame binding and obligatory….[24]

ARTICLE X

REPRESENTING GOVERNMENT AND MAJORITY RULE

The *Majority* of every particular *Lodge*, when congregated, shall have the Privilege of giving Instructions to their *Master* and *Wardens*, before the assembling of the *Grand Chapter*, or *Lodge*, at the three *Quarterly Communications* hereafter mention'd, and of the *Annual Grand Lodge* too; because their *Master* and *Wardens* are their Representatives, and are supposed to speak their Mind.[25]

ARTICLE XXVIII SECTION 4

GIVES THE LODGES THE RIGHT TO CHANGE EXISTING LAWS OR PROPOSE NEW LEGISLATION BY STATING THAT GRAND LODGE IS:

To receive and confider of any good Motion: or any momentous and important Affair, that shall be brought from the particular *Lodges*, by their Representatives, the several *Masters* and *Wardens*.[26]

ARTICLE XXIV SECTION 2

ESTABLISHED THE IDEA THAT AGENTS ARE RESPONSIBLE TO THE LEGISLATIVE BODY IN FINANCIAL MATTERS

The *Grand-Wardens* and the *Stewards* are to account for all the Money they receive, or expend, to the *Grand-Lodge*, after Dinner, or when the *Grand-Lodge* shall think fit to receive their Accounts.[27]

ARTICLE XIX

THE CONCEPT OF CHECKS AND BALANCES ON THE EXECUTIVE BRANCH APPEARS IN THE POWER TO IMPEACH THE CHIEF EXECUTIVE OFFICER

If the Grand-Master should abuse his Power and render himself unworthy of the Obedience and Subjection of the *Lodges*; he: shall be treated in a way and manner to be agreed upon in a new *Regulation*; because hitherto the ancient *Fraternity* have had no occasion for it, their former GRAND-MASTERS having all behaved themselves worthy of that honourable Office.[28]

ARTICLE XXVIII

CONSTITUTED THE GRAND LODGE AS A SUPREME COURT OF APPEALS AND ARBITRATION, EITHER BY THE BODY OR BY COMMITTEE

All the Members of the Grand-Lodge must be at the Place long before Dinner…

in order,

To receive any *Appeals* duly lodg'd, as above regulated, that the *Appellant* may be heard; and the Affair may be amicably decided. Before Dinner, if -possible; but if it cannot, it must be delay'd till after the new *Grand-Master* is elected; and if it cannot be decided after Dinner, it may be delay'd, and referr'd to a *particular Committee*, that shall quietly adjust it, and make Report to the next *Quarterly Communication*, that Brotherly-Love may be preserv'd.[29]

ARTICLE XII SECTION 2

MAJORITY RULE AND UNIVERSAL SUFFRAGE

All Matters are to be determin'd in the *Grand-Lodge* by a Majority of Votes, each Member having one Vote, and the *Grand-Master* having two Votes, unless the said *Lodge* leave any particular thing to the Determination of the *Grand-Mafter*, for the sake of Expedition.[30]

ARTICLE XXIX

THE PROTECTION OF THE BALLET AND ELECTIONS FROM OUTSIDE INFLUENCE

The *Grand-Master*: and his Deputy, the *Grand-Wardens*, or the *Stewards*, the *Secretary*, the *Treasurer*, the *Clerks*, and every other Person, shall withdraw, and leave the *Masters* and *Wardens* of the particular *Lodges* alone, in order to consult amicably about electing a NEW GRAND MASTER.[31]

In *The Secret American Dream*: *The Creation of a New World Order with the Power to Abolish War, Poverty and Disease* under the title '*The Federal System of English Rosicrucian Freemasonry*' Professor Hagger explains the secret journey from the first permanent English settlement in Virginia by Bacon and his Rosicrucian-Freemasonry Brotherhood through to the Constitution of the United States of America:

English Baconian Freemasonry gave birth to a new secret Freemasonic brotherhood claiming to possess wisdom handed down from ancient times, which came to be known as Rosicrucianism.

…It is very important to grasp that English Rosicrucian Freemasonry developed the federal system of 'Grand Lodges.' In 1717 English Freemasonry, which in 1688 had supported the Rosicrucian William of Orange against the Catholic James II, appealed for an increase in Rosicrucian Freemasonry's membership. (Henceforth, any reference to 'Rosicrucianism' after the early 17th century refers to Rosicrucian Freemasonry…As a result a 'Grand Lodge' was formed at a meeting in the Apple Tree tavern in Convent Garden, London.

…The Grand-Lodge system of Freemasonry was set down in writing in Anderson's *Constitutions* of 1723, the printed version of which had the same Baconian signs and emblems reviewed earlier suggesting that Bacon's secret society fed Anderson's material into the lodges of Freemasons nearly 100 years after Bacon's death.

Freemasonic federalism Behind the US Constitution

Since Bacon's time Freemasons had dreamt of a united world in which all men would be brothers and all nations would be linked in a federal union like Grand Lodges….

In 1757 Franklin had travelled to London to represent Pennsylvania in a dispute, and while there he was initiated as a Rosicrucian. He stayed in England from 1764 to 1775 and was introduced to English Baconian Freemasonry's 'Secret Doctrine' to create a 'philosophical Atlantis' in America, a Masonic blueprint Bacon had concealed in his *New Atlantis*. Franklin sought the federal unification of the English American colonies as an implementation of the Freemasonic 'philosophical Atlantis.' This concept held

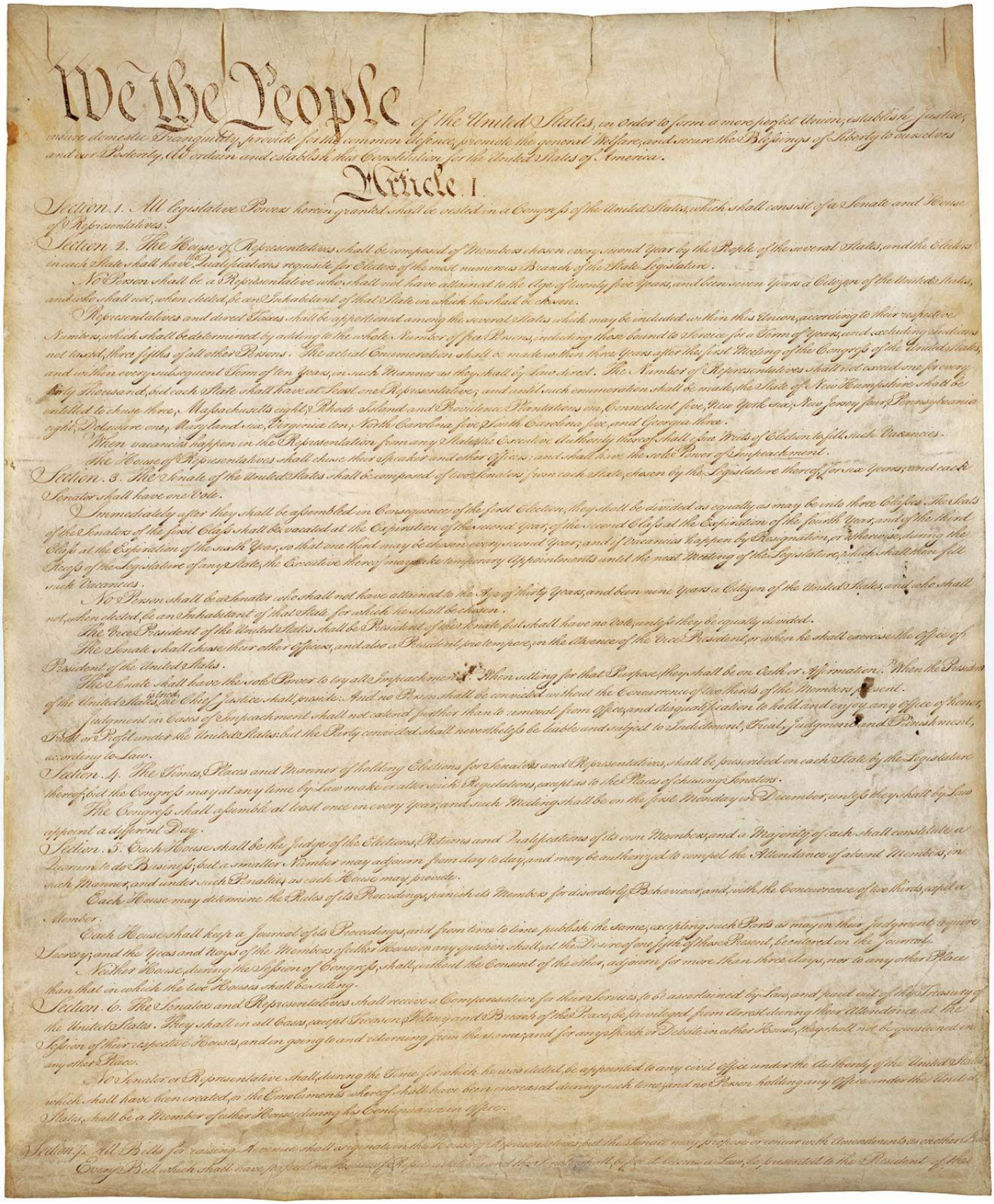
up a restored version of the drowned Golden-Age Atlantis referred to by Plato as a better, non-Spanish Catholic world. The concept was behind Bacon's *New Atlantis* (1626).[32]

It had long been clear that the Articles of Confederation was not working out the way it was hoped for and there was an appeal to Congress for a constitutional convention or recommended amendments to it. It was against this background that the likely Freemason and future President of the United Sates of America James Madison (born in Virginia),[33] and first future Secretary of State Alexander Hamilton (1789-95) called for a national convention to meet in Philadelphia in May 1787 for amending the Articles of Confederation. The Nationalists knew the presence of leading Freemason and hero of the American revolution George Washington was vital which prompted Madison and the Freemason and first future Secretary of War General Henry Knox to persuade him to attend the convention.[34] With Freemason George Washington chosen as its president the Constitutional Convention assembled at Independence Hall in Philadelphia on 25 May for what turned out to be eighty-seven days of discussion and debate until 17 September over the Charter Constitution and supreme law of the United States of America and from the outset its proceedings were kept secret from the press and the rest of the country. As president Washington could not speak during the debates his aide-de-camp Edmund Randolph, Governor of Virginia and Grand Master of the Grand Lodge of Virginia, was his mouthpiece.[35]

Of the thirteen states twelve sent delegates to the convention except for Rhode Island who refused to participate or send any representatives. From the beginning the delegates agreed to go beyond their initial mandate of amending the Articles of Confederation. Instead, they set out to write a new constitution along the lines of a plan conceived by James Madison, known as the 'Father of the Constitution', who shared a lifelong friendship and political partnership with the Baconian disciple and principal author of the Baconian Declaration of Independence Thomas Jefferson, whom Madison often visited and stayed with at Monticello.

His Virginia Plan that set the agenda at the convention endorsed by Washington and proposed by Edmund Randolph called for a national government of a Bicameral Congress (two houses) with the lower house chosen by election and the upper house selected by the lower house from candidates named by state legislators based on proportional representation. The proposal also included directions for three branches of government or separation of powers for the executive, legislative and judiciary. The larger states supported the plan, but the smaller states opposed it, preferring a system which guaranteed each state equal representation regardless of population. The alternative New Jersey Plan (also known as the Paterson Plan) was proposed by Freemason Governor of New Jersey and future Associate Justice of the Supreme Court William Paterson,[36] which called for an elected executive but advocated a unicameral (one-house) Congress where all states had one vote, which favoured the smaller less-populous states. Finally, the delegates adopted the Connecticut Compromise proposed by Roger Sherman reportedly a Freemason and the only signer of the Article of Association, the Declaration of Independence, the Articles of Confederation and the Constitution of the United States of America.[37] It combined elements of the Virginia Plan endorsed by the Freemasons Washington and Randolph and the New Jersey Plan proposed by Freemason Paterson which proposed a bicameral Congress with proportional representation in the House of Representatives and equal representation for each state in the Senate, regardless of population with two senators each.

On 24 July the newly adopted plan was sent to the Committee of Detail chaired by reported Freemason John Rutledge of South Carolina, signer of both the Articles of Association and the Constitution of the United States.[38] Its other members included the President of the Continental Congress (1786-87) Nathaniel Gorham, of Massachusetts; Oliver Ellsworth (Connecticut), future senator of Connecticut and appointed by Freemason President Washington as the third Chief Justice of the Supreme Court of the United States; James Wilson of Pennsylvania, signer of the Declaration of Independence and Constitution of the United States of America appointed



We the People of the United States, in order to form a more perfect Union, establish Justice, insure domestic Tranquility, provide for the common Defence, promote the general Welfare, and secure the Blessings of Liberty to ourselves and our Posterity, do ordain and establish this Constitution for the United States of America.

Article. I.

Section. 1. All legislative Powers herein granted shall be vested in a Congress of the United States, which shall consist of a Senate and House of Representatives.

Section. 2. The House of Representatives shall be composed of Members chosen every second Year by the People of the several States, and the Electors in each State shall have the Qualifications requisite for Electors of the most numerous Branch of the State Legislature.

No Person shall be a Representative who shall not have attained to the Age of twenty five Years, and been seven Years a Citizen of the United States, and who shall not, when elected, be an Inhabitant of that State in which he shall be chosen.

Representatives and direct Taxes shall be apportioned among the several States which may be included within this Union, according to their respective Numbers, which shall be determined by adding to the whole Number of free Persons, including those bound to Service for a Term of Years, and excluding Indians not taxed, three fifths of all other Persons. The actual Enumeration shall be made within three Years after the first Meeting of the Congress of the United States, and within every subsequent Term of ten Years, in such Manner as they shall by Law direct. The Number of Representatives shall not exceed one for every thirty Thousand, but each State shall have at least one Representative; and until such enumeration shall be made, the State of New Hampshire shall be entitled to chuse three, Massachusetts eight, Rhode Island and Providence Plantations one, Connecticut five, New York six, New Jersey four, Pennsylvania eight, Delaware one, Maryland six, Virginia ten, North Carolina five, South Carolina five, and Georgia three.

When vacancies happen in the Representation from any State, the Executive Authority thereof shall issue Writs of Election to fill such Vacancies.

The House of Representatives shall chuse their Speaker and other Officers; and shall have the sole Power of Impeachment.

Section. 3. The Senate of the United States shall be composed of two Senators from each State, chosen by the Legislature thereof, for six Years; and each Senator shall have one Vote.

Immediately after they shall be assembled in Consequence of the first Election, they shall be divided as equally as may be into three Classes. The Seats of the Senators of the first Class shall be vacated at the Expiration of the second Year, of the second Class at the Expiration of the fourth Year, and of the third Class at the Expiration of the sixth Year, so that one third may be chosen every second Year; and if Vacancies happen by Resignation, or otherwise, during the Recess of the Legislature of any State, the Executive thereof may make temporary Appointments until the next Meeting of the Legislature, which shall then fill such Vacancies.

No Person shall be a Senator who shall not have attained to the Age of thirty Years, and been nine Years a Citizen of the United States, and who shall not, when elected, be an Inhabitant of that State for which he shall be chosen.

The Vice President of the United States shall be President of the Senate, but shall have no Vote, unless they be equally divided.

The Senate shall chuse their other Officers, and also a President pro tempore, in the Absence of the Vice President, or when he shall exercise the Office of President of the United States.

The Senate shall have the sole Power to try all Impeachments. When sitting for that Purpose, they shall be on Oath or Affirmation. When the President of the United States is tried, the Chief Justice shall preside: And no Person shall be convicted without the Concurrence of two thirds of the Members present.

Judgment in Cases of Impeachment shall not extend further than to removal from Office, and disqualification to hold and enjoy any Office of Honor, Trust or Profit under the United States: but the Party convicted shall nevertheless be liable and subject to Indictment, Trial, Judgment and Punishment, according to Law.

Section. 4. The Times, Places and Manner of holding Elections for Senators and Representatives, shall be prescribed in each State by the Legislature thereof; but the Congress may at any time by Law make or alter such Regulations, except as to the Places of chusing Senators.

The Congress shall assemble at least once in every Year, and such Meeting shall be on the first Monday in December, unless they shall by Law appoint a different Day.

Section. 5. Each House shall be the Judge of the Elections, Returns and Qualifications of its own Members, and a Majority of each shall constitute a Quorum to do Business; but a smaller Number may adjourn from day to day, and may be authorized to compel the Attendance of absent Members, in such Manner, and under such Penalties as each House may provide.

Each House may determine the Rules of its Proceedings, punish its Members for disorderly Behaviour, and, with the Concurrence of two thirds, expel a Member.

Each House shall keep a Journal of its Proceedings, and from time to time publish the same, excepting such Parts as may in their Judgment require Secrecy; and the Yeas and Nays of the Members of either House on any question shall, at the Desire of one fifth of those Present, be entered on the Journal.

Neither House, during the Session of Congress, shall, without the Consent of the other, adjourn for more than three days, nor to any other Place than that in which the two Houses shall be sitting.

Section. 6. The Senators and Representatives shall receive a Compensation for their Services, to be ascertained by Law, and paid out of the Treasury of the United States. They shall in all Cases, except Treason, Felony and Breach of the Peace, be privileged from Arrest during their Attendance at the Session of their respective Houses, and in going to and returning from the same; and for any Speech or Debate in either House, they shall not be questioned in any other Place.

No Senator or Representative shall, during the Time for which he was elected, be appointed to any civil Office under the Authority of the United States, which shall have been created, or the Emoluments whereof shall have been encreased during such time; and no Person holding any Office under the United States, shall be a Member of either House during his Continuance in Office.

Section. 7. All Bills for raising Revenue shall originate in the House of Representatives; but the Senate may propose or concur with Amendments as on other Bills.

Every Bill which shall have passed the House of Representatives and the Senate, shall, before it become a Law, be presented to the President of the

Fig. 87 The **Baconian** Constitution of the United States of America

by Freemason President Washington as an associate Justice of the Supreme Court of the United States (1789-98). His mouthpiece Edmund Randolph, Governor of Virginia and Grand Master of the Grand Lodge of Virginia provided a proposed draft of the Constitution and the committee its directing brief 'to insert essential principles only' to connect the Constitution 'to the times and events', and 'to use simple and precise language and general propositions',[39] that allowed for some flexibility and for it to develop down the generations.

On 8 September a Committee of Style and Arrangement was impanelled to examine and revise and distil the final text of the Constitution that included Freemason James Madison from Virginia future President of the United States of America; Freemason Rufus King, US Senator for New York and Minster to Great Britain (1796-1803);[40] Alexander Hamilton from New York, William Samuel Johnson from Connecticut and Gouverneur Morris from Pennsylvania, a signer of the Articles of Confederation and Constitution of the United States of America and Commissioner to England (1789) and Minister Plenipotentiary to France (1792-94). He was called the 'Penman of the Constitution' and wrote the famous Preamble to it:

We the People of the United States, in Order to form a more perfect Union, establish Justice, insure domestic Tranquillity, provide for the common defence, promote the general Welfare, and secure the Blessings of Liberty to ourselves and our Posterity, do ordain and establish this Constitution for the United States of America.[41]

The signing of the United States Constitution occurred on 17 September 1787 with the final document engrossed by Jacob Shallus. Of the thirty-nine signers Benjamin Franklin (the most important Freemason with Washington in the United States of America) provided his qualified endorsement to the convention 'because I expect no better, and because I am not sure, that it is not the best',[42] of what when adopted by a majority of state legislatures became the supreme law of the United States of America.

The President of the Convention George Washington, first among Freemasons, presided on a rostrum in the Assembly Room of the State House (Independence Hall), where the Baconian Declaration of Independence was approved and where now the Baconian US Constitution was adopted, the two most important documents of the New Atlantis of the free United States of America, founded by Francis Bacon and his Rosicrucian-Freemasonry Brotherhood.

On the top of his chair was a carving of a half-sun with two eyes and a nose with thirteen rays above which stands a pyramid-shaped design forming a Rosicrucian-Freemasonic symbol. As the last of the 39 delegates signed the new Baconian US Constitution Franklin declared the sun on Washington's chair was rising on a new nation (a nation he secretly knew to be Bacon's New Atlantis the Land of the Rosicrucians):

Whilst the last members were signing it [the Constitution] *Doct FRANKLIN looking towards the Presidents Chair, at the back of which a rising sun happened to be painted, observed to a few members near him, that Painters had found it difficult to distinguish in their art a rising from a setting sun. I have said he, often and often in the course of the Session, and the vicissitudes of my hopes and fears as to its issue, looked at that behind the President without being able to tell whether it was rising or setting: But now at length I have the happiness to know that it is a rising and not a setting Sun*.[43]

On 25 September 1789 the First Congress of the United States proposed 12 amendments to the United States Constitution of which 10 collectively known as the Bill of Rights were ratified on 15 December 1791. The Bill of Rights defines the rights of citizens vis-à-vis its government and protections for individual liberties and civil rights. It also guarantees fundamental freedoms of religion, freedom of assembly, freedom of speech and the freedom of the press:



Fig. 88 The Scene at the Signing of the Constitution by Howard Chandler Christy

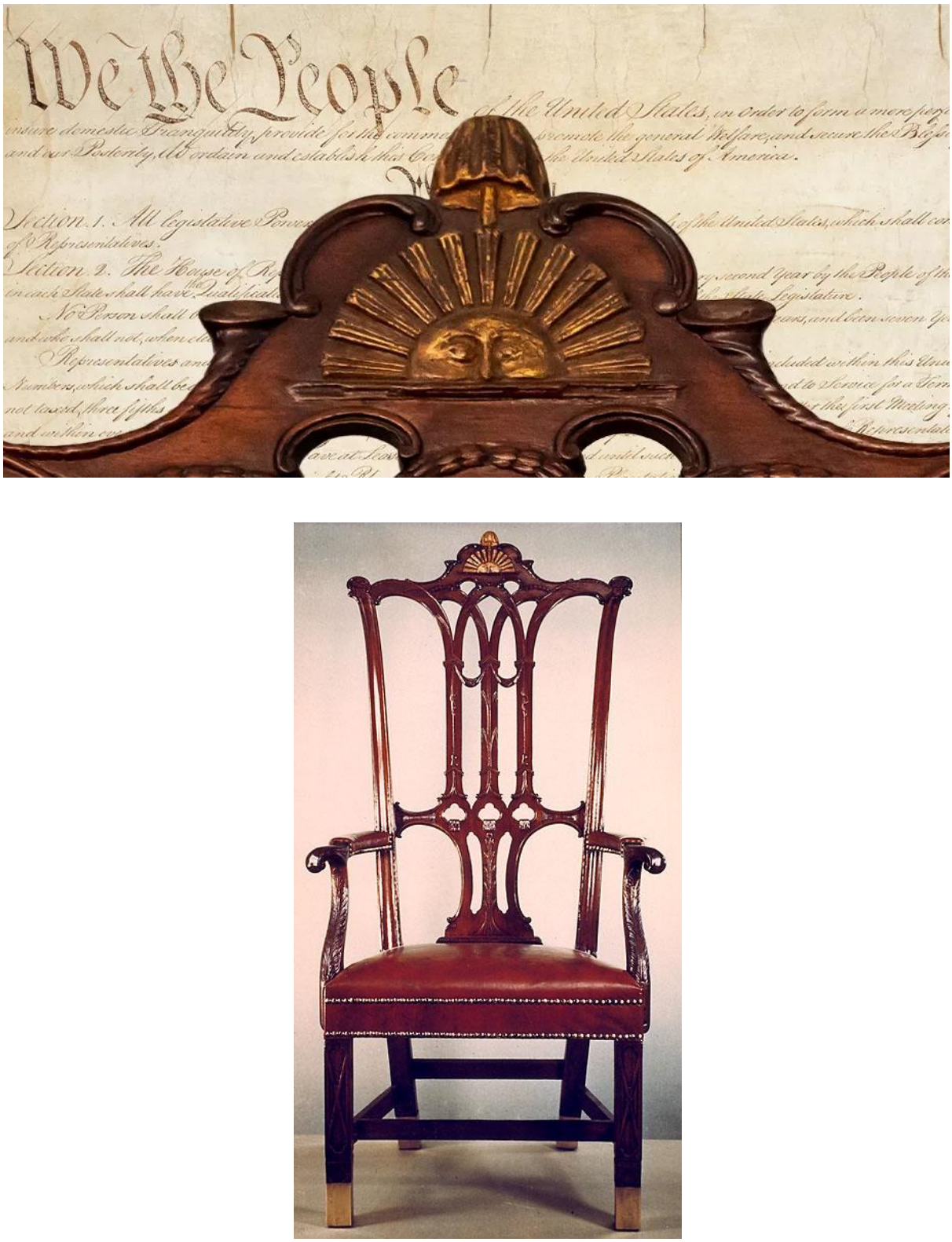


Fig. 89 The George Washington Chair at signing of the **Baconian** US Constitution at Independence Hall with its Rosicrucian-Freemasonic symbol

FIRST AMENDMENT

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.[44]

In his academic paper 'The First Amendment Freedoms, Civil Peace and the Quest for Truth', Murray Dry, Professor of Political Science at Middlebury College, writes:

Judicial review makes American constitutional law as intellectually engaging a subject of study as it is an important part of American government. By combining particular facts and legal controversies with appeals to principles of justice, American constitutional law is the country's practical political philosophy. It covers what Francis Bacon called "knowledges that are drenched in flesh and blood, …about the which men's affections, praises, [and] fortunes do turn and are conversant."[45]

In Article 1 Section 8 (paragraph 8) of the Constitution of the United States there is a brief but very important entry 'To promote the Progress of Science and useful Arts, by securing for limited Times to Authors and Inventors the exclusive Right to their respective Writings and Discoveries'.[46] In the chapter titled '*Science and the Constitution*' in *Science and the Founding Fathers* Professor I. Bernard Cohen begins by observing 'The Constitution is directly related to the central theme of science and the Founding Fathers',[47] adding elsewhere 'A large number of writers on American history have suggested that some of the primary concepts and principles and even the general architecture of the Constitution were conceived in relation to science.'[48] These discussions have almost entirely centred around '*Newtonian Science and the Structure of the Constitution*', in other words, the sense or believe the Constitution is in some way a Newtonian document.[49] Whilst science served to provide acceptable metaphors for discussion or argument in the deliberations of the Constitutional Convention writes Professor Cohen:

To me the evidence seems overwhelming that there is no single aspect of the Constitution, or of the doctrines of government it sets forth, which was either consciously or unconsciously designed or formulated as a direct political analogue of a doctrine, principle, law, concept, or rule of Newton's or, for that matter, of the physical or biological sciences or mathematics.[50]

To better understand the key paragraph in the US Constitution 'To promote the Progress of Science and useful Arts, by securing for limited Times to Authors and Inventors the exclusive Right to their respective Writings and Discoveries' we need to look at the process in which it was arrived at. During the Constitutional Convention on 18 August certain 'additional powers' were proposed by the Freemason and future President of the United States of America James Madison 'to be vested in the Legislature of the United States.'[51]Included among these proposals for additional powers are several relevant to the science clause as it appears in the Constitution:

To grant charters of incorporation in cases where the public good may require them, and the authority of a single State may be incompetent

To secure to literary authors their copy rights for a limited time

To establish a University

To encourage, by proper premiums and provisions, the advancement of useful knowledge and discoveries[52]

The propositions, states Madison, 'were referred to the Committee of detail which had prepared the Report' These were met with unanimous approval with the additional powers subsequently moved by Charles. C. Pinckney, delegate for South Carolina:

To establish seminaries for the promotion of literature and the arts & sciences

To grant charters of incorporation

To grant patents for useful inventions

To secure to Authors exclusive rights for a certain time

To establish public institutions, rewards and immunities for the promotion of agriculture, commerce, trades and manufactures[53]

In the last week in August a committee was appointed to address and complete certain parts of the Constitution that were still left outstanding. Its eleven members were 1] Nicholas Gilman a Member of St. John' Lodge No.1, Portsmouth, New Hampshire and signer of the Declaration of Independence;[54] 2] Rufus King, Member of St John's Lodge, Newburyport, Massachusetts (his brother William King was first Grand Master of Maine) and Minster to Great Britain;[55] 3] Roger Sherman, reportedly a Member of Hiram No.1 Connecticut and Signer of the Articles of Association, Declaration of Independence, Articles of Confederation and Constitution of the United States;[56] 4] David Brearly, first Grand Master of Jersey and Chief Justice of Jersey;[57] 5] Gouverneur Morris, signer of the Article of Confederation and Constitution of the United States, Commissioner to England and Minister Plenipotentiary to France; 6] John Dickinson, a Freemason, President of both Delaware and Pennsylvania and signer of the Constitution;[58] 7] Daniel Carroll, a Master Freemason, one of the commissioners appointed to survey the District of Columbia and he was also present at the laying of the cornerstone of the Capitol;[59] 8] James Madison, a likely Freemason and future President of the United Sates of America;[60] 9] Hugh Williamson, a signer of the Constitution of the United States; 10] Pierce Butler, a signer of the Constitution of the United States;11] Abraham Baldwin, affiliated with American Union Lodge and founder of the University of Georgia.[61]

In September David Brearly, first Grand Master of Jersey, reported to the Convention the pared down wording for the science clause of the Constitution of the United States:

To promote the progress of science and useful arts by securing for limited times to Authors and Inventors the exclusive right to their respective writings and discoveries. Agreed[62]

Regarding the above Professor Cohen writes:

Whoever reads the records of the Constitutional Conventional will be led to wonder whether Madison, Pinckney, and their collaborators who proposed Section 8 would have had any specific inventions or type of inventions in mind. Or were they merely echoing a general belief of the eighteenth century, deriving ultimately from Francis Bacon and from Rene Descartes.[63]

It is clear from the language alone ('advancement' of Bacon's *Advancement of Learning*, 'the arts and sciences' a phrase repeatedly used by Bacon in his writings, etc), the historical record and the final Constitution of the United States of America itself, that the 'science clause' also known as the 'patent and copyright clause', is Baconian in source and inspiration.

On the official National Constitution Center website three academics select passages from Bacon's writings in relation to Article 1 Section 8 in the Constitution 1] Paul Rahe, Professor

of History and Charles O. Lee and Louise K. Lee Chair in the Western Heritage at Hillsdale College 2] Jeffrey Rosen, President and CEO, National of the Constitution Center 3] Colleen A. Sheehan, Professor of Politics at the Arizona State University School of Civic and Economic Thought and Leadership:

Sir Francis Bacon…was the author, in ever-expanding editions, of what was eventually called *Essays or Counsels Civill and Morall* (1597, 1611, 1625) and *Of the Proficience and Advancement of Learning Divine and Human* (1605), *Novum Organum* (1620), *The New Atlantis* (1627), and a host of other works. Although Bacon's essays were more accessible than the other works mentioned above and were more often cited in North America, his greatest impact on the Founding generation was due to his championing of the new science, with its emphasis on the application of reason (in Greek, logos) to the mechanical arts (technai) for the conquest of nature, and to his defense of the harnessing of commerce and the new science implicit in English law. It speaks to the consensus in the fledgling United States that the Patent Clause included within the U.S. Constitution was in no way a source of controversy.

Speech in Parliament in Defense of the Practice of Issuing Patents of Monopoly (November 20, 1601):

If any Man out of his own Wit, Industry, or Endeavor, find out anything Beneficial for the Common-wealth, or bring any New Invention, which every subject of this Realm may use; yet in regard of his Pains, Travail, and Charge therein, Her Majesty is pleased (perhaps) to grant him of Privilege to use the same only by himself, or his Deputies, for a certain time.

***Of the Proficience and Advancement of Learning,* I. v.10-11:**

Other errors there are in the scope that men propound to themselves, whereunto they bend their endeavours…But the greatest error of all the rest is the mistaking or misplacing of the last or furthest end of knowledge. For men have entered into a desire of learning and knowledge, sometimes upon a natural curiosity and inquisitive appetite; sometimes to entertain their minds with variety and delight; sometimes for ornament and reputation; and sometimes to enable them to victory of wit and contradiction; and most times for lucre and profession; and seldom sincerely to give a true account of their gift of reason to the benefit and use of men: as if there were sought in knowledge a couch whereupon to rest a searching and restless spirit; or a terrace for a wandering and variable mind to walk up and down with a fair prospect; or a tower of state, for a proud mind to raise itself upon; or a fort or commanding ground, for strife and contention; or a shop, for profit or sale; and not a rich storehouse for the glory of the Creator and the relief of man's estate. But this is that which will indeed dignify and exalt knowledge, if contemplation and action may be more nearly and straitly conjoined and united together than they have been.

***Novum Organum,* 1.129:**

It remains for us to say a few words on the excellence of our proposed end…First, then, the introduction of great inventions appears one of the most distinguished of human actions, and the ancients so considered it; for they assigned divine honors to the authors of inventions, but only heroic honors to those who displayed civil merit (such as the founders of cities and empire legislators, the deliverers of their country from lasting misfortunes, the quellers of tyrants, and the like). And if any one rightly compare them, he will find the judgment of antiquity to be correct; for the benefits derived from inventions may extend to mankind in general, but civil benefits to particular spots alone; the latter, moreover, last but for a time, the former forever. Civil reformation seldom is carried on without violence and confusion, while inventions are a blessing and a benefit without injuring or afflicting any…

Again, we should notice the force, effect, and consequences of inventions, which are nowhere more conspicuous than in those three which were unknown to the ancients; namely, printing, gunpowder, and the compass. For these three have changed the appearance and state of the whole world: first in

literature, then in warfare, and lastly in navigation; and innumerable changes have been thence derived, so that no empire, sect, or star, appears to have exercised a greater power and influence on human affairs than these mechanical discoveries.

It will, perhaps, be as well to distinguish three species and degrees of ambition. First, that of men who are anxious to enlarge their own power in their country, which is a vulgar and degenerate kind; next, that of men who strive to enlarge the power and empire of their country over mankind, which is more dignified but not less covetous; but if one were to endeavor to renew and enlarge the power and empire of mankind in general over the universe, such ambition (if it may be so termed) is both more sound and more noble than the other two. Now the empire of man over things is founded on the arts and sciences alone, for nature is only to be commanded by obeying her.[64]

The *New Atlantis* (*or, Land of the Rosicrucians*), the philosophical and scientific blueprint for the United States of America, presents the narrative of the philosopher-scientists in the great college of Salomon's House, who pursue research in all the arts and sciences for the benefit of humankind in perpetuity. The work completely encapsulates the aims of Bacon's whole life for the advancement of all learning and the dreams and visions he had for the future benefit of all humankind in his pursuit of the universal reformation of the whole world. It is this Rosicrucian-Freemasonic utopia more than any other work, which influenced the revolutionary fathers of the United States of America and its Constitution. It is, in effect, a Rosicrucian-Freemasonic manifesto for a society where science flourishes partly under state control or at least under state direction as incorporated in the legal framework of the US Constitution.

It is self-evident from his acknowledged writings and his Shakespeare plays that Bacon was completely fascinated by the figure and myth of Hercules and he evidently saw himself as a kind of Herculean philosopher and scientist whose immense efforts would benefit humankind and the future direction of the world, and it appears others saw him in the same image. In his detailed article 'Beyond Hercules: Bacon and the Scientist as Hero', Professor Steadman writes 'Bacon's heroic ideal, his conception of the scientist as a benefactor, laboring through power of knowledge and charity for the greater good of man and the greater glory of God provided him with a standard of measurement whereby he might judge and revalue the older, more conventional conceptions of heroism'. A way of exploring this heroic theme was through the 'images of the voyager and the magician', the voyages of Odysseus, the Argonauts, and Columbus. The magico-scientist-philosopher Prospero in Shakespeare's play (or Rosicrucian manifesto) *The Tempest* 'represents an idealized type of the magician-hero (and he is also, incidentally, a voyager) and like 'Bacon's *magus,* Prospero is a benefactor. He too realizes that knowledge is power, and he uses his power well.' Bacon's Great Instauration was heroic and 'the motto *Plus ultra* not only evoked the image of Hercules, a proverbial symbol of *Virtus Heroica*, but pointed the way toward a nobler mode of conquest.' The scientist 'as Bacon conceived him was active and contemplative hero':

That near-contemporaries, spokesmen for the "new philosophy" during the last three quarters of the century, should hail Bacon himself in heroic terms was no more than poetic justice. For Rawley, he was a man of "divine understanding". For the contributors to the *Manes Verulamiani* he was "Verulamius Heros"-"noster Heros [qui] traderet scientias Aeternitati"; the Columbus who has conquered a New World with new arts.…Comenius linked him with Campanella as a "Hercules, who has debelled monsters and purged the Augean stables" through his attacks on Aristotelian philosophy. Gassendi lauded his "heroic daring"…To the University of Oxford he seemed "a literary Hercules, who has further advanced the pillars of learning, deemed by others immovable." For Cowley he resembled Moses, who had led "our wandering Praedecessors" through the wilderness to the border of the "blest promis'd Land". For Leibniz he was "divini ingenii vir."[65]

Like Francis Bacon's *magus,* Prospero is a benefactor. He too realizes that knowledge is power, and he uses his power well. In a sense, his fortunate island is also a New Atlantis...

Bacon's heroes of science, the naturalist, the inventor, the experimenter, and the founder of scientific institutions, lack only one adornment to render them the peers (or perhaps the superiors) of classical heroes, celebration in heroic poetry. The *New Atlantis* attempted, in its own way, to remedy this deficiency. In the broadest sense of the term, it is a heroic poem, combining several of Bacon's favorite themes within a narrative framework equally heroic…

If completed, the fable would have reflected two principal occupations of Bacon's public and private career, his labors for the advancement of natural philosophy and his endeavors as legalist and statesman.

In celebrating the ideal of the scientist as benefactor, Bacon accords heroic honors to the royal founder of Salomon's House and to the chief inventors and their discoveries.[66]

In the *New Atlantis* (*or, Land of the Rosicrucians*) the politico-legal-scientific manifesto for the United States of America and primary source for the 'science/patents/inventors' clause in the Constitution, incudes a gallery in Salomon's House, containing the statues of the principal inventors:

For our ordinances and rites: we have two very long and fair galleries: in one of these we place patterns and samples of all manner of the more rare and excellent inventions: in the other we place statua's of all principal inventors. There we have the statua of your Columbus, that discovered the West Indies: also the inventor of ships: your monk that was the inventor of ordinance and of gunpowder: the inventor of music: the inventor of letters: the inventor of printing: the inventor of observations of astronomy: the inventor of works in metal: the inventor of glass: the inventor of silk of the worm: the inventor of wine: the inventor of corn and bread: the inventor of sugars: and all these by more certain tradition than you have. Then have we divers inventors of our own, of excellent works; which since you have not seen, it were too long to make descriptions of them; and besides, in the right understanding of those descriptions you might easily err. For upon every invention of value, we erect a statua to the inventor, and give him a liberal and honourable reward.[67]

The parchments of the Baconian Declaration of Independence and Baconian Constitution of the United States of America are now held at the National Archives in Washington, DC in what is known today as the Rotunda for The Charters of Freedom, that now immediately recalls the constitutional charters written by Bacon at the time of the permanent founding of Virginia and the United States of America.

The neo-classical Freemasonic-style design introduced into Bacon's domain by Grand Master of England Inigo Jones was designed by John Russell Pope. He also designed the Jefferson Memorial, author of the Baconian Declaration of Independence, who hero-worshipped Bacon, and The House of the Temple of Solomon of The Supreme Council, 33°, (Mother Council of the World) of the Ancient & Accepted Scottish Rite of Freemasonry, Southern Jurisdiction, Washington, DC (33 Bacon in simple cipher). The outside of the building is ringed by seventy-two enormous Corinthian columns which represent beauty in Freemasonic Lodges all around the world.

The entrance to the building on Pennsylvania Avenue (close to The White House) is flanked by two sculptures *Future* and *Past* the first of which is described as follows in the blog of the US National Archives:

Future is youthful woman gazing in contemplation of things to come. She holds an open book symbolizing what has yet to be written. "What is Past is Prologue," [meaning: 'history sets the context for the present') from Shakespeare's *Tempest*, is written on the base.

The carvings around the base represent arts and sciences-books and a lyre, eagles, torches, and swords. There is also an urn symbolizing the past.[68]

And on the site of the National Archives Foundation:

These immortal words, inscribed on the base of the "Future" statue outside the National Archives Building in Washington, DC, come from William Shakespeare's play "The Tempest," which premiered today in London in 1611. While the phrase's context in the play is rather sinister, today it stands as an inspiration for the work of the National Archives.[69]

The blog of the US National Archives describes the sculpture *Past* as follows:

In contrast to *Future, Past* is an old man gazing down the corridors of time. He holds a closed book representing history. The inscription, a paraphrase of Confucius, reads: "Study the Past" (Study the past if you would divine the future).

The base reliefs include symbols of strength and unity-shields, fasces (a bundle of sticks tied together representing strength through unity), an anchor, rams, and eagles. Also included is the Roman god Mercury with wings on his head and a staff of intertwining snakes. He symbolizes wisdom and appears in several places around the building.[70]

Flanking the Constitution Avenue entrance to its museum are two statues called *Heritage* and *Guardianship*, the first of which carries an allusion to the Greek Goddess Pallas Athena from whence Francis Bacon, the Founding Father of the United States of America, derived his *nom de plume*, Shakespeare:

Heritage symbolizes the government's role in preserving the home. You see wheat symbolizing fertility; a child symbolizing future generations; a snake-bordered robe for protection of Athena, the Greek goddess of wisdom; and an urn containing the ashes of past generations.[71]

The National Archives and Records Administration building is entered through two enormous bronze doors forty feet tall and one foot thick. The enormous bronze doors at the entrance to the Grand Temple of the United Grand Lodge of England visually relates the story of the building of Solomon's Temple and inside it on the mosaic cornice stands Solomon and Hiram, his master architect, the key Freemasonic myth contained within Bacon's *New Atlantis* and dispersed throughout several of his Shakespeare plays. The Freemasonic altar housing the Baconian Declaration of Independence and Baconian US Constitution is flanked by two huge painted murals one of the Baconian disciple Thomas Jefferson presenting the Declaration to Freemason John Hancock as President of the Continental Congress and the other of Freemason James Madison presenting the Constitution to the first among Freemasons George Washington as President of the Constitutional Convention. The designer of the altar was Francis H. Bacon (1856-1940) (brother of Henry Bacon (1866-1924) designer of the Lincoln Memorial), whose forebears were Francis Bacon and the Bacon family.

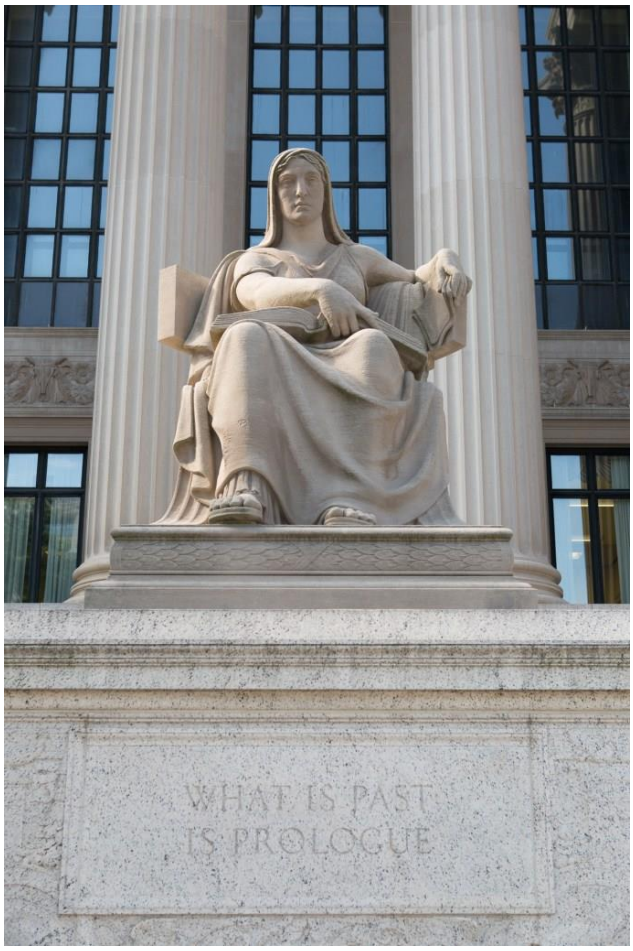
In *Solomon's Builders*: *Freemasons, Founding Fathers and the Secrets of Washington, D. C.*, its author Freemasonic authority Christopher Hodapp (Past Master of two Masonic Lodges) provides the following illumination:

The actual parchments of the Declaration of Independence and the U.S. Constitution became the holy relics of the United States…the documents are enshrined in as beautiful and reverent surroundings as any ancient temple or Gothic cathedral-the National Archives. A visit to the archives is supposed to inspire reverence and awe...The viewing room's designer Francis H. Bacon, clearly viewed the founding documents as "American scriptures".

Known today as the Rotunda for The Charters of Freedom, the room is like a shrine or a temple. Its architectural details can hold a surprise or two for Freemasons…Beneath the domed ceiling, the visitor finds the documents displayed within an altar that resembles the Ark of Covenant in Solomon's Temple. Flanking this Ark stand two columns reminiscent of the columns of the porch of Solomon's Temple,



Fig. 90 The Freemasonic National Archives Building in Washington housing both the **Baconian** Declaration of Independence & **Baconian** Constitution of the United States of America



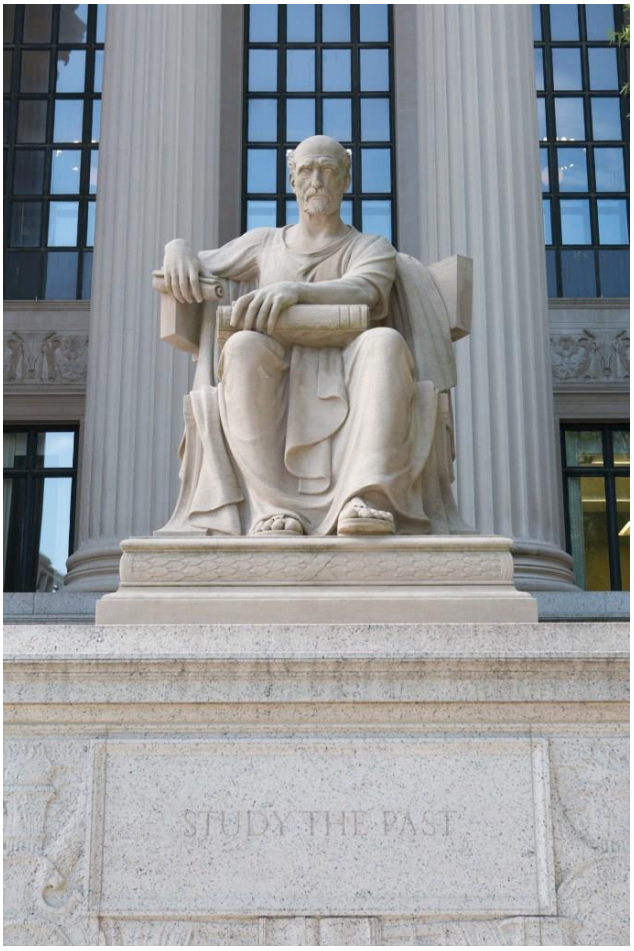




Fig. 91 The Sculpture *Future* (with its quote from *The Tempest*) and *Past* and the Statue *Heritage* with allusion to Pallas Athena from whence Bacon derived his pseudonym Shakespeare



Fig. 92 The Rosicrucian-Freemasonic Temple of the Rotunda for The Charters of Freedom in the National Archives home to the parchments of the **Baconian** Declaration of Independence & **Baconian** United States Constitution designed by **Francis H. Bacon**

Jachin and Boaz, which represented “strength” and “establishment” in ancient times. [Originally] the altar itself stood on top of three symbolic steps, much like the three steps in the East of a Masonic lodge.[72]

The altar of Solomon’s Temple which houses the Baconian Declaration of Independence and Baconian Constitutions of the United States of America is a secret shrine to its founder Francis Bacon, a country modelled on the blueprint of his *New Atlantis* (*or*, *Land of the Rosicrucians*), the most powerful republic in the modern world and the history of civilisation.

8.

The Baconian-Rosicrucian-Freemasonic Great Seal of the United States of America and the Baconian-Rosicrucian-Freemasonic One Dollar Bill

…the *New Atlantis* is chiefly interesting as a record of his own feelings. Perhaps there is no single work of his which has so much of himself in it. The description of Solomon's House is a description of the vision in which he lived,-the vision not of an ideal world released from the natural conditions to which ours is subject, but our own world as it might be made if we did our duty by it; of a state of things which he believed would one day be actually seen upon this earth such as it is by men such as we are; and the coming of which he believed that his own labours were sensibly hastening.

[James Spedding, *The Works of Francis Bacon*, III, p. 122]

As an imperishable reminder of their *sub rosa* activities, the Rosicrucians left the Great Seal of the United States.

[Manly P. Hall, *An Encyclopedic Outline of Masonic, Hermetic, Qabbalistic and Rosicrucian Symbolic Philosophy* (Los Angeles, California: The Philosophical Research Society, Inc., 1994) pp. CXLIII-CXLIV.

The monogram [of the Great Seal of the United States] of the new Atlantis reveals this continent as set apart for the accomplishment of the great work-here is to arise the pyramid of human aspiration, the school of the secret societies.

Manly P. Hall, *The Secret Destiny of America* (Los Angeles, California: The Philosophical Research Society, Inc., 1944, 1972), p. 181]

The universality of Liberty has at one and the same time stood for the universality of revolutionary idealism and for the Freemasons dedication to a *Novus Ordo Seclorum* ('new order of the ages'), the wording on the Great Seal of the United States: the birth of a 'New Atlantis' in the New World.

[Nicholas Hagger, *The Secret America Dream*: *The Creation of a New World Order with the Power to Abolish War, Poverty and Disease* (London: Watkins Publishing, 2011), p. 223]

The hidden truth of the founding of Virginia and the United States of America known to Bacon and his Rosicrucian-Freemasonry Brotherhood responsible for the early permanent settlements in the New World, was passed down to a number of those highly placed American Brethren who played an important role in the independent Freemasonic birth of America. To further reveal their knowledge of the secret history of the New World we need to examine in detail the work of the committees responsible for the design of the Baconian-Rosicrucian-Freemasonic Great Seal of the United States of America and the One Dollar Bill. On that seminal afternoon of 4 July 1776 the Freemason John Hancock, President of the Continental Congress, announced 'We are now a nation.'[1] After formally adopting the Baconian Declaration of Independence, later that day, the same body approved the following resolution:

Resolved, That Dr. Franklin, Mr. J. Adams and Mr. Jefferson, be a committee, to bring in a device for a seal for the United States of America.[2]

This was the committee, wrote Galliard Hunt, in the official *History of the Seal of the United States* that 'except for the omission from it of Robert R. Livingston and Roger Sherman, which had drawn up the Declaration of Independence. The Declaration had been signed about 2

o'clock in the afternoon, and the members of the Congress assembling after dinner desired to complete the evidences of the independence of the United States by formally adopting an official sign of sovereignty and a national coat of arms. It was intended that the device for the seal should be the device for the national arms, and the first and each succeeding committee having the business in charge construed its duty to be to devise the arms by devising the seal.'[3]

The history of the seal is a complicated one and for long periods shrouded in great secrecy and mystery. Its early historian B. J. Cigrand reproduced in his *Story of the Great Seal of the United States or History of American Emblems* several letters from many government officials unwilling or unable to provide access or information to state documents relating to the history of the seal. It may be of interest states Dr Cigrand 'to learn of the difficulties attached to the task of obtaining the facts upon which the story is founded…As early as 1888 a letter was sent to the Department of State, asking for information relative to the history of our nation's Great Seal, but the replies received contained so little encouragement that it seemed a hopeless task to seek knowledge on this theme…The Treasury Department informed me that the Department of State was custodian of the Great Seal and its history was stored away in the mammoth vaults, where the original designs, sketches, descriptions and all matter pertaining to the evolution of the Great Seal were deposited.'[4] In a reply to his letter of inquiry the chief clerk Sevellon A. Brown states that Dr Cigrand's request for information could not be granted in accordance with section 1794 of the Revised Statutes of the United States.[5] Undeterred, the intrepid Cigrand contacted several Congressmen 'to inquire into the real cause of the action of the government in this matter, and I learned that all attempts to gain knowledge on this particular feature of our national history was shielded from the public, since it was of the executive sessions of the Continental Congress, and hence was considered a part of the secrets of the department.'[6] As a last resort Dr Cigrand sent a letter to the Secretary of State the Hon. James G. Blaine, explaining the difficulties he had encountered before stating it seemed eminently reasonable that he should be allowed access to documents relating to the seal where it did not involve a breach of treaty, statute or proclamation. The Secretary of State gave assurances the matter would receive his immediate consideration, and as fortune would have it, he brought the matter to the attention of President Benjamin Harrison, (a descendant of Francis Bacon and the Bacon family) and his cabinet. Finally, after discussions with the Executive and his advisers, permission was granted allowing Dr Cigrand access to at least some of the documents of the Committees on the Great Seal.[7]

The classified secretiveness surrounding the Baconian-Rosicrucian-Freemasonic Great Seal of the United States is still present and its true importance remains hidden from the American people and the rest of the world. In the most detailed work on the subject *Founding Fathers, Secret Societies*: *Freemasons, Illuminati, Rosicrucians and the Decoding of the Great Seal*, Dr Hieronimus who spent several decades researching the Great Seat and the One Dollar Bill, confirms that more than two centuries after the Great Seal was adopted by the Founding Fathers the strict secrecy and obfuscation surrounding it, is still very much intact:

> I wrote the State Department asking about its history and meaning, and their reply was a full-color folder on the seal's obverse that made no mention of the seal's other side. Thinking this an oversight, I inquired again. They responded with a black-and-white photograph of the seal's reverse, but still no explanation. I took that to mean I had to look elsewhere.
>
> …On my own, I soon found several works that fed my curiosity about the reverse's meaning and the mysterious origins of its symbols. Some authors asserted that the seal's design had originated from secret societies: Freemasons, Rosicrucians, and Illuminati. For these writers the seal was emblematic of a nation in transformation. I felt that I had discovered a potent image that stood for America's greatness.[8]

In *The Secret Symbols of the Dollar Bill* (2004) David Ovason reveals that he was also aware of the secrecy and mysteries surrounding the Great Seal of the United States and the One Dollar Bill that stretched back to 1776 and is still with us beyond the dawn of the twenty first century:

"There are mysteries connected with the birth of this Republic," wrote the American army officer Charles A. L. Totten, in 1897. Totten had come face-to-face with such mysteries while researching the history of the Great Seal of the United States. One mystery, which intrigued Totten above all others, was the origin of the magical symbolism of the Seal. He traced this mystery to 1776, when the design of the Great Seal was put in the capable hands of Thomas Jefferson, John Adam, and Benjamin Franklin. It was a mystery that had not been fully revealed, over a century later, when Totten published his book on the subject. It is a mystery that is still with us, even today.

Since the design of the familiar dollar bill is based on the symbols of this Great Seal, it is reasonable to amend Totten's words: *There are mysteries connected with the design of the dollar bill*.

Charles A. L. Totten was by no means the first American to recognize that the Great Seal had been designed on spiritual principles. Nor was he the first to recognize the depth of the secret symbolism, or to link this symbolism with biblical texts. He was, however, the first to write a comprehensive history of the Seal, incorporating a study of these hidden symbols. This is how it happened that the first serious study of the Great Seal of America was written, not by a professional historian, but by an officer of the American army. Totten equated the birth of the United States with the beginnings of what he called the *New Atlantis*-a title given to a work by Francis Bacon, one of the mysterious financial backers of the Virginia colony, in the early seventeenth century.[9]

The incredible research of Dr Hieronimus and David Ovason has brought to light an enormous amount of evidence, facts and insightful information about the Great Seal of the United States and the One Dollar Bill, but neither of them knew or understood the full involvement of Francis Bacon and his Rosicrucian-Freemasonic Brotherhood, in their secret history. The true history of the Great Seal and the One Dollar Bill has never been told and the true significance of its importance on the secret destiny of the United States of America and the rest of the world has still not been fully revealed to the present day.

The range of the arcane secret symbolism, the encipherments and encoding, and the historical, literary and esoteric allusions to Francis Bacon incorporated into the complex designs of the Great Seal and the One Dollar Bill is truly astounding and the fact they have been missed for so long, perhaps to the uninitiated represents something of a secret and profound mystery.

The principal reasons are twofold. The Baconian-Rosicrucian-Freemasonic Brotherhood who took part in the establishment of the first permanent English-speaking settlement in Virginia which evolved into the United States of America, were obviously privy to both its secret birth and the secrecy surrounding the Great Seal and One Dollar Bill, then and now, and have still not yet disclosed them, nor their implications for the future destiny of America and the world. The second more prosaic reason is because no Baconian scholar has ever closely examined the Great Seal and One Dollar Bill and revealed the secret profound truths concealed within them.

The first of the three members of the first committee convened to design a device for a seal that would figure large in the history of the United States of America was Freemason and Bacon apostle Benjamin Franklin, the printer, publisher, author, philosopher, statesman, ambassador, scientist and inventor, who the previous year had been a member of a committee on Continental currency, and universally believed to have been the leading Freemason in America.

On his return from London in 1726 Franklin founded at Philadelphia the secret society known as the Leather Apron Club. The name of which suggest a Freemasonic influence since Masonic aprons were made of leather.[10] The society was later known as the Junto Club and eventually evolved into the American Philosophical Society. Membership of The Leather Apron Club was limited to twelve. A candidate for admission to the Junto, observes Lafontaine, 'was obliged to declare, standing with one hand laid upon his breast, that he had no particular disrespect for

any member of the Junto; that he loved mankind in general, of whatsoever profession or religion: that he thought no person ought to be harmed in his body, name, or goods, for mere speculative opinion, or for his external way of worship; that he loved the truth for the truth's sake, and would endeavour impartially to find and receive it, and communicate it to others.'[11] The Bacon apostle Franklin first established The American Philosophical Society in 1744. In extensively echoing Bacon's *New Atlantis* (*or, Land of the Rosicrucians*) his prospectus calls for a society modelled after the Baconian-Rosicrucian-Freemasonic Royal Society of London:

A PROPOSAL for Promoting USEFUL KNOWLEDGE among the British Plantations in America.
Philadelphia, May 14, 1743

The English are possess'd of a long Tract of Continent, from Nova Scotia to Georgia, extending North and South thro' different Climates, having different Soils, producing different Plants, Mines and Minerals, and capable of different Improvements, Manufactures, &c.

The first Drudgery of Settling new Colonies, which confines the Attention of People to mere Necessaries, is now pretty well over; and there are many in every Province in Circumstances that set them at Ease, and afford Leisure to cultivate the finer Arts, and improve the common Stock of Knowledge. To such of these who are Men of Speculation, many Hints must from time to time arise, many Observations occur, which if well-examined, pursued and improved, might produce Discoveries to the Advantage of some or all of the British Plantations, or to the Benefit of Mankind in general.

But as from the Extent of the Country such Persons are widely separated, and seldom can see and converse or be acquainted with each other, so that many useful Particulars remain uncommunicated, die with the Discoverers, and are lost to Mankind; it is, to remedy this Inconvenience for the future, proposed,

That One Society be formed of Virtuosi or ingenious Men residing in the several Colonies, to be called The American Philosophical Society; who are to maintain a constant Correspondence.

That Philadelphia being the City nearest the Centre of the Continent-Colonies, communicating with all of them northward and southward by Post, and with all the Islands by Sea, and having the Advantage of a good growing Library, be the Centre of the Society.

That at Philadelphia there be always at least seven Members, viz. a Physician, a Botanist, a Mathematician, a Chemist, a Mechanician, a Geographer, and a general Natural Philosopher, besides a President, Treasurer and Secretary.

That these Members meet once a Month, or oftner, at their own Expence, to communicate to each other their Observations, Experiments, &c. to receive, read and consider such Letters, Communications, or Queries as shall be sent from distant Members; to direct the Dispersing of Copies of such Communications as are valuable, to other distant Members, in order to procure their Sentiments thereupon, &c.

That the Subjects of the Correspondence be, All new-discovered Plants, Herbs, Trees, Roots, &c. their Virtues, Uses, &c. Methods of Propagating them, and making such as are useful, but particular to some Plantations, more general. Improvements of vegetable Juices, as Cyders, Wines, &c. New Methods of Curing or Preventing Diseases. All new-discovered Fossils in different Countries, as Mines, Minerals, Quarries, &c. New and useful Improvements in any Branch of Mathematicks. New Discoveries in Chemistry, such as Improvements in Distillation, Brewing, Assaying of Ores, &c. New Mechanical Inventions for saving Labour; as Mills, Carriages, &c. and for Raising and Conveying of Water, Draining of Meadows, &c. All new Arts, Trades, Manufactures, &c. that may be proposed or thought of. Surveys, Maps and Charts of particular Parts of the Sea-coasts, or Inland Countries; Course and Junction of Rivers and great Roads, Situation of Lakes and Mountains, Nature of the Soil and Productions, &c. New Methods of Improving the Breed of useful Animals, Introducing other Sorts from foreign Countries. New Improvements in Planting, Gardening, Clearing Land, &c. And all philosophical Experiments that let Light into the Nature of Things, tend to increase the Power of Man over Matter, and multiply the Conveniences or Pleasures of Life.

That a Correspondence already begun by some intended Members, shall be kept up by this Society with the ROYAL SOCIETY of London, and with the DUBLIN SOCIETY.

That every Member shall have Abstracts sent him Quarterly, of every Thing valuable communicated to the Society's Secretary at Philadelphia; free of all Charge except the Yearly Payment hereafter mentioned.

That by Permission of the Postmaster-General, such Communications pass between the Secretary of the Society and the Members, Postage-free.

That for defraying the Expence of such Experiments as the Society shall judge proper to cause to be made, and other contingent Charges for the common Good, every Member send a Piece of Eight per Annum to the Treasurer, at Philadelphia, to form a Common Stock, to be disburs'd by Order of the President with the Consent of the Majority of the Members that can conveniently be consulted thereupon, to such Persons and Places where and by whom the Experiments are to be made, and otherwise as there shall be Occasion; of which Disbursements an exact Account shall be kept, and communicated yearly to every Member.

That at the first Meetings of the Members at Philadelphia, such Rules be formed for Regulating their Meetings and Transactions for the General Benefit, as shall be convenient and necessary; to be afterwards changed and improv'd as there shall be Occasion, wherein due Regard is to be had to the Advice of distant Members.

That at the End of every Year, Collections be made and printed, of such Experiments, Discoveries, Improvements, &c. as may be thought of publick Advantage: And that every Member have a Copy sent him.

That the Business and Duty of the Secretary be, To receive all Letters intended for the Society, and lay them before the President and Members at their Meetings; to abstract, correct and methodize such Papers, &c. as require it, and as he shall be directed to do by the President, after they have been considered, debated and digested in the Society; to enter Copies thereof in the Society's Books, and make out Copies for distant Members; to answer their Letters by Direction of the President, and keep Records of all material Transactions of the Society, &c.

Benjamin Franklin, the Writer of this Proposal, offers himself to serve the Society as their Secretary, 'till they shall be provided with one more capable.[12]

In the 1749 edition of his *Almanac* Franklin published a celebratory poem on the anniversary of Bacon's death:

Him for the studious shade
Kind nature form'd, deep, comprehensive, clear,
Exact, and elegant; in one rich soul,
PLATO, the STAGYRITE, and TULLY join'd.
The great deliverer he! who from the gloom
Of cloister'd monks, and jargon-teaching schools,
Led forth the true Philosophy, there long
Held in the magic chain of words and forms,
And definitions void: He led her forth,
Daughter of Heav'n! that slow ascending still,
Investigating sure the chain of things,
With radiant finger points to Heav'n again.[13]

As known Franklin was a member of the Baconian-Rosicrucian-Freemasonic Royal Society and was familiar with the first official account of its obscure origins published by Thomas Sprat entitled *The History of the Royal Society* with its frontispiece depicting its prime mover Lord Bacon. He is shown sitting under the prominent winged angel holding a trumpet alluding to his first Rosicrucian manifesto the *Fama Fraternitatis* which concludes with 'Sub Umbra Alarum Tuarum Jehova' ('under the shadow of Jehova's wings'). Prefixed to the volume is a long and important verse by Abraham Cowley dedicated 'To the *Royal Society*', that in reality is penned in praise of Bacon, in which he alludes to Bacon as the supreme poet and dramatist Shakespeare



Fig. 93 The Lossing Realizations (1856) of Benjamin Franklin's device for the Great Seal of the United States (Patterson and Dougall)

'*With the Desserts of Poetry they fed him*' and '*They chose his Eye to entertain*/(*His curious but not covetous Eye*)/ *With painted Scenes, and Pageants of the Brain*' that inspired Franklin's design for the Great Seal of the United States of America:

Bacon *at last, a mighty Man arose,*
Whom a wise King and Nature chose
Lord Chancellour of both their Laws,
And boldly undertook the injur'd Pupils caus.
Bacon, *like* Moses, *led us forth at last,*
The barren Wilderness he past,
Did on the very Border stand
Of the blest promis'd Land,
And from the Mountains Top of his Exalted Wit.[14]

The Baconian inspired design by Franklin for the Great Seal of the United States survives in his own handwriting. In the proposal he describes the reverse depicting Moses, an allusion to the above poem in which Bacon is equated with Moses, standing on the shore ('*Did on the very Border stand*'), leading the Israelites out of Egypt across the Red Sea to the promised land ('*Of the blest promis'd Land*'), thereafter basing themselves at Mount Sinai where Moses received the Ten Commandments ('*And from the Mountains Top of his Exalted Wit*'):

Moses ~~in the Dress of a High Priest~~ standing on the Shore, and extending his Hand over the Sea, thereby causing the same to overwhelm Pharaoh who is sitting in an open Chariot, a Crown on his Head & a Sword in his Hand. Rays from a Pillar of Fire in the Clouds reaching to Moses ~~expressing~~ to express that he acts by ~~the~~ Command of the Deity

Motto, *Rebellion to Tyrants is Obedience to God.*[15]

In the middle of The Lossing Realizations (1856) of the Franklin design of the obverse appears the all-seeing eye of providence and the motto *E Pluribus Unum* between two figures. The one on the left is holding a spear, a disguised Pallas Athena, the Shaker of the Spear, from whence Bacon derived his *nom de plume* Shakespeare. On the right the figure of the goddess of liberty, holding a sword and the scales of justice. Around the inner ring are abbreviations of the original 13 US states New Hampshire, Maryland, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Delaware, Massachusetts, Virginia, North Carolina, South Carolina & Georgia. Around the outer ring appear a total of 39 words and roman numerals 'SEAL OF THE UNITED STATES OF AMERICA MDCCLXXVI': 39 F. Bacon in simple cipher.

The first proposal by the Bacon disciple Thomas Jefferson who believed Bacon was one of the greatest if not the greatest man that ever lived was similar with that of Franklin's in his use of biblical and mythological themes. For the obverse he suggested the children of Israel in the wilderness led by a cloud by day and a pillar of fire by night and on the reverse the two brothers Hengist and Horsa, the legendary Anglo-Saxon leaders of Britain. His second proposal writes Patterson and Dougall 'is not really a new one, but rather a rewriting of Franklin's, using much of the same phrasing but with a heightened dramatic effect. Evidently Jefferson liked not only Franklin's motto, but his description as well',[16] with its similar Baconian inspired design and text. A note in Jefferson's own handwriting records for posterity his following observations:

Pharoah sitting in an open chariot, a crown on his head & a sword in his hand passing thro' the divided waters of the Red Sea in pursuit of the Israelites: rays from a pillar of fire in the cloud, expressive of the divine presence, reachi & command, reaching to Moses who stands on the shore &, extending his hand over the sea, causes it to overwhelm Pharaoh. Motto. Rebellion to tyrants is Obed^{ce} to god.[17]





Fig. 94 The Benedict Realizations (1903) of Thomas Jefferson's proposals for the Great Seal of the United States

The other member of the seal committee John Adams was to become the second President of the United States. After graduating from Harvard in 1755 he began to practice law and was admitted in 1758 to the Boston bar. He took an active interest in local public affairs contributing several essays to the Boston Gazette published under the title *A Dissertation on the Canon and Feudal Law*. He rose to prominence as the patriotic leader of the Massachusetts Whigs during the Stamp Act controversy of 1765. In a dairy entry for 18 December 1765 Adams writes:

The Reasons which induced Boston to choose me, at a distance, and unknown as I am, The particular Persons concerned and measures concerted to bring this about, I am wholly at a loss to conjecture: as I am, what the future Effects and Consequences will be both with Regard to myself and the Public.

But when I recollect my own Reflections and Speculations Yesterday, a part of which were committed to Writing last Night, and may be seen under Decr. 18th, and compare them with the Proceedings of Boston Yesterday of which the foregoing Letter informed me, I cannot but Wonder, and call to Mind my Ld. Bacons Observation, about secret invisible Laws of Nature, a[nd] Communications and Influences between Places, that are not discoverable by Sense.[18]

Adams was familiar with his scientific and legal writings and 'His views on the nature and power of the state were based on his readings of Francis Bacon's unfinished essay "Of the True Greatness of the Kingdom of Britain".[19] He proposed a Bacon inspired design known as 'The Choice of Hercules' based upon engravings by Simon Gribelin he had seen in Shaftesbury's *Characteristicks of Men, Manners, Opinions, Times*.[20] We have already seen above that Bacon was completely fascinated by the figure and myth of Hercules and he evidently saw himself as a kind of Herculean philosopher and scientist whose immense efforts would benefit humankind and the future direction of the world and we know others saw him in the same image, including Adams, and the other founding fathers of the American revolution, Franklin and Jefferson.

In Adam's letter dated 14 August 1776 written to his wife he describes his proposal:

I proposed the Choice of Hercules, as engraved by Gribeline in some Editions of Lord Shaftsburys Works. The Hero resting on his Clubb. Virtue pointing to her rugged Mountain, on one Hand, and perswading him to ascend. Sloth, glancing at her flowery Paths of Pleasure, wantonly reclining on the Ground, displaying the Charms both of her Eloquence and Person, to seduce him into Vice. But this is too complicated a Group for a Seal or Medal, and it is not original.[21]

In the Francis Bacon collection of MSS known as The Northumberland Manuscript containing 17 various writings: letters, prose essays, religio-political treatises, dramatic devices and plays, that originally included his two Shakespeare plays *Richard II* and *Richard III*, there is a unique manuscript copy of a little-known brief work entitled *Of Magnanimitie or Heroicall Vertue*.[22]

The divine concept of virtue with its association of goodness and morally good behaviour or character is the principle by which Lord Bacon aspired to live his life and a central tenet of his Rosicrucian-Freemasonry Brotherhood, whose cardinal virtues are Faith, Hope, and Charity (Love). Every member of the Craft is encouraged to lead his life by the virtues of Fortitude, Prudence, Temperance and Justice, which are described in detail in the First Degree, by which he will become a virtuous man.

The central theme of his short essay 'Of Magnanimitie or Herociall Vertue' is as follows:

The Vertues receiue 3 sortes of commendations, from [….]
they Conforme vs to will and similitude of the deiti […..]
[….] is they make vs apt for societie abstment fro*m* wrong [….]
[….] the publiq*ue* from Nature as they free our mynd [….]
[….] them Compleat in themselues and yett *wi*th [….]
[….] thinges externe



Fig. 95 The obverse of John Adams's proposal of Hercules resting on his Club for the Great Seal of the United States

indisposc*i*on and as we see in the moc*i*ons of the bodie, that passions of feare and furie do enable men to that, w*hi*ch longe practize and Sleight Cannot ouercome. So it hath ben trulie obserued by one of the auncient*es, tha*t v*i*rtues are not onelie seu*er*all habitt*e*s attained by reason right and Custome but that there is a state of minde in appr*e*hension w*hi*ch to w*ha*t occasion soeu*er* it occureth straight Casteth it into that vertue w*hi*ch is Conversant about that acc*i*on so as it is in it self all the vertues and more, w*hi*ch state of minde may be termed (as it hath ben) magnanimite of heroi=call vertw.[23]

He later returned to the theme of the virtue of goodness in his essay *Of Goodness and Goodness of Nature*:

I take Goodness in this sense, the affecting of the weal of men, which is that the Grecians call *Philanthropia*, and the word 'humanity' (as it is used) is a little too light to express it. Goodness I call the habit, and Goodness of Nature the inclination. This of all virtues and dignities of the mind is the greatest; being the character of the Deity: and without it man is a busy, mischievous, wretched thing; no better than a kind of vermin. Goodness answers to the theological virtue Charity, and admits no excess, but error.

…The parts and signs of goodness are many. If a man be gracious and courteous to strangers, it shews he is a citizen of the world and that is heart is no island cut off from other lands, but a continent that joins to them.[24]

The principle of virtue, expressed in the words virtue, virtuous and virtuously appear nearly three hundred times throughout the whole of the Shakespeare canon from the earliest to the last written over a period of several decades. In his paper 'Virtue is not boring: Shakespeare and the Moral Life', Professor Harp details the linguistical and thematic dimensions of virtue that permeate the fabric and essence of the Shakespeare histories, comedies and tragedies in what may be described as 'a shared conception of the human good':

It was by invoking the different shades of the accumulated meanings of words, as well as more recent, subtle changes to those meanings, that he revealed the features of virtue. These talents help account for why Shakespeare retains his relevance and stature four hundred years after his death. For his depictions of virtue not only illuminate the moral dimensions of the early modern period but also speak to the moral dilemmas of our own age.[25]

In her Shakespeare birthday lecture at the Folger Shakespeare Library entitled 'Shakespeare's Virtues' on the specific subject of virtue in the Shakespeare works, Professor Julia Reinhard Lupton says, it has not received the 'kind of deep attention', it so clearly warrants and deserves. [26] Which is now beginning to change. In the 'Shakespeare and Virtue Seminar, SAA 2020' jointly chaired by professors Julia Reinhard Lupton and Donovan Sherman, a series of authors explore the theme of virtue in a wide range of Shakespeare plays: *Romeo and Juliet, Much Ado About Nothing, Henry V, As You Like It, Twelfth Night, Measure for Measure, Othello, All's Well That Ends Well, Macbeth, King Lear, The Winter's Tale, Cymbeline* and *The Tempest*.[27] The chairs of the seminar professors Lupton and Sherman are also the editors of *Shakespeare and VIRTUE* (Cambridge University Press, 2023) containing 38 essays that 'maps Shakesperean virtue in all its plasticity and variety…that reveal a breadth and diversity exceeding any given morality or code of behaviour...[It] also considers how the virtuous horizons broached in Shakespearean drama have been tested anew by the play's global travels and fresh encounters with different traditions. Including sections on global wisdom, performance and pedagogy, this handbook affirms virtue as resource for humanistic education and the building of human capacity.'[28] No one more understood the profound importance of virtue delivered through the medium of drama than Bacon-Shakespeare which he set forth in his *De Augmentis Scientiarum* published within days of his Shakespeare First Folio in 1623:

Dramatic Poesy, which has the theatre for its world, would be of excellent use if well directed. For the stage is capable of no small influence for both of discipline and of corruption. Now of corruptions in this kind we have had enough; but the discipline has in our times been plainly neglected. And though in modern states play-acting is esteemed but as a toy, except when it is too satirical and biting; yet among the ancients it was used as a means of educating men's minds to virtue. Nay, it has been regarded by learned men and great philosophers as a kind of musician's bow by which men's minds may be played upon. And certainly it is most true, and one of the great secrets of nature, that the minds of men are more open to impressions and affections when many are gathered together than when they are alone.[29]

None of the three members of the first committee appointed to design the Great Seal possessed the artistic ability required to compose a design leading them to seek the help of the Swiss born Pierre Eugene du Simitiere, a known talented artist and drawer. He was elected to the American Society for Promoting and Propagating Useful Knowledge in 1768, the year before it merged with the Baconian-Rosicrucian-Freemasonic American Philosophical Society, both founded by his fellow committee member Benjamin Franklin. After returning from collecting expeditions in the West Indies in 1772 and 1774 Du Simitiere settled in Philadelphia. He designed the seal for the American Philosophical Society and also made the designs for the seals of Jamaica and Barbados, and the US states of Delaware and New Jersey.[30]

For the Great Seal Du Simitiere proposed a design with at its centre a shield divided into six sections that represented England, Scotland, Ireland, France, Germany and Holland, the nations whose people America was raised up upon. These are surrounded by thirteen smaller shields showing the initial letter or letters of each of the thirteen independent states of America. The left-hand supporter of the shield is the Goddess of Liberty (Pallas Athena, the Shaker of the Spear, from whence Bacon derived his *nom de plume* Shakespeare) holding in her right hand the Spear, with her left hand resting on an anchor an emblem of hope. The same anchor emblem appears on the title pages of Bacon's two Shakespeare pomes *Venus and Adonis* and *The Rape of Lucrece* printed by Richard Field around which appears the motto ANCHORA SPEI ('Anchor of hope').[31] The two poems were the first time his pseudonym William Shakespeare appeared in a published work printed both times underneath the dedications to the Earl of Southampton. The crest is the eye of Providence in a radiant triangle whose glory extends over the shield and beyond the supporters. Ovason suggest the all-seeing eye in a triangle, a widely used Masonic symbol, might have been suggested to Simitiere by his close friend and leading member of the Freemasonry Brotherhood Benjamin Franklin.[32] The motto on the device is E Pluribus Unum and the date of American independence is given in roman numerals MDCCLXXVI.[33] Patterson and Dougall point out that Du Simitiere's proposal is important in the respect it included four elements which were eventually incorporated into the Great Seal, two in the obverse and two in the reverse: On the obverse, the outline of the shield and the eye of Providence and on the reverse, the motto E Pluribus Unum and the year MDCCLXXVI.[34]

The committee prepared its report for Congress probably drafted by Jefferson with additional changes, revisions and amendments.[35] However it seems Congress were not satisfied with the report with its fate recorded in the *Journals*: '*Ordered*, To lie on the table'.[36]

On 25 March 1780 Congress organised a second committee to further continue the process of refining the design for the Great Seal of the United States. It ordered the report of the first committee be referred to the new committee of James Lovell, chairman, John Morin Scott and William Churchill Houston. On graduating from Harvard in 1756 the chairman James Lovell taught for eighteen years in his father's South Grammar School in Boston. In 1775 the school was closed and following the battle of Bunker Hill Lovell was arrested by the British as an American spy. Following his exchange in 1776 he was elected a delegate to the Continental Congress, taking his seat 4 February 1777.[37] Like Jefferson, he possessed an expert knowledge of ciphers. An expertise which proved decisive in the war of independence:



Fig. 96 Du Simitier's Drawing of his Proposal for the Great Seal of the United States

He was regarded as gifted in intrigue and as a lover of mystery. Where he learned cryptology is not known, but as early as 1777, he was endorsing Arthur Lee's proposal that the Committee of Secret Correspondence use a dictionary as a codebook. Two years later, he urged Major General Horatio Gates, whom he preferred over Washington as commander in chief, to "Ask Dr. Joseph Gardner, one of my best earthly friends, to let your clerk copy an alphabet which he had from me." The system was a Vigenere using numbers instead of cipher letters…It is significant that Lovell was here popularizing a system that was relatively obscure and little used, but that was then the only type that lay beyond the known limits of cryptanalysis…In the fall of 1781, Lord Cornwallis, Britain's second-in-command in America, had moved his troops north from the Carolinas to Virginia…It was at this juncture that the American commander in the South, Nathanael Greene, sent to Congress, as he had done before, some intercepted redcoat cryptograms that no one in his headquarters could read, enclosing them in a general report. The British correspondence was among Cornwallis and several of his subordinates.

Greene's report was read in Congress September 17. Four days later, Lovell had solved the enclosures …

Unfortunately, the tactical situation had changed too much for the information in the Carolina intercepts to be of much good. But the keys that Lovell had recovered might possibly prove valuable some time in the future, and so he took the precaution of writing Washington: "It is not improbable that the Enemy have a plan of cyphering their letters which is pretty general among their Chiefs. If so, your Excellency will perhaps reap Benefits from making your Secretary take a Copy of the Keys and observations which I send to General Greene, through your Care."

Lovell could not have been shrewder. The system that he had solved was, as he had guessed, also in service between Cornwallis and Clinton, who was the commander in chief of all British forces in America…Washington wrote Lovell, "My Secretary has taken a Copy of the Cyphers, and by the help of one of the Alphabets has been able to decipher one paragraph of a letter lately intercepted going from L'd Cornwallis to Sir H'y Clinton."…

Clinton, meanwhile, managed to maintain contact with Cornwallis by small boat. But the vessels that he sent out from New York on September 26 and October 3 were captured by the rebels. One of them had been driven ashore near Little Egg Harbor, where the Tory who was carrying one set of dispatches hid them under a large stone before he was captured and brought to Philadelphia. "By means of a little address and a promise of a pardon," as one American put it, he was persuaded to recover them. The search took at least two days, either because "the beach is so extensive and so many places like each other," as the president of Congress, Thomas McKean, wrote Washington, or because the man was delaying. He still had not returned with them to Philadelphia by 3 p.m. October 13, nor, apparently, by the next morning. At that time, Lovell sent to Washington through a French officer what appears to have been a supplementary British system: "I found, as I had before supposed, that they sometimes use Entick's Dictionary marking the Page Column and Word as 115.1.4. Tis the Edition of 1777 London by Charles Dilley."

The Tory returned with the dispatches some time during October 14. Lovell attacked them at once and with immediate success, since he found to his joy that they were written in the same alphabets as the rest of the Clinton-Cornwallis correspondence. . .

By the evening of October 14, Lovell was writing to Washington: "Since I wrote that Letter [of the morning], I have been happy in decyphering what the President of Congress sends by this Opportunity. The use of the same Cypher by all the British Commanders is now pretty fairly concluded. The Enemy play a grand Stake, May the Glory redound to the Allied Force under your Excellency's Command!"

This went out with a letter of the president of Congress, who told Washington: "My intelligence was true: the inclosed copies of two original letters from Sir Henry Clinton to Lord Cornwallis which I have in cyphers, and which have been faithfully decyphered by Mr. Lovell (whose key I had the honor to forward to you about a fortnight ago) more than prove the fact."

At the same time, McKean also sent the solutions to de Grasse, whose ships were to prevent Graves and Clinton from relieving Cornwallis. "The British General and Admiral seem to be desperate, and willing to risque all on the intended attempt," he wrote de Grasse, adding prophetically, "If they fail it appears here that they are disposed to give up the contest for North America." De Grasse continued to blockade Cornwallis and to watch for the British fleet. Five days after Lovell had completed his cryptanalytic exposure of British plans, Cornwallis surrendered. But victory was not quite complete. Washington recognized this when, on the following day, October 20, he received the copies of the



Fig. 97 Francis Hopkinson's drawings of his first proposal for the obverse and reverse

solutions that McKean had sent him and lost "not an instant" in forwarding them to de Grasse. Doubly warned, the French admiral prepared for the British attack. On October 30, he scared off the English fleet and set the seal of final victory on the American War for Independence.[38]

The committee commissioned the assistance of Francis Hopkinson (1737-91) whose critical knowledge of heraldry was well known to Congress. He had designed for them devices, borders and ornaments for currency, checks and bills of exchange, and seals for the Board of Treasury and Board of Admiralty. Like Bacon, whose Christian named he shared, Francis Hopkinson also possessed a wide range of skills and abilities in the arts and sciences as a writer of poetry, essays and political satire and as a practising scientist and inventor.

His substantial property-owning English ancestors have been traced back to fifteenth century Lincolnshire, York and Leeds, with branches in Derbyshire and Northamptonshire.[39] The first to display any literary prowess was John Hopkinson (1610-80) born at Lofthouse in Yorkshire, the second of the five sons of George Hopkinson and his second wife, Judith, daughter of John Langley of Horbury. Hopkinson was a law student at Lincoln's Inn which was within walking distance of Bacon's impressive residence at Gray's Inn. It was at Lincoln's Inn he developed his lifelong antiquarian and heraldic interests.[40] His fellow members of the inn included Charles Fairfax (1597–1673), the son of Thomas Fairfax, first Lord of Cameron (1560-1640), who was educated at Trinity College, Cambridge (the same college attended by Bacon) and admitted to Lincoln's Inn, where he was called to the bar in 1618. The future Chief Justice of the King's Bench Matthew Hale (1609-76), a close friend of one of Bacon's inner circle the lawyer John Selden (1584-1654) who dedicated *A Brief Discourse Touching the Office of Lord Chancellor of England Together With A True Catalogue of Lord Chancellors* set for by William Dugdale, Esquire, Norroy King of Arms 'TO THE RIGHT HONOURABLE Sir FRANCIS BACON Knight, *Lord Keeper of the Great Seal of England.*'[41] And the antiquarian Samuel Roper (*d*. 1658) who had chambers at Lincoln's Inn where he first made acquaintance of his kinsman the antiquary and herald Sir William Dugdale (1605-86), who aided him in his *Antiquities of Warwickshire* (1656). When Dugdale made his visitation of Yorkshire in 1665-66 Hopkinson served him as a secretary:

> At this time he was part of an active antiquarian network in Yorkshire and Lancashire, which included Christopher Towneley, who proposed to write a history of Lancashire. It seems inevitable, in view of his role in the evolution of county histories in other counties, that Dugdale encouraged Hopkinson to undertake a history of Yorkshire or to assist his colleague Nathaniel Johnston. A decade later Hopkinson was employed with Johnston in arranging the Talbot papers at Sheffield Castle, which were an essential source for the undertaking.[42]

The lawyer John Selden and the antiquary Sir William Dugdale and possibly John Hopkinson were secret members of Bacon's Rosicrucian-Freemasonry Brotherhood. The keeper of Bacon-Shakespeare secrets Dugdale wrote an early *Life* of Bacon printed in *The Baronage of England* (1675) closely based on the first English *Life* composed by Dr William Rawley, Bacon's private secretary and literary executor, and a member of his Rosicrucian-Freemasonry Brotherhood.[43]

In 1634 the Rosicrucian-Freemason Sir William Dugdale visited Stratford upon Avon when he made the first known drawing of the so-called Shakespeare monument. An engraving of the Stratford monument by Wenceslaus Hollar based on this drawing was first printed in Dugdale's *Antiquities of Warwickshire* in 1656 where he concludes his brief comments on Stratford with the following statement:

> One thing more, in reference to this antient Town is observable, that it gave birth and sepulture to our late famous Poet *Will*. *Shakespere*, whose Monument I have inserted in my discourse of the Church.[44]

It will be seen that the passage contains a total of 35 words of these 33 are printed in roman type and 2 in italics. The 2 words printed in italics are '*Will*. *Shakespere*' thus if the pseudonym is removed it leaves 33 words: 33 Bacon in simple cipher and 2 times 33 is 66 a double cipher for Bacon (33)/Bacon (33) which plus the 1 full word '*Shakespere*': 66+1=67 Francis in simple cipher.

Hundreds of thousands of scholars, students and tourists travel from all around the globe to visit Stratford-Upon-Avon and the Shakespeare monument to pay homage to the greatest poet and dramatist in the history of the world but are not able to see and comprehend what is hidden in plain sight in front of their own eyes. The full Rosicrucian-Freemasonic significance of the Shakespeare monument at Stratford (which is known to learned members of the Brotherhood) has been concealed, hidden and suppressed for the last four hundred years.

This systematic silence was recently overturned by Peter Dawkins, Director of the Francis Bacon Trust, a recognised authority on the Rosicrucian-Freemasonry Brotherhood (who by his own admission is not a Freemason) in his ground-breaking article '*The symbolism, mystery and secret message of the Shakespeare Monument*' (2020). It was also addressed by M. R. Osborne in his 112-page work *Allegory in Stone*: *A Short Study of the Shakespeare Monument* published in 2022. In contrast to Dawkins, while Osborne (a descendent of the Shakespeare family) was apparently not a Baconian, he is a member of the secretive *Societas Rosicruciana in Anglia* whose admission rules require that its members have achieved the rank of Master Mason of a Grand Lodge under the auspices of the Grand Lodge of England.

The Shakespeare monument is replete with Rosicrucian-Freemasonry symbolism. There are the two putti (a representation of a naked child or cherub) above the monument representing Adam's labour with the trowel symbolically used to spread brotherly love among humankind a key tool of modern Speculative Freemasonry.[45] The sandstone skull, 'a profoundly masonic symbol' situated at the top of the monument 'reminds us of the "Grand Lodge Above" is never far away.[46] Here on the Shakespeare monument the black marble Corinthian columns represent the Freemasonic columns that beautify and adorn Freemasonic Lodges all around the world.[47] In his chapter on 'Rosicrucianism' Osborne reveals that 'One Rosicrucian secret is that our bodies have a further six nonphysical forms…concealed by seven veils…The seven roses above Shakespeare's head on the monument refer to this Rosicrucian doctrine of the Seven Aphorisms or Sevenfold Soul.'[48] The hidden secret of the Shakespeare monument is that it is 'in truth, a Rosicrucian memorial', and 'we need only consider the trowel and spear in the monument, and the three Working Tools of the Poet in the frieze (the quill pen, page and cushion he needed to sit on while working) to recognise the quasi-Freemasonic symbolism.'[49]

The Shakespeare monument is a Baconian-Rosicrucian-Freemasonic cryptogram concealing and revealing its hidden architect and secret author of the Shakespeare poems and plays. It is as Peter Dawkins points out a critical gateway into the heart of the mystery of Shakespeare which when fully revealed has very far-reaching consequences that will demand the re-writing of history and change forever the face of Baconian-Shakespearean scholarship.

In the drawing by Sir William Dugdale carefully engraved by Wenceslaus Hollar published in the *Antiquities of Warwickshire* 'Shakespeare' is depicted appearing to clutch a sack without as (appears in the familiar Shakespeare monument) resting is left hand on a paper laid on a cushion with his right hand holding a quill. The sack observes Dawkins is clearly a woolsack. The Dugdale drawing/engraving of the Shakespeare monument appears to have been designed 'to draw notice to its Masonic significance, for the arms of Shakespeare are shown in a most awkward but stylised way which immediately draws attention. These arms are disposed such that they portray the geometrical form of the Masonic Square and Compass, the single most universally identifiable symbol of Freemasonry. The upper arms and head form the Compass (i.e. pair or set of Compasses) the lower arms and hands the Square.'[50] To substitute a woolsack for a cushion is of great Baconian-Rosicrucian-Freemasonic significance because the most

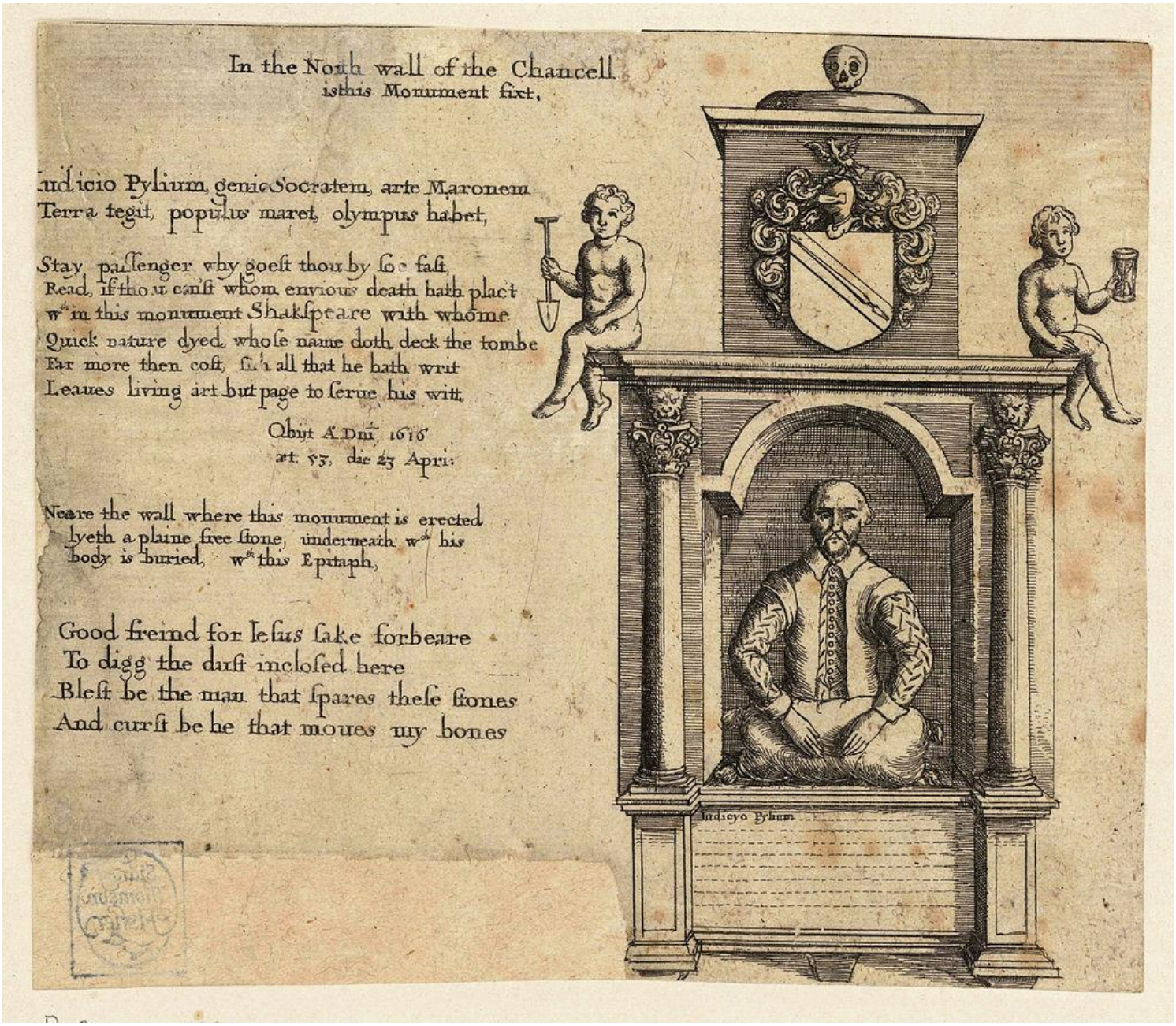


Fig. 98 The first engraving by Wenceslaus Hollar of the Rosicrucian-Freemasonic Shakespeare Monument in Dugdale's *Antiquities of Warwickshire* (1656)

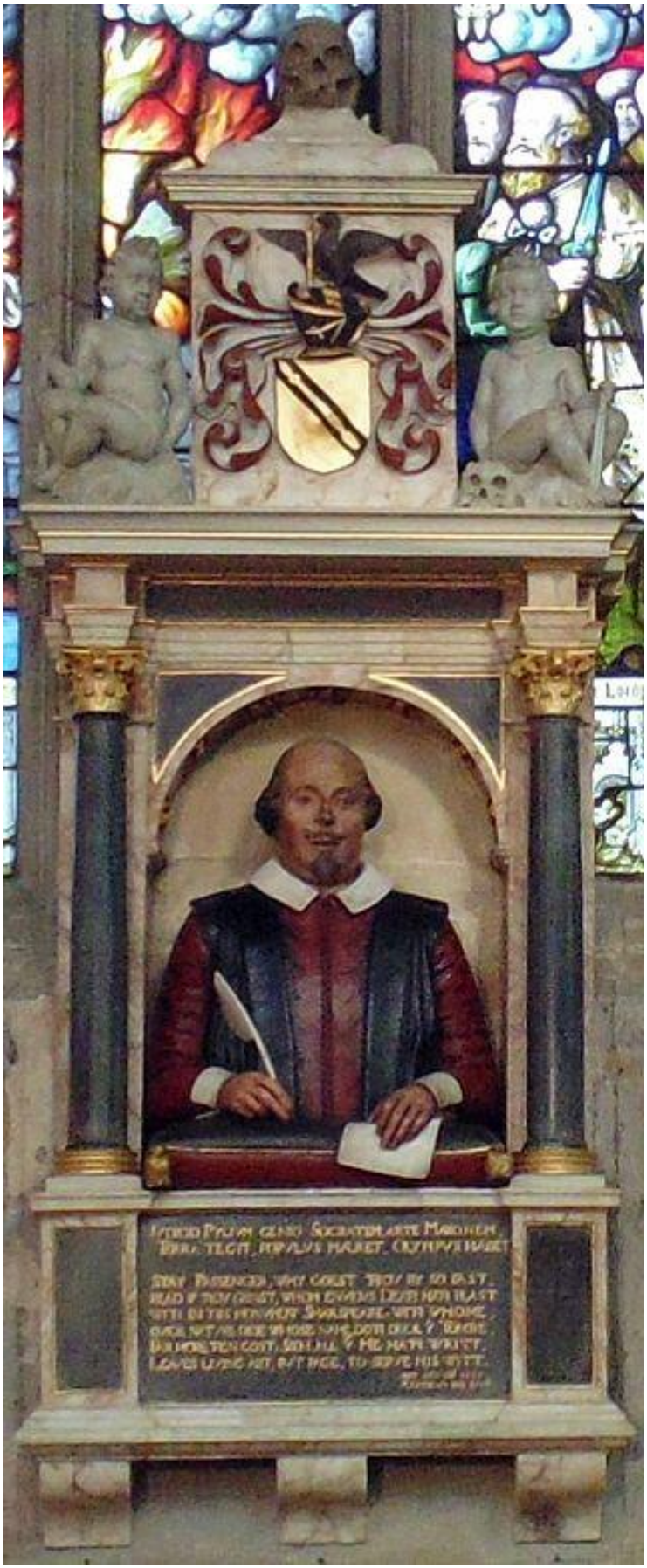


Fig. 99 The current Rosicrucian-Freemasonic Stratford Shakespeare Monument

famous woolsack is the seat of the Lord Chancellor (Bacon was Lord Chancellor of England) while presiding over the House of Lords.[51] The lions shown crowing the pillars alludes to the 'Lions Paw', the grip used in the third-degree ritual to resurrect or raise up the Freemason from darkness into light.[52]

As we now have it the Shakespeare monument depicts the purported image of the Stratford man with a blank or vacant expression (not unlike the Droeshout on the First Folio) with a quill pen in his right hand with his left hand resting upon a single blank sheet of paper on a tessellated cushion. The blank sheet on the monument indicates that the actor William Shakspere has never written anything in his whole life-no Shakespeare poems or plays-and at the same time throws a sidelight on his lack of education and illiteracy. A tessellated cushion is what we would expect to see discloses Dawkins on the seat of a Grand Master of Freemasonry. The cushion on the monument he observes is depicted with golden tassels at its four corners and a gold cord around it linking the tassels: 'In Freemasonry, the lodge, the lodge floor (or carpet) and the tracing board each have a tassellated (tessellated) border consisting of a cord connecting four tassels, one at each of the four corners. The tassels represent the four cardinal virtues-Prudence, Temperance, Fortitude and Justice.'[53] The Shakespeare monument like the First Folio which was dedicated to the current Grand Master of England is replete with Baconian-Rosicrucian-Freemasonic symbolism, codes and ciphers, which read and deciphered repeatedly reveal and confirm that Bacon is Shakespeare.

The antiquary John Hopkinson, a colleague and secretary to Sir William Dugdale, who made the earliest drawing of the Baconian-Rosicrucian-Freemasonic Stratford monument, died on 28 February 1680 and was buried at Rothwell, near Leeds where there is a monument to his memory in the chancel of the church. Some of his collection of around eighty volumes passed down his family.[54]

As we have seen, John Hopkinson's father Thomas married Mary Johnson, the daughter of Baldwin Johnson, a member of a distinguished English family. His father George Johnson (born *c*. 1620), was admitted into Middle Temple in 1645 and called to the bar in 1654. On 3 July 1677 he was appointed sergeant-at-law and on 15 August 1677 he was granted by Charles II the reversion of the office of Master of the Rolls, a position then occupied by Sir Harbottle Grimson.[55]

In the wake of Bacon's supposed death after a series of complex legal manoeuvres his private secretary Sir Thomas Meautys, a member of his Rosicrucian-Freemasonry Brotherhood, gained ownership of his estate at Gorhambury. He married Anne Bacon, daughter of Sir Nathaniel Bacon, (son of Francis's elder half-brother Sir Nicholas Bacon) in 1639 and the couple retired to Gorhambury in 1642. Following the death of Sir Thomas Meautys in 1649 the Bacon estates passed to his brother Henry Meautys. In 1651 his widow Anne Bacon Meautys married Sir Harbottle Grimston, the future Speaker of the House of Commons and Master of the Rolls, who purchased Gorhambury from Henry Meautys, and their descendants the Bacon-Grimstons, have occupied the Bacon family estate built by Lord Keeper Sir Nicholas Bacon where Francis Bacon spent much of his life to the present day.[56] George Hopkinson was so proud of the honour of receiving the reversion of the office of Master of the Rolls writes Hastings, he commissioned Robert Walker to paint his portrait 'in which he is represented as holding in his hand the patent of reversion.'[57] Unfortunately, he never succeeded to the office. He died on 28 May 1683 two years before that of Sir Harbottle Grimson.[58]

It seems that membership of secret societies ran in the Hopkinson family possibly beginning with John Hopkinson, who had a close relationship with Sir William Dugdale, who belonged to Bacon's Rosicrucian-Freemasonry Brotherhood and knew the truth of his secret authorship of the Shakespeare works. The grandfather of Francis Hopkinson (one of the designers of the Great Seal of the United States of America founded by Bacon and his Rosicrucian-Freemasonry Brotherhood) also named Francis was a member of St John's Lodge No. 1 Philadelphia. So too

the father of our contributor to the design of the US Coat of Arms Thomas Hopkinson (1709-51), who was a member of the same Lodge and served as Grand Master of the Grand Lodge of Pennsylvania in 1736. In the case of our Francis Hopkinson (named after Francis Bacon?) even though the records are now lost he was often referred to as a Freemason and as we shall soon see he was only all too familiar with the symbolism of the Craft.[59]

The gifted Francis Hopkinson (1737-91) was the first student to graduate from the College of Philadelphia in 1757 and thereafter embarked on the study of law under Benjamin Chew, the Attorney-General of Pennsylvania. He was admitted to the Supreme Court of Pennsylvania in 1761 and set up a practice there where he remained for the next few years. In 1766 he sailed to England to seek political preferment through the influence of some of his powerful relatives and friends across the Atlantic. He visited Benjamin Franklin, one of the leading members of the Baconian-Rosicrucian-Freemasonic Royal Society, who was in contact with and moving in the same circles as editors of the Bacon and Shakespeare works, Thomas Birch and Dr Samuel Johnson, *et al*, as well as the greatest Shakespeare actor of his generation, David Garrick. His mother Mary Johnson Hopkinson through the good offices of Franklin corresponded with her English cousin Sarah Johnson the sister of the Bishop of Worcester. On his arrival in England his kinsman invited him to Hartlebury Castle. He sent the invitation to his mother 'in which he told of his reception by his friends in London and described the various sights he had seen.'[60] Among the highlights was St Paul's Cathedral built by the Bacon disciple and Grand Master of England Sir Christopher Wren.[61] He was now staying at the home of British-American artist and Freemason Benjamin West,[62] who was a member of St John's Lodge No 517 at Warrington and afterwards re-initiated into The Globe Lodge No 23 in London in 1770, the painter of the *Treaty of Paris* and *Benjamin Franklin Drawing Electricity from the Sky*.

In the absence of any political preferment or immediate advancement after spending a year in England Hopkinson sailed home to America. From 1774 he served as a member of the Council of New Jersey and acting as its delegate he signed the Baconian Declaration of Independence drafted by the Bacon apostle Thomas Jefferson. In the same year Hopkinson helped design the Great Seal of New Jersey and he is also credited with creating the American flag adopted by Congress on 14 June 1777. His work on the flag contributed to the Great Seal incorporating the alternate white and red stripes in the final blazon for its obverse adopted in 1782, the year he designed the seal of the University of the State of Pennsylvania.

On 19 December 1781 the following announcement appeared in the *Freeman*'*s Journal*:

> On Tuesday evening of the 11th inst. his Excellency the Minister of France, who embraces every opportunity to manifest his respect to the worthies of America, and politeness to its inhabitants, entertained his Excellency General Washington, and his lady, the lady of General Greene, and a very polite circle of gentlemen and ladies, with an elegant Concert, in which the following ORATORIO, composed and set to music by a gentleman whose taste in the polite arts is well known, was introduced and afforded the most sensible pleasure. The TEMPLE OF MINERVA: An ORATORIAL ENTERTAINMENT.[63]

The work by Hopkinson *The Temple of Minerva* contains two scenes with four characters the Goddess Minerva (Pallas Athena), the High Priest of Minerva, The Genius of America and the Genius of France. In the first scene the Genius of America, the Genius of France, and the High Priest of Minerva, urge the Goddess Minerva (Pallas Athena) to reveal the secret destiny of America and in the second scene the Goddess Minerva (Pallas Athena) predicts that the fame of America shall spread throughout the world.

Persons. Minerva, the Genius of France. The Genius of America. The High Priest of Minerva.

Scene I. In the Temple of Minerva. The doors of the Sanctuary shut.

Overture.

The Genius of France, the Genius of America and the High Priest of Minerva.

Trio.

Arise! arise! your voices raise,
And swell the solemn hymn of praise;
At great *Minerva*'s awful shrine
Bow down, and own the pow'r divine.

Genius of America.

Oh, wise Minerva! Hear my pray'r,
And tell great Jove's decree:
Celestial goddess! Now declare
What fate has fix'd for me.
My warlike sons-the sons of fame,
In deeds of virtue bold.
Amongst the nations nobly claim
An honor'd place to hold

Duetto.

Great *Minerva*! Hear our pray'r
What the fates ordain, declare.
Thus before thy throne we bow-
Hear, oh Goddess, hear us now!
Humble off 'rings thus we bring,
With united voices sing;
Let our favor'd songs ascend-
Thou hast e'er been Virtue's friend.

High Priest.

With solemn rites approach the shrine,
And humble homage pay;
Fit off 'rings to the pow'r divine,
Upon her altar lay.
From the censer clouds ascending,
Hearts and voices sweetly blending,
Shall to *Minerva* grateful prove,
And call down blessings from above.

Trio.

From those radiant blest abodes,
Where thou sitt'st enthron'd with Gods
Oh! descend! thy temple grace,
With thy glories fill the place.

Hear, oh goddess! Hear our pray'r,
Make Columbia's cause thy care;
Blest and patroniz'd by thee
Great and pow'rful shall she be.

Scene II. The Doors of the Sanctuary are open.

High Priest.

Adore the great daughter of Jove!
Behold, how resplendent with light,
On a cloud, she descends from above,
All glories reveal'd to the sight,
Your songs have her favour obtain'd,
She comes to reply to your pray'r,
And now, what the fates have ordain'd.

Minerva.

In a golden balance weigh'd,
Have I seen *Columbia*'s fate,
All her griefs shall be repaid
By a future happy state.

She, like the glorious sun,
Her splendid course shall run,
And future days
Columbia's praise
Shall spread from east to west
The gods decree
That she shall be
Shall spread from east to west.

Genius of America.

Let earth's inhabitants Heavn's pleasure know,
And fame her loud uplifted trumpet blow;
Let the celestial nine, in tuneful choirs
Touch their immortal harps with golden wires.

Chorus.
Great Minerva, pow'r divine,
Praise, exalted praise be thine;
Thus thy name in songs we bless,
Thus in songs thy pow'r confess.
Great Minerva, pow'r divine,
Praise, exalted praise, be thine.[64]

In his pioneering work on *The Temple of Minerva* Sonneck initially labelled it a grand opera but after further study and reflection revised his view and described it as a dramatic allegorical cantata.[65] The true meaning of this dramatic allegorical cantata and who it is secretly addressed to (*The True Genius of America*) has never been revealed.

The true genius of America is the Founding Father of the United States of America Francis Bacon, whose pseudonym Shakespeare is derived from Minerva, the Roman equivalent of the Greek Goddess Pallas Athena, the Shaker of the Spear, whose helmet when required renders its wearer invisible.

In the months following the death of Bacon to the profane world his trusted private secretary and literary executor Dr Rawley a secret member of his Rosicrucian-Freemasonry Brotherhood gathered together and issued a commemorative work in his honour *Memoriae honoratissimi Domini Francisci, Baronis de Verulamio, vice-comitis Sancti Albani sacrum*. This rare volume contains thirty-two Latin verses in praise of Bacon which his orthodox biographers and editors have simply passed over, ignored, or suppressed, that portray Bacon as a secret supreme poet and dramatist, writer of comedies and tragedies, under the pseudonym of Shakespeare.

In the *Memoriae* Minerva/Pallas Athena goddess of wisdom, patron of the arts and shaker of the spear at ignorance, is referred to in four of its verses (verses 5, 7, 9 & 32). She was thought to have been born fully formed from the head of Zeus and is usually depicted with a shield, and a helmet or veil that could render her invisible, and a spear which as goddess of wisdom, she brandishes at ignorance. The owl and cockerel are sacred to her with the owl representing wisdom and the cockerel a symbol of courage. She is also sometimes shown with serpents and olive branches.

5.

Than whom no inhabitant of earth was master of greater intellectual gifts: nor does any survivor so skilfully unite Themis and Pallas. While he flourished the sacred choir of the Muses influenced by these arts poured forth all their eloquence in his praise, (and) left none for wailings.[66]

7.

…your fame adheres not to sculptured columns, nor is read on the tomb (with) "Stay, traveller, your steps"; if any progeny recalls their sire, not of the body is it, but born, so to speak, of the brain, as Minerva from Jove's…[67]

9.

The very nerve of genius, the marrow of persuasion, the golden stream of eloquence, the precious gem of concealed literature, the noble Bacon (ah! the relentless warp of the three sisters) has fallen by the fates. O how am I in verse like mine to commemorate you, sublime Bacon! and those glorious memorials of all the ages composed by your genius and by Minerva.[68]

27.

When he perceived that the arts were held by no roots, and like seed scattered on the surface of the soil were withering away, he taught the Pegasean arts to grow, as grew the spear of Quirinus [***Spear/Spearman; i.e., Shakespeare***] swiftly into a laurel tree. Therefore since he has taught the Heliconian goddesses to flourish no lapse of ages shall dim his glory. The ardour of his noble heart could bear no longer that you, divine **Minerva** [***Pallas Athena the Shaker of the Spear who wore a helmet which rendered her invisible***], should be despised. His godlike pen restored your wonted honour and as another Apollo [***leader of the Nine Muses presiding over the different kinds of poetry and liberal arts***] dispelled the clouds that hid you.[69]

The Goddess Pallas Athena appears on the title page of the 1641 edition of Bacon's works entitled *La Saggesse Mysterivse Des Anciens.* Above her head on which she is wearing her helmet of invisibility and on her shield of truth appear the mottoes 'Obscuris vera involvens' ('Truth is enveloped in obscurity') and 'Sic fulget in umbras' ('Thus it shines in the shadows'). Shortly after a Dutch edition of *Nova Atlantis* (*New Atlantis Land of the Rosicrucians*) appeared at Utrecht in 1643. The symbolic title page of the *Nova Atlantis* also depicts Pallas Athena with her helmet of invisibility and the inscription 'ET FLORE ET FRUCTU' ('With flower and fruit'). On the title page of *Francisci Baconi De Verulamio Scripta in Natvrali et Vniversali Philosophia* issued under the imprint of Lodewijk Elzevier at Amsterdam in 1653 appears an emblem depicting Pallas Athena, usually seen shaking a spear, but in this instance bearing the inscription 'Ne Extra Oleas' ('Nothing but the Olive'). The olive being a divine symbol of peace to the world that features prominently on the Rosicrucian-Freemasonic seal of the United States of America (see above figs. Nos. 27, 29 & 30).

In *The Temple of Minerva* Hopkinson observes 'Let the celestial nine, in tuneful choirs/Touch their immortal harps with golden wires' in reference to the Nine Muses referred to more than a dozen times in the *Memoriae* (verses 2, 4, 5, 9, 12, 18, 19, 20, 23, 29, 30, 31, 32). These were the goddesses who were worshipped as the great inspirers of poetic and artistic endeavour for the civilization of humankind. Traditionally poets would invoke them at the beginning of their work asking them for inspiration. Daughters of Zeus and Mnemosyne (Memory) they were born in Pieria at the foot of Mount Olympus and the many inspirational springs in this area are deemed sacred to them. Although accounts vary there are usually nine Muses each presiding over different kinds of poetry and liberal arts. Clio was the Muse of history, Thalia of comedy, Melpomene of tragedy, Calliope of epic poetry, Euterpe of lyric poetry, Terpsichore presided over choral dance and song, Polyhymnia of hymns, Erato of love poetry and Urania of astronomy. The god Apollo repeatedly identified in the *Memoriae* as Bacon, god of prophetic and poetic inspiration, was the leader of the Muses, and spent much of his time with them on Mount Parnassus.

The Temple of Minerva by Hopkinson is a sacred allegory which alludes to Francis Bacon, the Founding Father of the United States of America and the secret destiny of his New Atlantis and the key role it was destined to play in the future direction of the world. The author of *The Temple of Minerva* was a member of the Baconian-Rosicrucian-Freemasonry Brotherhood whose allegorical cantata was presented before the US hero George Washington, first among American Freemasons, and a friend of the other great American Freemason Benjamin Franklin and the Bacon disciple Thomas Jefferson, both involved in the process of producing the Great Seal of United States.

In addition to some features of his design for the Flag Hopkinson indirectly contributed other elements that were ultimately incorporated into the seal adopted in 1782. His design of the 1778 $40 Dollar Bill contained an all-seeing eye with rays of light emanating from it which had similarly been suggested for the first committee. His design for the $50 Dollar Bill of 1778 depicting an unfinished pyramid with the motto Perennis most probably influenced Barton's use of a pyramid in the final design of the reverse of 1782 Great Seal.[70] Hopkinson submitted two drawings both consisting of an obverse and a reverse, with the second superseding the first. Both obverses have a shield and white and red diagonal stripes between two supporters, and above the shield a constellation of thirteen six-pointed stars. Both reverses show a female figure representing Liberty.[71] In the second proposal Liberty holds an olive branch in her left hand reminiscent of Pallas Athena bearing the inscription 'Ne Extra Oleas' ('Nothing but the Olive') as on the title page of 1653 edition of Bacon's works. On the reverse above the figure of Liberty appears the motto '*Libertas virtute perennis*' ('Liberty everlasting because of virtue') with '*Libertas*' crossed out leaving '*Virtute pennis*' ('everlasting because of virtue'),[72] so beloved by the Baconian-Rosicrucian-Freemasonry Brotherhood.





Fig. 100 The $40 Dollar Bill designed by Francis Hopkinson depicting an all-seeing eye with rays of light around it and $50 Dollar Bill designed by him showing an unfinished pyramid



Fig. 101 Francis Hopkinson's Drawings of his Revised Proposals for the Obverse and Reverse for the Great Seal of the United States

A third committee was inevitably appointed in 1782, comprising of Arthur Middleton and John Rutledge both from South Carolina, and Elias Boudinot of New Jersey. Middleton was born near what is now Charleston, South Carolina, of which he became acting Governor. He attended St. John's College, Cambridge before moving to the Middle Temple to study law. After extensive travel in Europe, he returned to South Carolina in 1763. He served as a South Carolina legislator from 1765-1768 and 1772-1775. In 1776 Middleton was a member of the committee to prepare a South Carolina Constitution. Later the same year, as a Delegate to the Continental Congress, he signed the Declaration of Independence.[73] Born in Philadelphia the second appointee Boudinot studied law and served in the New Jersey Legislature. Elected to Congress in 1777 Boudinot served as President in 1782 and 1783 and signed the instrument of ratification of the preliminary articles with Great Britain.[74] The third member John Rutledge was born in or near South Carolina. Educated in Charleston Rutledge studied law at the Middle Temple, London within walking distance of Gray's Inn, where Bacon resided most of his life. He was admitted to the English bar in 1760. Elected to the Commons House in 1761 Rutledge was sent to the Stamp Act Congress in New York in 1765 where he served as Chairman of the committee that drafted the petition to the House of Lords protesting against taxation by the English parliament. A member of the South Carolina convention of 1774 and a delegate to Congress 1774-76, Routledge was also a member of the committee that drew up the 1776 South Carolina Constitution, and the President and Commander-in-Chief of South Carolina from 1776-78.[75] For reasons unknown Rutledge took no part in the work of the committee.

The records show that he was effectively replaced by Arthur Lee. Born at 'Stratford Hall' in Virginia, Lee was a fourth-generation member of the powerful and influential Lee family of Virginia, whose ancestors moved in the same circles as Bacon's relatives Nathenial Bacon, the elder and Nathaniel Bacon, the rebel. He was sent to England for his education and spent six years at Eton from 1751-57. Back in Virginia in 1759 he returned to Britain in 1760 entering the University of Edinburgh in 1761 where he received his Doctor of Medicine in 1764. Later in the same year he travelled to the Netherlands and France, receiving another degree of Doctor of Medicine at Leiden. Later that year he returned home starting a law practice in Williamsburg, Virginia. He returned to London in 1768 to study at Lincoln's Inn and the Middle Temple. He was admitted to the bar in 1775 and elected a Fellow of the Baconian-Rosicrucian-Freemasonic Royal Society. In 1775 he was appointed an agent of the Committee of Secret Correspondence with among others Franklin and Benjamin Harrison (1726-91), whose family related to Francis Bacon and the Bacon family through marriage, were among the early settlers in Virginia. His son William Henry Harrison (1773-1841) and great grandson Benjamin Harrison (1833-1901) would become US presidents, both descendants of the founder of the United States of America, Francis Bacon.

The Virginian Lee was elected Joint Commissioner with Franklin in 1776 relocating from London to Paris the same year. He spent the next four years in negotiations with various foreign powers before returning to Virginia in 1780. On his return he was elected the following year to the Virginia House of Delegates and later served Congress from 1782-85. Earlier in 1764 he penned his first political pamphlet *An Essay in Vindication of the Continental Colonies of America* in which he attacked slavery and British imperial policy. In 1767 he wrote antislavery essays for the *Virginia Gazette* and *Pennsylvania Chronicle*. For more than a decade from 1764-76 he 'contributed profusely to political journalism on both sides of the Atlantic. From poems to pamphlets, under at least ten identifiable pseudonyms.'[76] A trait Lee shared with Franklin who employed numerous pseudonyms and Bacon whose pseudonyms included some of the most famous literary names in the Elizabethan and Jacobean era. Lee must have been, write Patterson and Dougall, 'thoroughly familiar with the use of coats arms and seals and well versed in the art or science of heraldry. He was perhaps as well qualified a member of the three

committees to design a Great Seal.'[77] And one might add familiar with the obscure history of Francis Bacon and his secret founding of Virginia and the United States of America.

The Secretary of Congress Charles Thomson, Elias Boudinot and Arthur Lee commissioned the expertise of William Barton as a consultant for the design of the Great Seal. He was directly descended from an English family. Born in Philadelphia on 11 April 1754 he was the eldest son of the Reverend Thomas Barton by his first wife Esther Rittenhouse. On graduating from Trinity College, Dublin Thomas Barton settled in America and in 1751 and opened a school at Norriston, Pennsylvania. In 1753 he married Esther, the sister of David Rittenhouse (1732-96), the distinguished astronomer, mathematician and the maker of instruments. He was a Fellow of the Baconian-Rosicrucian-Freemasonic Royal Society, replaced Franklin as President of the American Philosophical Society, and first Director of the United States Mint at Philadelphia.[78] He Rittenhouse was a great inspiration and influence on William Barton who later wrote a large six hundred page plus biography of him.[79]

His father Thomas Barton was a native of Ireland descended from an English family. He was born in the Castle of Carrickmacross, County Monaghan in 1728, son of William Barton and his wife, Susanna Bashford, and grandson of Captain William Barton of Carrickmacross who served in the Irish Parliament as a knight for the shire of Monaghan. Carrickmacross the last Irish home of the Bartons of Philadelphia lies in the province of Ulster:[80] 'The barony was granted by Queen Elizabeth to the Earl of Essex, who resided in the castle here, part of the walls of which are still standing: the lands were leased by the earl to Mr. Barton, whose wife and children were burnt, with the castle, by the insurgents of 1641, while he was attending his parliamentary duties in Dublin, as representative of the county of Monaghan.'[81] Throughout the last decade of the sixteenth century Bacon acted as a special adviser to Robert Devereux, second Earl of Essex (his concealed royal brother) who along with Anthony Bacon headed the English Secret Service operating out of Essex House on the Strand, that included members of the Rosicrucian-Freemasonry Brotherhood, involved in the first permanent English settlement at Jamestown, Virginia.

The author of the 'Barton Pedigree in the College of Arms', Milton Rubincam believed that the 'Mr Barton…must have been either the father or grandfather of Captain William Barton of Carrickmacross with whom the American Barton commenced his pedigree.'[82] He further states that not all of Mr. Barton's children could have perished in the destruction of the castle, for in 1660 a Thomas Barton was High Sheriff of the County of Monaghan, and a William Barton held the same office in 1661, 1667, 1668 and 1686 'It is possible we are here dealing with two William Bartons, one who was High Sheriff at various times between 1661 and 1668, and another probably his son who occupied that position in 1686 and who was the grandfather of the American progenitor, Rev. Thomas Barton.'[83] The Barton family were known to Bacon and the Earl of Essex, who leased to our William Barton's filial antecedents their Irish family home.

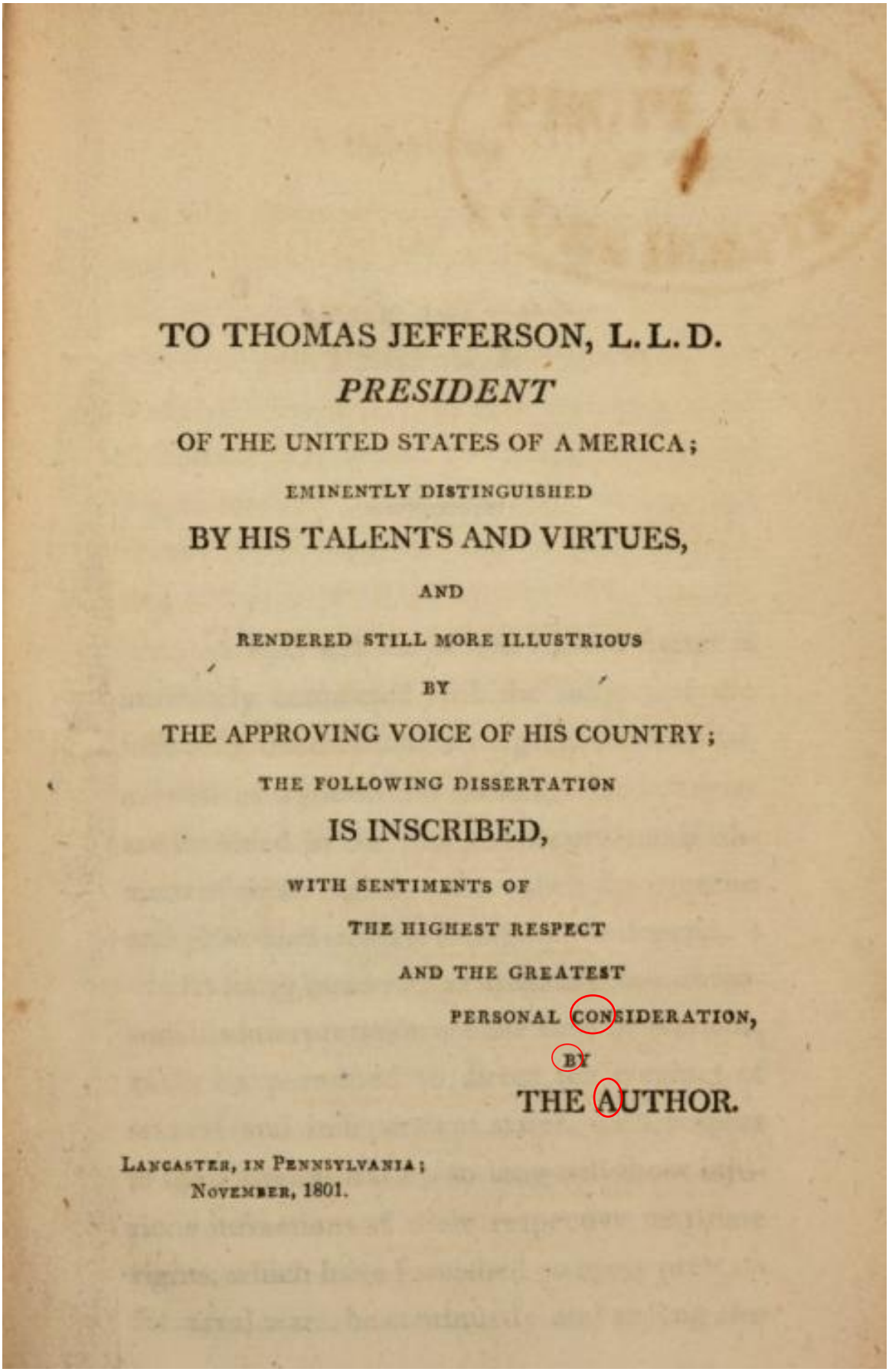
The Barton family pedigree (College of Arms MS. J.P. 90) by Isaac Heard an official at the London College of Arms and afterwards Garter King of Arms opens with the following entry 'Allied by marriage to the Families of Hansard, Bale, Vincent, Stirling, Venables, Burgess, Woods, Tennison, etc'.[84] In reference to it Rubincam says 'the connection with the Tennison family is especially obscure.'[85] The history of the shire of Monaghan provides an account of the history between the two families:

> Margaret Barton, daughter of Capt. William Barton and sister of the William Barton whose son, Thomas, was the American progenitor, married for her first husband, Richard Tenison, of Thomastown, county of Louth, Ireland, whose will was dated October 30 and proved December 18, 1725. He was a son of Richard Tenison, Bishop of Clogher. By the younger Richard Tenison, Margaret Barton had at least three children: William, of Phillipstown, co. Louth, d. intestate, 1728 m. Maria Townley; Elizabeth and Margaret. After the death of Richard Tenison the younger, Margaret Barton married secondly the Reverend Patrick Delaney, D. D., who died May 6, 1768.[86]

Richard Tenison, Bishop of Clogher (1642-1705) was the eldest son of Major Thomas Tenison, second cousin to Thomas Tenison, Archbishop of Canterbury (1636-1715), the son of John Tenison (1599-1671), curate of the parish of Cottenham, Cambridgeshire. Richard Tenison, Bishop of Clogher and his relative Thomas Tenison, Archbishop of Canterbury were regular correspondents, and both deeply involved in the Anglo-Irish politics of the era.[87] The Tenison ancestors were known to Bacon and Thomas Tenison himself was the second editor of Bacon's life and works.[88]

His first literary executor, editor and biographer Dr William Rawley (1588-1667) lived with Bacon for the final decade of his life and was also a member of his Rosicrucian-Freemasonry Brotherhood. He was living with Bacon at Gorhambury with the poet and dramatist Ben Jonson when The 1623 Shakespeare First Folio (a Baconian-Rosicrucian-Freemasonic illusion) was making its way through the Jaggard printing presses.[89] He was a key witness to Bacon's last will and testament and entrusted with a large number of his manuscripts.[90] Shortly after Bacon's death to the world Dr Rawley published *Sylva Sylvarum* and *New Atlantis* (*or, The Land of the Rosicrucians*), the philosophical scientific blueprint for the United States of America. Around the emblem on the title page of the Rosicrucian *New Atlantis* published by Dr Rawley appears the following inscription '*TEMPORE PATET OCCVLTA VERITAS*' (In Time The Hidden Truth Will Be Revealed).[91]After his death some of Dr Rawley's remaining papers relating to Bacon were entrusted to the care of Thomas Tenison (afterwards Archbishop of Canterbury). He had been a friend of Dr Rawley and his son William and used the papers and catalogues passed down to him for inclusion in his *Baconiana*. *Or Certain Genuine Remains Of S^r. Francis Bacon, Baron of Verulam, And Viscount of St. Albans*; *In Arguments Civil and Moral, Natural, Medical, Theological, and Bibliographical*; *Now the First time faithfully Published*. *An Account of these Remains, and of all his Lordship's Works, is given by the Publisher, in a Discourse by way of Introduction* first published in 1679.[92] As with Dr Rawley, his successor Dr Tenison, also a member of the Rosicrucian-Freemasonry Brotherhood, secretly knew that Bacon was the true author of the Shakespeare works and Founding Father of the United States of America. Secrets that were also known to the descendant of the intermarried Tenison-Barton family, William Barton, one of the key designers of the Great Seal of the New Atlantis of the United States of America.

In 1775 Barton went to England to study law where he formed a friendship with Isaac Heard an official at the College of Arms, later Garter King of Arms, under whom he most probably acquired his detailed knowledge of heraldry. Isaac Heard had previously served in the Royal Navy and had made several voyages to America and had married an American, Katherine Tyler of Boston. In his capacity of Garter King of Arms, he granted arms to several American families and corresponded with President Washington about the Washington family in England.[93] After travelling on the Continent in 1779 Barton returned home. The same year he was admitted to the bar of the Pennsylvania Supreme Court and in 1781 to the Philadelphia bar. On being admitted to the Lancaster bar in 1783 Barton attracted the attentions of Washington by whom he was offered one of the judgeships of the Western Territory, which he later declined. In 1781, Barton issued his first publication entitled *Observations on the Nature and Use of Paper Credits*; *and the Peculiar Advantages to be Derived from It in North-America*, in which he included 'proposals for founding a national bank',[94] and in 1786 a second pamphlet on money and banking entitled *The True Interest of the United States, and Particularly of Pennsylvania, Considered*; *with Respect to the Advantages Resulting from a State Paper-Money*: *with Some Observations on the Subject of a Bank*. Around the same time Barton wrote a short treatise on heraldry of which he sent a manuscript copy to Washington with a letter 'When very young, I made myself acquainted with this science', i.e., heraldry. The treatise was never printed, and the manuscript seems not to have survived.[95] By 1787 Barton was a member of the Baconian-Rosicrucian-Freemasonic American Philosophical Society which he served as councillor from



TO THOMAS JEFFERSON, L. L. D.

PRESIDENT

OF THE UNITED STATES OF AMERICA;

EMINENTLY DISTINGUISHED

BY HIS TALENTS AND VIRTUES,

AND

RENDERED STILL MORE ILLUSTRIOUS

BY

THE APPROVING VOICE OF HIS COUNTRY;

THE FOLLOWING DISSERTATION

IS INSCRIBED,

WITH SENTIMENTS OF

THE HIGHEST RESPECT

AND THE GREATEST

PERSONAL CONSIDERATION,

BY

THE AUTHOR.

LANCASTER, IN PENNSYLVANIA;
NOVEMBER, 1801.

Fig. 102 The dedication by William Barton a designer of the Great Seal to the Baconian President of United States Thomas Jefferson ‘Father of American Cryptography’ containing an anagram of Bacon

they advocate the right of seizing enemies' goods in neutral ships. But we trust it has been satisfactorily shewn, that the principle, of free ships making free goods, is the *legitimate* one. Great-Britain is, therefore, equally bound, in *justice*, to concede this point; as she was, to recede from her pretensions concerning other neutral rights, in her convention with Russia: and, on the other hand, all neutral states are under an obligation to maintain every *right*, which belongs to them, respectively, in that character.

THE END.

Fig. 103 Page 339 of *A Dissertation on the Freedom of Navigation* by William Barton, a designer of the Great Seal of the New Atlantis of the United States, containing Baconian-Rosicrucian ciphers communicating Francis Bacon, Brother of the Rosy Cross, is Shakespeare

1790-93 and its secretary from 1794-97. He was also a member of the Massachusetts Historical Society and the Royal Economical Society of Valencia, Spain.[96]

In 1802 Barton issued a work of 339 pages (plus an appendix) entitled *A Dissertation on the Freedom of Navigation and Maritime Commerce, and Such Rights of the States, Relative Thereto, as Founded on the Law of Nations*: *Adapted More Particularly to the United States*. It is dedicated to Bacon disciple Thomas Jefferson President of the United States of America (described by Kahn as the 'Father of American Cryptography'), set out on a curiously formatted page, wherein its last three lines contain an anagram of **BACON**.[97] This serves as a pointer to the heavily enciphered final page of the text proper.[98] The final page of the text is numbered 339: a quadruple cipher for **Francis Bacon** (100)/**Francis Bacon** (100)/**Francis Bacon** (100)/ **F**. **Bacon** (39) in simple cipher. The text itself contains 82 Roman words and outside of it another four words comprising 18 letters: 82+18=100 **Francis Bacon** in simple cipher. The text contains a total of 85 words (three of which are printed in *italics*) which when added to the 18 letters outside the text: 85+18=103 Shakespeare in simple cipher. When the page number 339 is added to the 18 letters it produces a total of 357 another quadruple cipher for **Francis Bacon** (100)/**Francis Bacon** (100)/**Francis Bacon** (100)/**Fra Rosicrosse** (157).

[In the simple cipher each of the 24 letters in the Elizabethan alphabet (I and J and U and V were interchangeable) are assigned a number: A=1 through to Z=24]:

A B C D E F G H I K L M N O P Q R S T U W X Y Z
1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24

F R A N C I S
6 17 1 13 3 9 18=67

B A C O N
2 1 3 14 13=33

F. B A C O N
6 2 1 3 14 13=39

S H A K E S P E A R E
18 8 1 10 5 18 15 5 1 17 5=103

F R A R O S I C R O S S E
6 17 1 17 14 18 9 3 17 14 18 18 5=157

This work by William Barton, a key designer of the Great Seal dedicated to the Bacon disciple Thomas Jefferson President of the United States of America, himself an expert in cryptography, encapsulates and cryptically conveys that both Barton and its recipient Jefferson, were privy to the secret that Francis Bacon was founder of the Rosicrucian Brotherhood and concealed author of the Shakespeare works and the Founding Father of the United States of America.

In 1814 Barton issued a fifteen-page prospectus with the title *Select American Biography*: *An Account of the Lives of Persons, Connected by Nativity, or Otherwise, with the History of North America, Since the Discovery of the Country, and who have been distinguished by public or private Virtues, or by a manifestation of extraordinary talents in Science, Literature, and the Arts*. Its states in the prospectus he intended to publish three instalments a year with each yearly volume to contain above 600 pages. Those subscribing to seven volumes would be entitled to eight and publication was expected to begin in the autumn of 1814.

It is with great regret that for some reason this magnificent project never materialised however the prospectus itself is something of a minor masterpiece. The first few pages allude to his hero Francis Bacon, the secret Founder of the United States of America, much of which echoes his *Advancement of Learning*, *De Augmentis Scientiarum* and several of his essays, intermingled with Shakespearean metaphors referring to actors and that all the world is a stage 'to investigate

the principles and motives of the actors-the circumstances under which they acted…which marked their conduct, public and private, on the stage of life', etc:

A desire of knowing the history and character of persons who have risen to eminence and distinction in society, is implanted by nature in the human mind; and it is a propensity bestowed on mankind for purposes which conduce to their well-being. The honour and renown consequent on true greatness of character, do not fail, sooner or later, to become associated with it: They excite in elevated and generous minds a laudable curiosity not only to be made acquainted with those actions or achievements by which men have acquired fame, but also to investigate the principles and motives of the actors-the circumstances under which they acted-and the genius, temper, and deportment, which marked their conduct, public and private, on the stage of life.

In contemplating the lives of such persons as have conferred important benefits upon the world at large,-or, more particularly, upon the community of which they were members,-men of congenial endowments are stimulated to follow their example: a disposition to emulate their virtues, wisdom, and meritorious conduct in society, is thus naturally excited in persons of ingenuous minds. Many, indeed, of those most susceptible of this incitement, will, with adequate talents, be prevented by adverse circumstances, beyond the power of their control, from rendering themselves as eminently useful; and, consequently, these will be thereby incapacitated from becoming equally celebrated. Yet some, more fortunate, may be enabled by similar inducements to rival, and others even to transcend, the merits of those characters, whom a similarity of disposition shall exhibit as the most proper models for their imitation. At the same time, it is to be presumed, there are few who will not derive some benefit and instruction from a knowledge of the worth, the talents, and the celebrity of distinguished men.

Hence it is, that Biography is so universally admitted to be one of the most useful, as well as pleasing branches of human knowledge. To the statesman and the scholar, a general acquaintance with this department of history is almost an indispensable requisite; and, independently of its usefulness, more especially, to such persons, this species of knowledge is generally deemed to be one of the characteristic acquirements of men of taste and polite learning. Biography constitutes a very interesting branch of general history. The latter records truths, respecting the transactions and affairs of nations, which afford much valuable information to mankind: But biography exhibits more in detail the conduct and character of individuals; which, in numerous instances, are blended with the public concerns of the state,-and, in all cases, have more or less influence on the national character of a people and the measures of their government.-While it points out the failings, as well as the meritorious qualities, of eminent men, it furnishes admirable lessons for our improvement and examples for our imitation.

The secret springs of motion and impulses to action, which operate upon the policy of empires and states, in regard both to their internal and external concerns, oftentimes consist in the temper, objects, and conduct of men possessed of superior talents; some in private stations; others invested with power and authority, in the government of their country: History supplies numerous proofs of the truth of this observation. It presents to our mental view characteristic portraits of men, who, by employing extraordinary talents in the cause of truth, of virtue, and of the common weal, have not only rendered their own names illustrious; but have greatly contributed to the benefit of mankind, as well as to the prosperity of their own nation and the dignity of its character.-The world is much indebted to persons of erudition, in these respects: and, towards obtaining the great ends they have generally had in view, the pen has been eminently instrumental. By advocating the interests of religion, science, and the general welfare, this apparently feeble instrument becomes (through the medium of the press) an important engine; operating as a powerful auxiliary to the authority of the magistrate, the abilities of the statesman, and the no less beneficial labours of the philosopher. It seconds the exertions of the active patriot, by exciting a laudable public spirit; and, by enforcing the precepts of moral rectitude, and enlarging the sphere of human knowledge, it meliorates the condition of mankind,-thus promoting universal good.[100]

In the Second Shakespeare Folio which reprints the dedication to Grand Master of England William Herbert, Earl of Pembroke it prints a poem not found in the First Folio which for four hundred years has remained virtually unknown to the rest of the world entitled 'On Worthy Master Shakespeare and his Poems' signed 'The friendly admirer of his Endowments. *I.M.S.*'

This is a very special poem: 'The quality of the poem' writes the Shakespeare scholar Oscar James Campbell 'is of such high order as to suggest a poet of the first rank.'[101] He is certainly correct. The poem is written by the supreme master poet himself, Francis Bacon.

The first thing to observe about this long poem is the Freemasonic language of its title 'On Worthy Master Shakespeare' indicating its true author Bacon is the Supreme Grand Master of the Freemasonry Brotherhood. A modern Worthy Worshipful Master of the Lodge is known in some instances to wear a Masonic Hat (most portraits of Bacon show him wearing his Master's Hat) to signify his rank and status. In Bacon's case it was to signify to the initiated he was the Grand Master of all Freemasons whose works, including his Shakespeare plays, are replete with Freemasonic frontispieces, emblems and symbols, all couched in Freemasonic language, who in one pregnant line in the poem, reveals that he will by secret engines create new worlds and work on behalf of humanity in all perpetuity:

Creates and rules a world, and workes upon/Mankind by secret engines.[102]

The secret intentions of Francis Bacon and his Rosicrucian-Freemasonry Brotherhood (and this line) were known to Barton who refers and alludes to them several times in the above passages.

The work of the Baconian William Barton for the third committee for the Great Seal of the United States of America commenced on 5 May 1782. James Lovell, chairman of the second committee, presented Barton with the reports of the first committee and report and drawings of the second committee as well his own memorandum "Proceedings respect a Seal of the United States" which he addressed to Middleton, Boudinot and Lee. Shortly after Barton submitted a complicated heraldic seal with an accompanying explanation of its symbolism written in his own hand, without however an accompanying drawing of it.[103] The explanation proposed by Barton headed 'A Device for an *Armorial Atchievement*, for the Great Seal of the United States of America' sets out in Heraldic language his complex design for the US Coat of Arms wherein he arcanely conveys in heraldic terms/language the secret that Francis Bacon was the Founding Father of the United States of America.

The central part of the design is the shield which has thirteen horizontal white and red stripes, with as we look at it, thirteen white stars in the top left-hand corner, displayed in a circle on a blue background. At the top of the middle section appears the all-seeing eye of Providence surrounded by rays of light universally recognised by Freemasons around the world as a clear representation of the all-seeing eye of the Supreme Architect. Underneath is an eagle displayed at the top of a Doric column resting on the base of the shield. The double-headed eagle is the emblem of the Rose Croix 33rd Degree (33 Bacon in simple cipher) of The Supreme Council (Mother Council of the World) of the House of the Temple of Solomon of the Thirty-third Degree of the Ancient and Accepted Scottish Rite of Freemasonry and Freemasonic Lodges are supported by Ionic, Doric and Corinthian pillars, representing wisdom, strength and beauty.

Above the shield is a golden helmet here described by the Barton in his explanation:

Crest.

On an Helmet of burnished Gold damasked, grated with six Bars, and surmounted of a Cap of Dignity, Gules, turned up Ermine, a Cock armed with Gaffs, proper.[104]

The Golden Helmet is an allusion to Bacon's Order of the Knights of the Helmet, similar to the helmet worn by Pallas Athena, the shaker of the spear, from whence he derived his *nom de plume* Shakespeare, it being a symbol of wisdom, secrecy and invisibility.

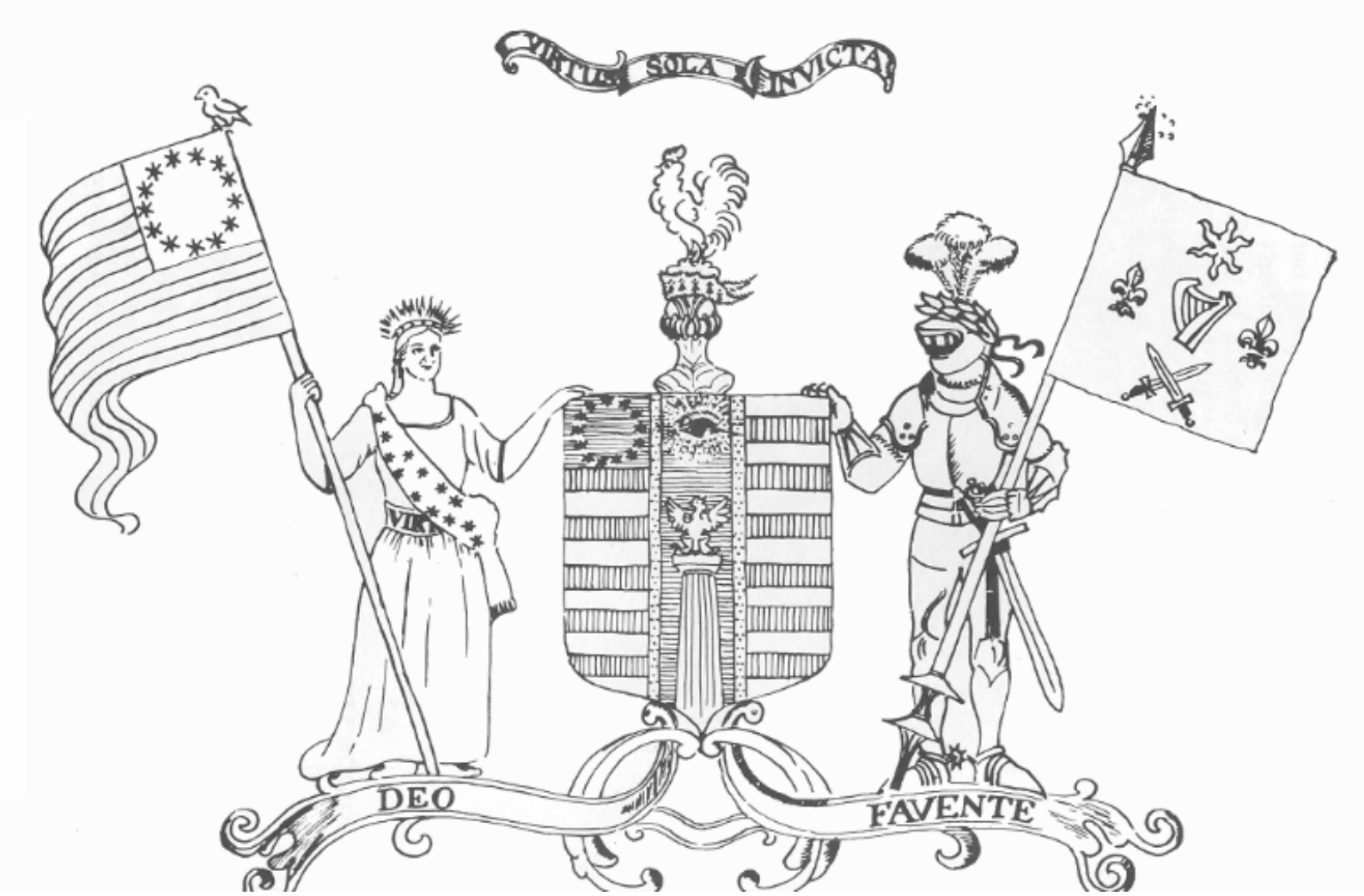


Fig. 104 The Connor Realization of Barton's First Proposal for the Great Seal of the United States Conveying in heraldic symbols and language the secret that Francis Bacon was the Founding Father of the United States of America

The invisible Order of the Knights of the Hemet made their appearance at the magnificent Christmas Gray's Inn Revels (1594-5) organised by Bacon that witnessed the premiere of his Shakespeare play *The Comedy of Errors*.

On 20 December the Prince of Purple with the royal train marched from his lodgings to the great hall of Gray's Inn and took his place on the throne under a cloth of state. With his counsellors and great Lords placed around him and his Council and lawyers seated at the table the trumpets sound thrice to signal the commencing of the Revels. In front of his court the Prince of Purple '*beareth his Shield of the highest* Jupiter. In Point, a Sacred Imperial Diadem, safely guarded by the Helmet of the great Goddess Pallas' the symbol '*of the most heroical Order of the Knighthood of the Helmet*',[105] which rendered its wearer invisible, as with the Order of the Brotherhood of the Rosy Cross (Rosicrucian Brotherhood) secretly founded by Bacon, otherwise known as the invisibles.

On the 3 January 1595 the members of Gray's Inn put on an elaborate masque written and presented by their *de facto* Master of the Revels Bacon known as *The Masque of Amity* in which the allegorical figures of *Grayus* and *Templarius* at the mystical altar of the Goddess of Amity reaffirmed their bonds of mutual friendship and perpetual love. In echoing *The Comedy of Errors* at the end of the (Rosicrucian-Freemasonic) masque the Prince of Purple placed around the neck of the Inner Temple's ambassador a carcanet or bejewelled collar the Golden Chain of Being, the symbol of 'the Knighthood of the Helmet, an Order of his own Institution', and twenty-four of his retinue all vowed to observe and practice the sacred Constitutions and Ordinances of the Honourable Order.[106]

When the King-at-Arms had read the Articles of the Order of the Knighthood and concluded all its ceremonies the Knights of the Order brought into the hall a banquet for the Prince of Purple and the Lords in imitation of the Feast celebrated at all such honourable institutions, based on the secret ceremonial rites of the Baconian-Rosicrucian-Freemasonry Brotherhood, as explained by Bacon's biographer Alfred Dodd, who was himself a learned Freemason:

> This was *The Honourable Order of the Knights Helmet* already referred to, performed on Friday, 3rd January 1594. There is not the slightest doubt that this entertainment was based on an actual ceremonial akin to the Rites of Freemasonry. It was intended to be simply a COVER-an open recital that might constitute a record for posterity-of unsuspected, unknown and secret organizations already in existence, the Rosicrosse Literary Society, the Rosicrucians and the Freemasons. After the guests were seated-there were many great personages-the Prince of Revels came in full state and took his throne. He was entitled the Prince of Purpool (Purple). Various persons were invested with a Collar of the Knighthood of the Helmet which each kissed in token of his vow to keep the articles of the Order inviolate, previously read to him.[107]

At either side of the shield designed by Barton were two figures with the one on the left as we look at it The Genius of America represented by a Maiden 'having on her Head a radiated Crown, Of Gold'.[108] In other words, the Genius of America is represented by a disguised figure of Pallas Athena, the shaker of the spear (symbol of Shakespeare), wearing her golden helmet of Invisibility. Hanging down from her right shoulder a scarf containing an array of stars and tied around her waist a purple Girdle (the colour of royalty thus perhaps an allusion to Bacon's secret royal birth) with the word Virtue, so beloved of Bacon-Shakespeare and his Rosicrucian-Freemasonry Brotherhood. With one hand resting on the shield and the other on the Standard of the United States of America, with a Dove perched on top of it. In Freemasonry the Dove (and Olive) represent purity, peace and innocence, and the role of a messenger. In the United Grand Lodge of England jewels worn by the Deacons display the symbol of the dove signifying their role as the messengers of the Masters and Wardens. Opposite her on the other side is the figure of a man in armour wearing his 'Helmet' (of invisibility) 'with a Wreath of Laurel' seen in Freemasonry as a symbol of glory and poetic achievement, holding in his left hand a lance

or spear (denoting Bacon-Shakespeare the greatest of all poets) to which is attached a Banner displayed with a Harp in the middle, on which to play Freemasonic Odes, Hymns, and Songs. On the scrolls are two mottos *Virtus sola Invicta* ('Only Virtue Unconquered') and *Deo favante* ('With God's Favour').[109] The grating of the 6 bars on the golden helmet of invisibility conceals and protects the face and secret identity of the person hidden behind it. Who is this person that is being hidden from us and the rest of the world? Why is it necessary to conceal his identity? Why all the secrecy? He is known to Barton and some of the other Founding Fathers (among them Benjamin Franklin, the leading Freemason in America, the Bacon disciple and President of the United States Thomas Jefferson and George Washington, first among Freemasons, first President of the United States, after whom its Freemasonic capital Washington, DC is named). It is a secret that his Rosicrucian-Freemasonry Brotherhood has withheld from the citizens of the United States of America and the rest of the world for the last 250 years. By way (for the umpteenth time) of repeatedly revealing and confirming his identity for those with eyes to see Barton incorporates the cipher number corresponding to name into his design for the Great Seal of the United States of America. When the number of the 6 bars (made up of 3+3 which when placed together gives us the number 33 Bacon in simple cipher) protecting his identity behind the golden helmet of invisibility to the 27 letters in the mottos (2+7=9 which is 3 times 3 which again placed together gives 33 Bacon in simple cipher): 6+27=33 Bacon in simple cipher.

Now for the first time we are able to appreciate and comprehend the full concealed meaning of Barton's first design that conveys the secret that Francis Bacon-Shakespeare is the Founding Father of the New World with the Great Seal itself the symbol of his New Atlantis of the United States of America.

The first complex device submitted by Barton was not illustrated and though Thomson was pleased with certain aspects of it he requested Barton submit a second design. To the second, of which there exists a coloured drawing, Barton added a reverse. This differed from the first design in several respects. On the reverse is depicted a golden pyramid of thirteen steps with 'an Eye, surrounded with a Glory, proper' adopted from the crest of Du Simitiere's obverse, and the motto *Deo favente* and word *Perennis* at the bottom of the design. The stepped pyramid and Perennis were both taken from the $50 Continental bill designed by Francis Hopkinson. He also transferred the eye to the reverse and the eagle from the summit of the column to the crest, replacing the cock from his first design.[110] At the summit of the Doric column he placed a phoenix rising from the flames:

Device for an Armorial Atchievement & Reverse of a Great Seal, for the United States of North America: proposed by William Barton, Esq^{r}. A. M.-
Blazoned according to the Laws of Heraldry.-

Barry of thirteen pieces, Argents & Gules; on a pale, Or, a Pillar of the Doric Order, Vert, reaching from the Base of the Escutcheon to the Honor point; and, from the Summitt thereof, a Phoenix in Flames with Wings expanded, proper: the whole within a Border, Azure, charged with As many Stars as pieces barways, of the first.[111]

Remarks.

The Phoenix is emblematical of the expiring Liberty of Britain, revived by her Descendants, in America.

The Dove (perched on the right Hand of the Genius of America) is emblematical of Innocence and Virtue.

The Sword (held by the Eagle) is the symbol of Courage, Authority & Power. The Flag or Ensign denotes the United States of America, of the Sovereignty of which the Eagle is expressive.

The Pillar is the Hieroglyphic of Constancy & Fortitude; and is likewise emblematical of Beauty, Strength & Order.

The Pyramid signifies Strength & Duration-….[112]



Fig. 105. William Barton's Drawing of his Second Proposal for the Great Seal of the United States Conveying in heraldic symbols and language the secret that Francis Bacon was the Founding Father of the United States of America

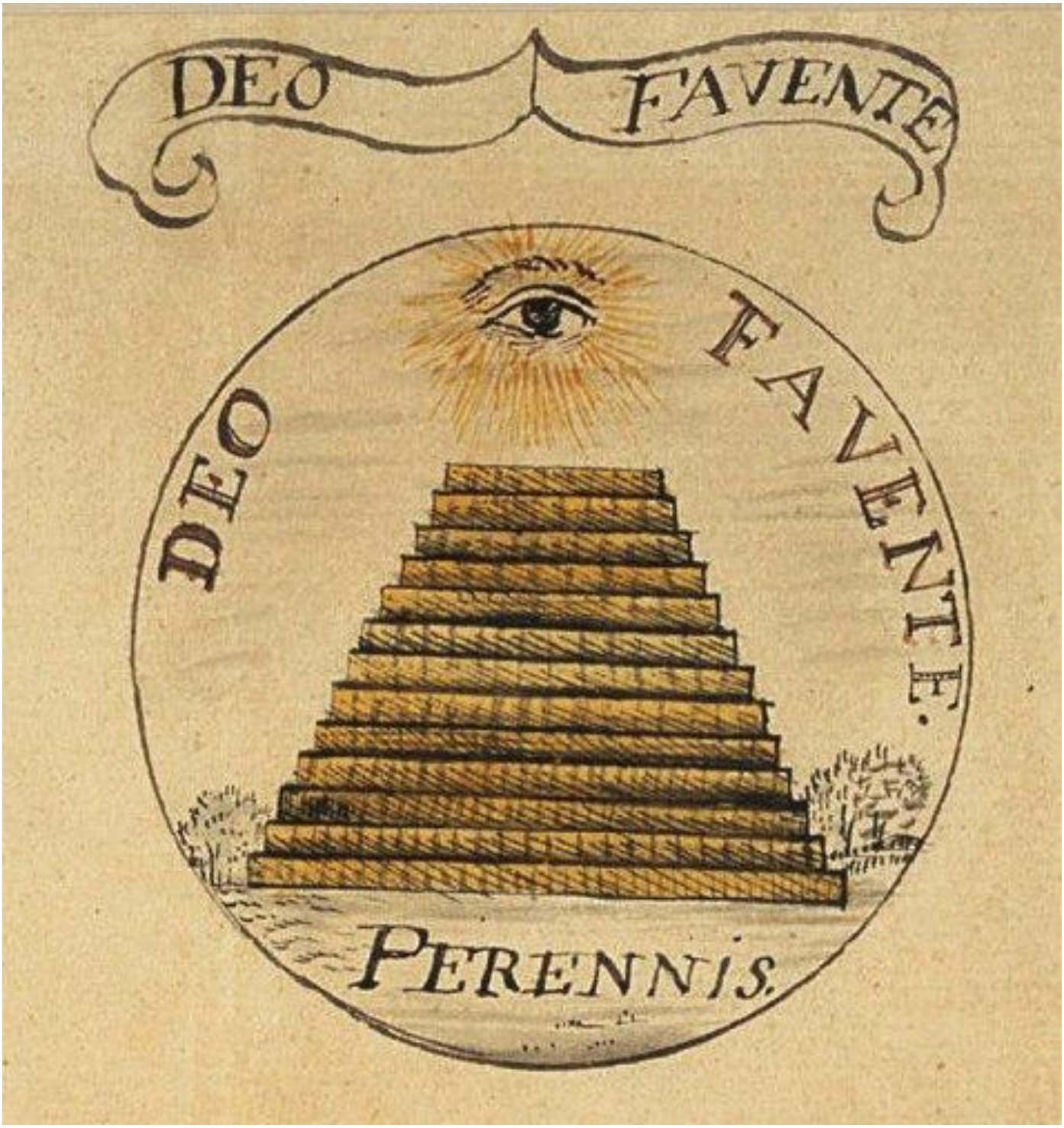


Fig. 106 William Barton's Drawing of his Second Proposal for the Reverse of the Great Seal of the United States

The mythical phoenix is similar to an eagle but with a magnificent red and gold plumage that lives for four or five hundred years in the Arabian desert, burns itself on a funeral pyre, with another phoenix rising from its ashes anew. It is thus unique and only one exists at a time. It is an important symbol to the Rosicrucian-Freemasonry Brotherhood representing immortality, resurrection, life after death, eternity, and the enduring spirit of humanity.[113] The Phoenix is associated with the worship of the sun and the sun god Apollo with whom Bacon is repeatedly likened to in the *Memoriae* set forth by his secretary and literary executor Dr Rawley, a member of his Rosicrucian-Freemasonry Brotherhood. In the *Memoriae* Bacon too, is the phoenix, who his Rosicrucian-Freemasonry Brotherhood secretly knows will forever be immortal, as Barton was also privy to, as the founder of the United States of America and the Universal Reformation of the Whole World:

Consequently the "Great Instauration" took the palm from all other books, and the sophists, uncouth mob, retire. Pallas too now arrayed in a new robe paces forth, as a snake shines, when it has put off its old skin. Thus the new-born Phoenix regards the ashes from which it springs, and the bloom of youth returns to aged AEson. So too Verulam restored boasts its new walls, and thence hopes for its ancient renown. But how much more brightly than poor mortal vision gleam his eyes, while he sings the sacred mysteries of the State, while he sounds forth the laws of nature and the secrets of kings, as though he were secretary in both spheres…[114]

The Rosicrucian phoenix of the Elizabethan and Jacobean era Bacon, was fascinated (obsessed even) with the mythical bird, and all its associations of immortality and the enduring spirit of humanity, which he repeatedly refers to in his Shakespeare poems and plays:

I'll bear them hence; but from their ashes shall be rear'd
A phoenix...
[*I Henry VI*: 4: 7 :92-93]

My ashes, as the phoenix, may bring fort
[*3 Henry VI*: 1: 4: 36]

There shall your master have a thousand loves,
A mother and a mistress and a friend,
A phoenix…
[*All's Well That Ends Well*: 1: 1: 162-64]

Were man as rare as Phoenix.
[*As You Like It*: 4: 3: 18]

And burn the long-lived phoenix in her blood.
[Sonnet 19 Line 4]

When every feather sticks in his own wing,
Lord Timon will be left a naked gull,
Which flashes now a phoenix.
[*Timon of Athens*: 2: 1: 30-32]

Now I will believe
That there are unicorns; that in Arabia
There is one tree, the phoenix' throne, one phoenix
At this hour reigning there.
[*The Tempest*: 3: 3: 21-24]

In 1601 appeared Bacon's enigmatic and mystical allegorical Shakespeare poem entitled *The Phoenix and the Turtle* appended to *Loves Martyr O*r, *Rosalins Complaint Allegorically shadowing the truth of Loue, in the constant Fate of the Phoenix and Turtle*.[115] The complex poem skilfully encodes the secret relationship between Queen Elizabeth and her two concealed royal sons Francis Tudor Bacon and his brother Robert Tudor Devereux, second Earl of Essex:

Let the bird of loudest lay
On the sole Arabian tree
Herald sad and trumpet be,
To whose sound chaste wings obey.
[Lines 1-4]

Here the anthem doth commence:
Love and constancy is dead,
Phoenix and the turtle fled
In a mutual flame from hence.
[Lines 21-24]

So between them love did shine
That the turtle saw his right
Flaming in the phoenix' sight.
Either was the other's mine.
[Lines 33-36]

Whereupon it made this threne
To the phoenix and the dove,
Co-supremes and stars of love,
As chorus to their tragic scene.
[Lines 49-52]

The 67 line (67 Francis in simple cipher) allegorical Shakespeare poem tells the story of a mystical love between two birds-the turtle a symbol of fidelity and the mythical phoenix emblem of immortality. The poem mourns the death of the phoenix and the turtle and its theme of the mutual flame explores the complexity of the mystical union of the two dead birds. It is the most obscure of the Shakespeare poems. In the poem the phoenix simultaneously represents Queen Elizabeth, as well as her heir and successor, Francis Tudor Bacon. In the *Threnos* its author Bacon laments that she leaves no *open* posterity, meaning himself her concealed child, and unacknowledged heir to the throne of England:

Beauty, truth, and rarity,
Grace in all simplicity,
Here enclosed in cinders lie.

Death is now the phoenix' nest,
And the turtle's loyal breast
To eternity does rest.

Leaving no posterity
'Twas not their infirmity,

It was married chastity.
[Lines 53-61]

The subject Bacon returns to once more in his Shakespeare play *Henry VIII* which is tied up with his founding of the United States of America.

The late Shakespeare play covers only a part of his reign from the Field of the Cloth of Gold in 1520 to the christening of Princess Elizabeth in 1533. Among other things it depicts the rise to the king's favour of Anne Boleyn and the birth to Henry and Anne of a daughter, instead of the longed-for son. A grand procession escorts the newly born royal infant before the assembled court where she is solemnly presented to King Henry VIII by Archbishop Cranmer. Writing in retrospect in a play written several years after Elizabeth's death Cranmer presents a prophecy (a dramatic invention by Bacon) in which the phoenix-like Princess Elizabeth in turn gives birth to a phoenix-like son and heir. The speech doubles as a veiled record of the state secret that the so-called Virgin Queen carried a royal child and gave birth to a concealed heir, known to history as Francis Bacon. The phoenix who the fullness of time would reveal to be as great in fame as she was, one who founded new nations (United States of America). He is likened in Rosicrucian metaphorical language to mountain cedar branches (reminiscent of the cedar used for the building of Solomon's Temple representing the mythical beginnings of Freemasonry). A phoenix destined like a slow growing vine with his Rosicrucian-Freemasonry Brotherhood to invisibly build a new world for the future of humankind, which when eventually revealed, the children of posterity will give thanks to heaven, and fully rejoice of him:

Nor shall this peace sleep with her, but, as when
The bird of wonder dies-the maiden phoenix-
Her ashes new create another heir
As great in admiration as herself,
So shall she leave her blessedness to one,
When heaven shall call her from this cloud of darkness,
Who from the sacred ashes of her honour
Shall star-like rise as great in fame as she was,
And so stand fixed. Peace, plenty, love, truth, terror,
That were the servants to this chosen infant,
Shall then be his, and, like a vine, grow to him.
Wherever the bright sun of heaven shall shine,
His honour and the greatness of his name
Shall be, and make new nations. He shall flourish,
And like a mountain cedar reach his branches
To all the plains about him. Our children's children
Shall see this, and bless heaven.
[*Henry VIII*: 5:4:39-55]

On 9 May the committee submitted Barton's second design for the Great Seal of the United States of America to Congress, where nothing was decided. By order of Congress the whole matter was then transferred into the hands of its secretary Charles Thomson. With all the reports and drawings of the three previous committees at his disposal the process continued.

Justifiably described as 'The Sam Adams of Philadelphia' Charles Thomson, Secretary of Congress was educated by Dr Allison reputed to be the 'finest classical scholar in America' and tutor of several signers of the Declaration of Independence.[116] It was Freemason Franklin who more than any other was responsible for his ascendency to high political prominence.[117] Thomson was responsible for creating the 'Young Junto' which included among its members

Franklin's son William, which emerged as the Baconian-Rosicrucian-Freemasonic American Philosophical Society.[118] It was on account of Franklin, as president of the board of trustees of the Philadelphia Academy, that in 1750 Thomson was appointed its Latin tutor.[119] Active in Pennsylvania politics Thomas was a strident opponent of British colonisation. In 1774 he was elected Secretary of Congress and served as the Secretary of the Second Congress as well as the Confederation Congress. In all, he served fifteen years before tendering his resignation to President Washington, on 23 July 1789:[120]

As Secretary, Thomson was eye witness to the birth and struggling first years in the life of the nation. He sat through the sessions of Congress day after day, week after week, and month after month, listening to the proceedings and keeping the minutes, actually taking most of the notes himself. In addition, he kept "special Minutes of all the secret affairs"; he drafted innumerable letters, reports, diplomatic instructions and notes, and other state documents; he accumulated files that presently became the archives of the nation, he supplied information and papers to the Members of Congress on request; he participated in diplomatic receptions and other ceremonials; and on occasion he presided over Congress. In short, he capably turned his hand to any and every task within the province of Congress that needed to be done. His patience, industry, devotion to duty, faith in his country, and the high quality of his performance benefited Congress and the nation then and have evoked the gratitude of historians ever since.[121]

With his customary industry Thomson promptly busied himself with examining the blazons and sketches of the previous three committees before attempting his own design, giving special attention to Hopkinson's drawing of his first obverse.[122] Thomson made the eagle a central feature of the device and specified that it be an 'American eagle & rising proper'. He selected the motto *E Pluribus Unum*, taken from Du Simitiere's design, and placed it on a scroll in the eagle's beak. On the eagle's breast he placed a shield, with chevrons on the shield, and placed symbols of peace and war in the eagle's talons. He adopted the reverse side of Barton's design but replaced Barton's motto *Deo favente* with *Annuit Coeptis*, and introduced a second motto *Novus Ordo Seclorum* and also (retaining from Du Simitiere's design) the year of independence in roman numerals on the base of the pyramid.[123] Thomson showed the design to Barton who then proceeded to rewrite his description of the obverse in the language of heraldry, and while doing so, he made some important changes. He established a major change in the device on the shield, substituting for Thomson's chevrons, thirteen vertical stripes alternately white and red as vertical and fixed, below the upper part of the shield. Instead of 'on the wing and rising' the eagle was to be 'displayed'. In the eagle's right talon, he insisted on either 'a Palm or an Olive Branch', and in the eagle's left talon, he stipulated the number or bundle of arrows should be thirteen with the crest to include thirteen stars.[124] After more discussions and modifications on 20 June 1782 Secretary Thomson's report containing his and Barton's ideas and language that also included aspects borrowed from the designs of earlier committees, submitted the design for the Great Seal of the United States, to Congress:[125]

The Secretary of the United States in Congress assembled to whom were referred the several reports of committees on the device for a great seal, to take order, reports

That the Device for an Armorial Atchievement & Reverse of the great seal for the United States in Congress assembled is as follows.-

Arms

Paleways of thirteen pieces Argent and Gules: a Chief, Azure. The Escutcheon on the breast of the American bald Eagle displayed, proper, holding in his dexter talon an Olive branch, and in his sinister



Fig. 107 The Charles Thomson Drawing of his Proposal (1782)



Fig. 108. The Benedict Realization of Barton's Modification of Thomas Proposal (Patterson and Dougall) with its anagram of **F**. **BACON**

a bundle of thirteen arrows, all proper, & in his beak a scroll, inscribed with this Motto. “E pluribus unum”.-

For the Crest

Over the head of the Eagle which appears above the Escutcheon, A Glory, Or, breaking through a cloud, proper, & surrounding thirteen stars forming a Constellation, Argent, on an Azure field.-

Reverse

A Pyramid unfinished. In the Zenith an Eye in a triangle surrounded with a glory proper. Over the Eye these words, “Annuit Coeptis”. On the base of the pyramid the numerical letters MDCCLXXVI & underneath the following motto. “novus ordo seclorum”

THOMSON’S “REMARKS AND EXPLANATION”

The Escutcheon is composed of the chief & pale, the two most honorable ordinaries. The Pieces, paly, represent the several states all joined in one solid compact entire, supporting a Chief, which unites the whole & represents Congress. The Motto alludes to this union The pales in the arms are kept closely united by the chief and the Chief depends on that union & the strength resulting from it for its support, to denote the Confederacy of the United States of America & the preservation of their union through Congress.

The colours of the pales are those used in the flag of the United States of America; White signifies purity and innocence, Red, hardiness & valour, and Blue, the colour of the Chief signifies vigilance perseverance & justice. The Olive branch and arrows denote the power of peace & war which is exclusively vested in Congress. The Constellation denotes a new State taking its place and rank among other sovereign powers. The Escutcheon is born on the breast of an American Eagle without any other supporters to denote that the United States of America ought to rely on their own Virtue.-

Reverse. The pyramid signifies Strength and Duration: The Eye over it & the Motto allude to the many signal interpositions of providence in favour of the American cause. The date underneath is that of the Declaration of Independence and the words under it signify the beginning of the New American AEra, which commences from that date.-[126]

On being adopted by Congress the Great Seal of the United States of America was used for the first time on a document dated 16 September 1782 granting full power and authority to General Washington to negotiate and sign an agreement with the British for the exchange of prisoners of war. The license is signed by John Hanson, President of the Continental Congress and the Secretary of Congress, Charles Thomson.[127]

The Benedict Realization (1903) of Barton’s Modification of Secretary Thomson’s Proposal for the Great Seal of the United State of America contains within it the concealed identity of the true founder of the United States of America. Within its outer and inner circles, it will be seen that the last letter of ‘REIPUB’ is a **B** and next to it the first 4 letters of ‘CONFOED’ yield **CONF**, and somewhat aptly, the following ‘AMERIC’ the letter **A**, providing an anagram of **F. BACON** on a realization of the Great Seal, symbol of the New Atlantis of the United States of America. It perhaps should also be noticed that on top of the eagle (a disguised phoenix) are the 3 words E Pluribus Unum and underneath the Eagle/Phoenix a combination of 3 letters and numbers JUL IV MDCCLXXVI (33 Bacon in simple cipher). These consist of 27 characters (the cube of 3x3x3) contained within the above 3 words and the combination of 3 letters and numbers below: 27+3+3=33 **BACON** in simple cipher. The date itself is expressed in 9 Roman numerals a number made up of 3x3: 33 **BACON** in simple cipher.



ſlaves to their legitimate brothers, if the father has not provided for them otherwiſe. The grand ſignor is not obliged to marry, but the firſt four women who have children by him, are called the ſultanas, his wives.

The Device *of the* Armorial Atchievement, *appertaining to the* United States; *and of the* Reverſe; *which, with thoſe* Arms, *forms the* Great Seal *for the* United States, *in* Congreſs *aſſembled, is as follows.*

ARMS.

PALEWAYS of * thirteen pieces, argent and gules, a chief azure; the eſcutcheon borne on the breaſt of the American eagle diſplayed, holding in his dexter talon an olive branch, and in his ſiniſter a bundle of thirteen arrows, all proper; and in his beak †, a ſcroll inſcribed with this motto—*E pluribus unum.*

CREST.

Over the head of the eagle, which appears above the eſcutcheon, a glory, or, breaking through a cloud, proper, and ſurrounding thirteen ſtars, forming a conſtellation, argent, on an azure field.

For the ‡ REVERSE.

A pyramid unfiniſhed.———

In the zenith, an eye in a triangle, ſurrounded with a glory, proper. Over the eye, the words—*annuit cœptis:* on the baſe of the pyramid, the numeral letters—M.DCC.LXXVI: and underneath the following motto or exergue—*Novus ordo ſeclorum.*

Remarks, *and* Explanation *of the* DEVICE.

The eſcutcheon is compoſed of the chief and pale, the two moſt honorable ordinaries. The thirteen pieces paly repreſent the ſeveral ſtates in the union, all joined in one ſolid, compact *entire,* ſupporting a chief, which unites the whole, and repreſents congreſs.—The motto alludes to this union.

The pales in the arms are kept cloſely united by the chief, and the chief depends on that union, and the ſtrength reſulting from it, for its ſupport; to denote the confederacy

* According to the ſtrict rules of heraldry, this ſhould be thus blazoned—Argent, ſix pallets, gules, &c. for the number of pallets or pales being uneven, thoſe at each ſide of the eſcutcheon are of the ſame tincture, viz. argent; ſo that argent appears to be the tincture of the field, and ſix pallets gules ſeem to be borne as charges thereon. But as the number of the pales in the arms is deſigned to allude to the number of ſtates in the union, that mode of blazoning would not anſwer the purpoſe intended. It is not conſiſtent with the dignity of an imperial ſtate, that its armorial inſignia muſt neceſſarily be blazoned according to the *general* rules of blazonry preſcribed by heralds. There is one notable exception to a fundamental rule in blazon, in the arms of *Jeruſalem* where metal is placed upon metal—the arms being, *Argent, a croſs potence, or, between four croſſets of the ſame.*

† As the colour of the ſcroll is not mentioned, it is recommended to be of purple, edged with gold, and inſcribed with the motto in golden letters.

‡ An engraving of the Reverſe ſhall be given in our next.

Fig. 109 The 1786 engraving of the Obverse of the Great Seal in *The Columbia Magazine* on page 33 containing Baconian ciphers

of the united ſtates, and the preſervation of their union through congreſs.

The tinctures of the pales are thoſe uſed in the flag of the united ſtates of America. White ſignifies purity and innocence; red, hardineſs and valour; and blue, the colour of the *chief*, ſignifies vigilance perſeverance, and juſtice——The olive branch and arrows, denote the power of peace and war, which is excluſively veſted in congreſs.

The creſt, or conſtellation, denotes a new imperial ſtate, taking its place and rank among other ſovereign powers.

The eſcutcheon or ſhield is borne on the breaſt of an *American* eagle, without any other ſupporters, to denote, that the united ſtates of America ought to rely on their own virtue.—The eagle itſelf is a ſymbol of empire.

The pyramid on the reverſe of the great ſeal, ſignifies ſtrength and duration. The eye over it, and the motto *(annuit cæptis)* allude to the many ſignal interpoſitions of providence, in favour of the American cauſe.

The date on the baſe of the pyramid, is that of the *declaration of independence*; and the words under it ſignify the beginning of the American æra, which commences from that date.

The young BEAR *and the old* ONE.

A FABLE—From the German.

"HOW elegant—how ſwift—how agile is the deer, and how ill-ſhaped and aukward am I," ſays a young bear one day to its dam.—"Fool" ſays ſhe, "how inſignificant are thoſe qualities you prize ſo highly, if compared to your bravery, your ſtrength, and your fortitude! The cowardly deer would willingly make an exchange."

* * * *

Let us examine our own endowments, and the fortunate circumſtances that tend to lighten the aſperity of our ſituation, and compare theſe with the diſadvantages others labour under. Thus and thus only, if happineſs be the lot of humanity, is it attainable.

At the requeſt of a number of reſpectable gentlemen, we are induced to inſert the following addreſs, &c. although they have already appeared in moſt of the newspapers. The patriotic ſociety who have publiſhed them, give us permiſſion to announce them as an introduction to a ſeries of valuable pieces on the ſame ſubject, which ſhall adorn the future numbers of our magazine.

An ADDRESS *from the* PHILADELPHIA SOCIETY *for promoting* AGRICULTURE; *with a ſummary of its* LAWS; *and* PREMIUMS *offered.*

THE very imperfect ſtate of American huſbandry in general, compared with that of ſome countries in Europe, is too well known to be controverted.

It was a conviction of our great inferiority, in this reſpect, which gave riſe to the preſent ſociety, formed after the example of inſtitutions in Europe, whoſe laudable endeavours to promote the agriculture of their ſeveral countries, have been rewarded with the happieſt effects. And here it may be obſerved, that the difficulties thoſe ſocieties had originally to overcome, were much greater than what we ſhall have to contend with: they found huſbandry, generally, in a rude and unprofitable ſtate, and had to recommend

Fig. 110 Page 34 of *The Columbia Magazine* containing Baconian ciphers

The existence of the Great Seal of America first became public knowledge no later than 1786 when the September issue of the *Columbian Magazine* published at Philadelphia printed an engraving of the obverse of the seal along with the blazon and Secretary Thomson's 'Remarks and Explanation'.[128] The engraving is signed by 'Ja Trenchard Sculp.', a well-known engraver and member of the *Columbian Magazine*. The source for the "Remarks, and Explanation of the Device" state Patterson and Dougall 'must have been either Thomson or Barton...It would seem, at the least, that Barton must have had some hand' in the publication.[129] Patterson and Dougall also point out that the printing of the text 'included some changes of wording and other editing, but no alteration of meaning except for the insertion, at the end of the explanation of the obverse, of the sentence, "The eagle itself is a symbol of empire." Two footnotes were attached to the blazon, the first to "Paleways of thirteen pieces", and the second to "in his beak, a scroll".[130]

Whatever considerations necessitated the ordinary editing and explanations the very precise method in presenting the obverse and its accompanying text was executed by those perfectly familiar with Baconian ciphers and the secret history of America. The engraving of the obverse is placed opposite page 33 simple cipher for **BACON**. The accompanying text is situated on pages 33 and 34. The page numbers added together 33+34=67 **FRANCIS** in simple cipher.

Along the top of the engraving page and page 33 is written in italic words '*Engrav'd for the Columbian Magazine Description of the Arms of the United States*' containing 67 letters simple cipher for **FRANCIS** followed by the page number 33 simple cipher for **BACON**.

The opening paragraph starting with 'The Device' and concluding with 'is as follows' has 33 words **BACON** in simple cipher. Page 33 incorporates some lettering in block capitals: 'ARMS, PALEWAYS, CREST, REVERSE, M. DCC. LXXVI, DEVICE' totalling 39 letters **F**. **BACON** in simple cipher. The second column of footnotes with the tail-word ('of') contains 39 words again **F**. **BACON** in simple cipher. In the text (excluding the footnotes) there are 259 words **SHAKESPEARE** in kay cipher.

On page 34 the remainder of the article has 194 words. The page number 34+194=228. There are 51 italic letters in the passage 228-51=177 **WILLIAM SHAKESPEARE** in simple cipher. The whole article across the two pages (excluding headings and footnotes) has 411 Roman words **WILLIAM SHAKESPEARE** in kay cipher.

As several others have before them Patterson and Dougall were also wont to speculate as to the source which suggested to Thomson the dominant position on the obverse of the eagle with a shield on its breast and the symbols of peace and war in its talons. The authorities state there are several sources which may well have influenced Thomson, and while one single source cannot definitely be proved, they believed it more than likely he took the idea from an old coin or more probably an illustration from an old emblem book. They mention two emblem books in particular. The first of these two emblem books *Symbolorvm & Emblematvm Ex Volatilibvs Et Insectis Desvmtorvm Centvria Tertia Collecta A Joachimo Camerario Medico Norimberg*. (*A Third Century of Symbols and Emblems Chosen from Birds and Insects, Collected by Joachim Camerarius, Physician of Nurnberg*) was published in 1597. The first century of a hundred emblems appeared in 1593, the second in 1595, and third in 1597, with each emblem accompanied by a motto, couplet, and background discussion. A collected edition of the three centuries was printed in 1605 followed by several other complete editions in Latin and German. A fourth century was published posthumously.[131] Copies of Camerarius were owned by Bacon. Listed in *A Catalogue of Books of Emblems in the Library of Robert Hoe* under the various editions of Camerarius is one of Bacon's personal copies 'Lord Bacon's copy, with the inscription "Francis Bacon's booke on the first title."'[132]Two Latin editions of Camerarius were published at Mainz in 1697 and 1702. Franklin is known to have owned a copy of the 1702 edition.[133]In 1775 Franklin served on a Continental Congress committee responsible for issuing the new Continental currency, in eleven denominations. Each of these denominations has on

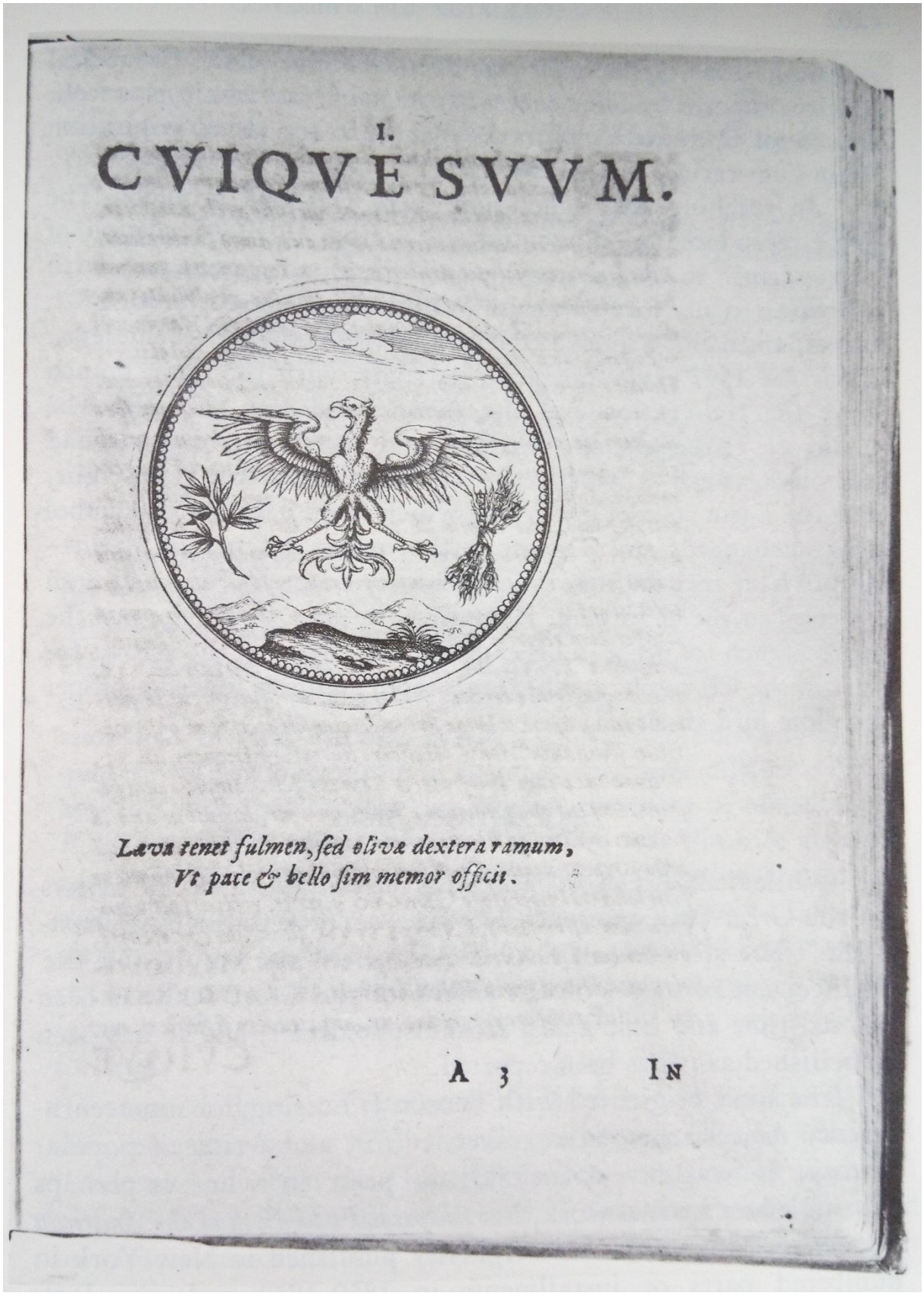


Fig. 111 Page from The Emblem Book by Camerarius (1597) With Eagle Displayed and Symbols of Peace and War (Patterson and Dougall

one side an emblem with an accompanying motto, most of them directly copied from the Mainz edition.[134] Secretary of Congress Thomson was familiar with the work of the 1775 committee and would have personally handled the currency. It was later reported moreover that the devices and mottoes were 'said to have been composed' by Franklin and Thomson.[135] One of these emblems on the Continental Currency depicts a Hog (a pig from whence bacon is derived) the symbol for Bacon, with the motto 'AUT MORS AUT VITA DECORA' ('Either death or an honourable life',[136] similar to the Bermuda Hog money (*c*.1610) minting by the early New World colonists with a Wild Boar on one side and a picture of a sailing ship on the other sanctioned by Bacon, with the crest of the Boar (Hog/Pig) appearing in his works and Achievement of Arms.

It is thus distinctly possible Secretary Thomson used the Camerarius edition as a source for his inspiration. In the 1702 Mainz edition there exists a remarkable resemblance between the first emblem of Camerarius's third century and the obverse of the seal. Above the emblem, an eagle displayed, is the motto of Charles V. The symbolism of the emblem is explained in the Latin couplet underneath:

Lava tenet fulmen, sed olivae dextera ramum,
Vt pace & bello sim memor officii.
The left [hand] holds a thunderbolt, but the right an olive branch,
That in peace and war I may be mindful of my duty.[137]

A second source given due consideration was *The Mirrovr of Maiestie*: *or, The Badges of Honovr Conceitedly Emblazoned*: *with Emblemes Annexed, Poetically Vnfolded* (London: printed by William Iones, dwelling in Red-Crosse-streete. 1618).[138] Writing of this curious and scarce volume in 1866 Henry Green states that 'no more than two copies are said to exist, the only perfect one being in the choice library of Mr. Corser, of Stand.'[139] Emblem 4 of the book shows an eagle with its wings spread clutching in its talons a sword and olive branches. The following line in the accompanying text makes the symbolism explicit 'This Embleme of soft Peace and warlike bands.[140] Patterson and Dougall include an illustration of the emblem which is reproduced on page 100 simple cipher for Francis Bacon.[141] However surprisingly, Patterson and Dougall do not give notice of another emblem in *The Mirrovr of Maiestie* which likewise depicts an eagle. Here is the Coat of Arms of 'The Lord Chancellor',[142] Francis Bacon. Around the accompanying emblem assigned to Bacon is written 'SVB VMBRA ALARVM TVARVM' ('Beneath the Shadow of Thy Wings'). The same motto (from the Psalms) used in the last line of the first anonymous Rosicrucian manifesto *Fama Fraternitatis* written by Bacon 'sub umbra alarum tuarum Jehova'.[143] In the text Bacon is symbolised and represented as the eagle, he is the eagle:

House-roome to find vnder an Eagles wings.
You are this Eagle, which ore-shades the sheepe
Pursu'de by human wolues…[144]

The emblem in *The Mirror of Maiestie* assigned to Bacon depicting an Eagle, the inspiration for the Eagle on the Great Seal, around which appears the motto used in Bacon's Rosicrucian manifesto *Fama Fraternitatis*, that is the coeval of his *New Atlantis* (*Land of the Rosicrucians*), represents the central symbol of the New Atlantis of the United States of America.

Twenty-two years after Congress adopted the Great Seal of America Thomson sent Secretary of State James Madison (Freemason & 4th US President) the following letter dated 1 December 1804:

Enclosed I send you an explanation of the Device for an armorial Atchievement and Reverse of a Great Seal for the United States in Congress assembled

7.

EMBLEME 4.



VVHen *Peace* (ſuſpecting he would *warre* inferre,)
Tooke *Henry* hence, to liue aboue with her,
She bade *Ioues Bird* returne from's quicke convoy
Of *his faire* ſoule, left in Heav'ns laſting Ioy,
And mildly offer to your Princely hands,
This *Embleme* of ſoft *Peace* and *warlike bands*:
Both vvhich(vſ'd rightly) their *large cares* extend
To gaine o're *others*, and their *owne* defend.
Though all bright *Honours* did their Beauties ſhroud
In his *Eccliplſe*, like *Phœbus* in a cloud:
Yet at your Riſing, they more cleare againe
Peept-forth, like Sun-ſhine after clouds and raine.
And in your *worth* their worthineſſe diſplayes
To worthieſt Princes; as the Sun, his rayes.

B 4

Fig. 112 Emblem 4 in *The Mirror of Maiestie* (1618) depicting an Eagle Holding Symbols of Peace and War

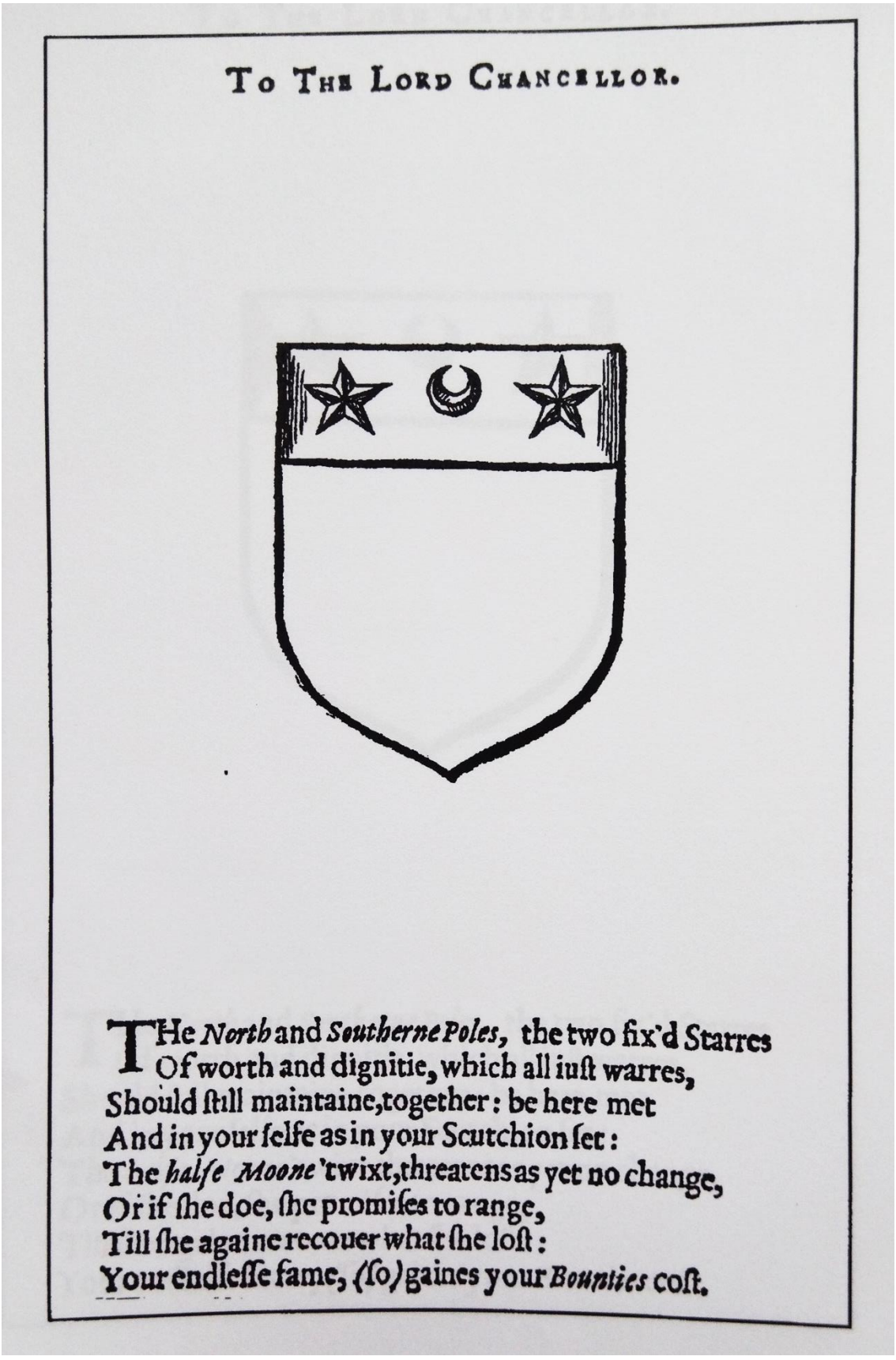
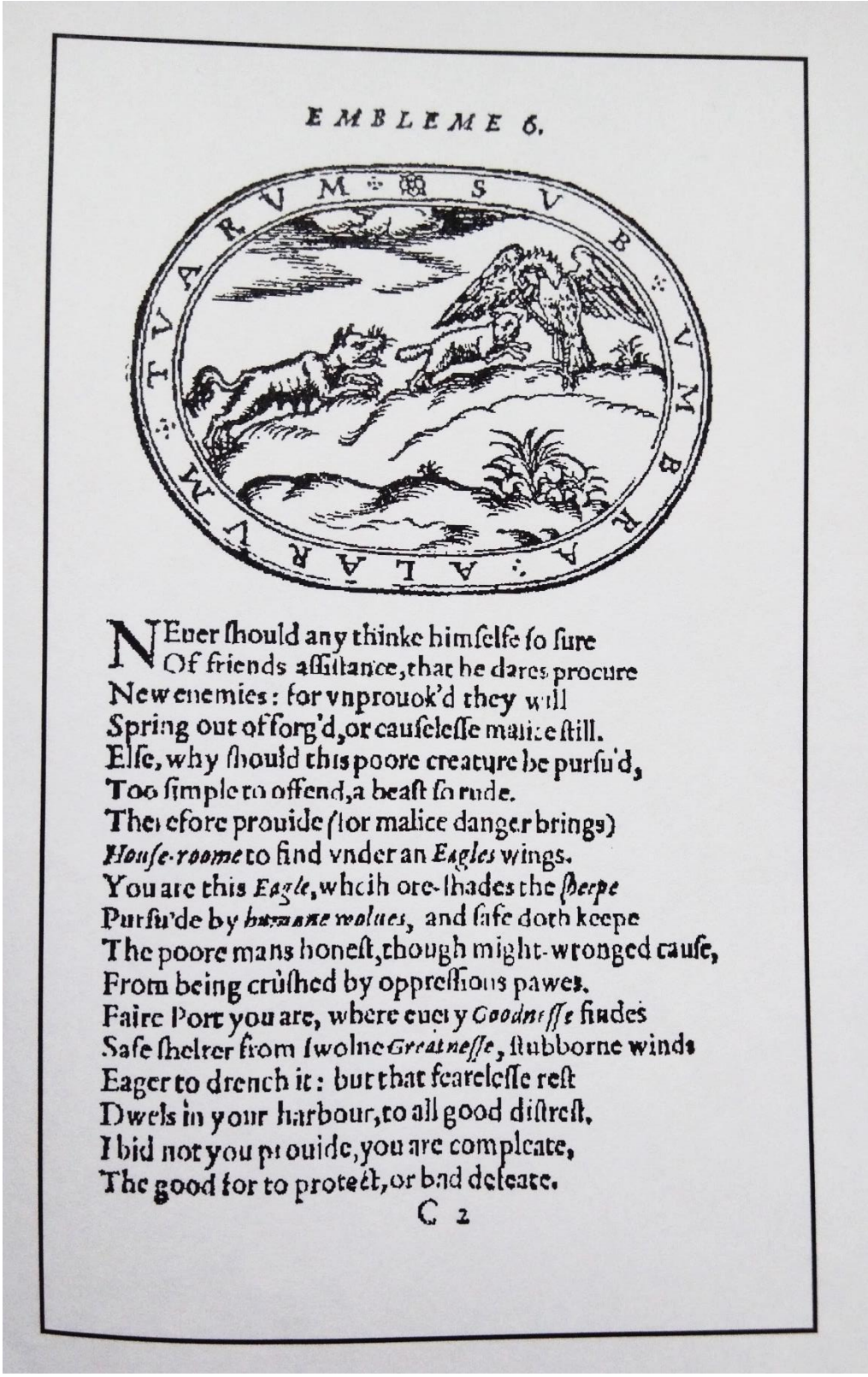


Fig. 113 The Coat of Arms of Lord Chancellor Bacon in *The Mirror of Maiestie* (1618)



EMBLEME 6.

SVB VMBRA ALARVM TVARVM

NEuer ſhould any thinke himſelfe ſo ſure
Of friends aſſiſtance, that he dares procure
New enemies: for vnprouok'd they will
Spring out of forg'd, or cauſeleſſe malice ſtill.
Elſe, why ſhould this poore creature be purſu'd,
Too ſimple to offend, a beaſt ſo rude.
Therefore prouide (for malice danger brings)
Houſe-roome to find vnder an *Eagles* wings.
You are this *Eagle*, which ore-ſhades the *ſheepe*
Purſu'de by *humane wolues*, and ſafe doth keepe
The poore mans honeſt, though might-wronged cauſe,
From being crùſhed by oppreſſions pawes.
Faire Port you are, where euery *Goodneſſe* findes
Safe ſhelter from *Iwolne Greatneſſe*, ſtubborne winds
Eager to drench it: but that feareleſſe reſt
Dwels in your harbour, to all good diſtreſt.
I bid not you prouide, you are compleate,
The good for to protect, or bad defeate.

C 2

Fig. 114 The emblem in *The Mirror of Maiestie* (1618) assigned to Bacon depicting an Eagle the inspiration for the Eagle on the Great Seal around which is written 'SVB VMBRA ALARVM TVARVM' ('Beneath the Shadow of Thy Wings'). The motto used in the last line of the first Rosicrucian manifesto *Fama Fraternitatis* written by Bacon coeval of his *New Atlantis*

It was drawn up when I made report & contains the Sentiments which I had in my mind when I was considering the subject, and which I wished to express covertly by the device. It has never been published nor have I ever given a copy of it. If you think it worth preserving you may lodge it in your office, if not, destroy it.[145]

The enclosure referred to in the letter cannot now be found. It is not filed with the above surviving letter, nor can it be found in the Madison Papers.[146] Thomson states in the letter that he had never given another copy of the enclosure. However, he does not make plain whether there existed only one copy of the enclosure, or its contents. It may well be that Madison took the option of destroying it, or alternatively he preserved it and in the course of time it became misplaced or lost, or someone at a later date removed it from his papers believing its contents inappropriate for public disclosure. What is clear from the letter is Thomson, possibly along with others who played some unknown part in the process of the seal, had privately recorded an explanation of the covert sentiments secretly concealed within the seal. In the absence of the enclosure the nature of its contents can only be guessed at. However, what is now clear is that Barton and Thomson and others did play a part in covertly concealing a secret within the Great Seal, one also known to some of those primarily responsible for the independent birth of the United States (Franklin, Jefferson and Washington, etc) and its Great Seal, and one known to an initiated few to the present day: namely, Francis Bacon was the Founding Father of the United States of America.

The Great Seal finally emerged from its relative obscurity in 1935 when it appeared on the back of the One Dollar Bill. The seal has continued to appear on the reverse side of all $1 notes since then. The Vice-President Henry A. Wallace a 32nd Degree Freemason 'has taken credit for making the suggestion which eventually led in 1935 to the inclusion of the seal design on the dollar bill-a claim that cannot be verified in official records.'[147] Two decades later Wallace recorded his recollection of discussions about the Great Seal on the Dollar Bill with 32nd Degree Freemason President Roosevelt and Freemason and Secretary of State Henry Morgenthau, Jr., [148] in a letter to Dal Lee dated 6 February 1951:

In 1934 when I was Sec. of Agriculture I was waiting in the outer office of Secretary Hull and as I waited I amused myself by picking up a State Department publication which was on a stand there entitled, "The History of the Seal of the United States". Turning to page 53 I noted the colored reproduction of the reverse side of the Seal. The Latin phrase Novus Ordo Seclorum impressed me as meaning the New Deal of the Ages. Therefore I took the publication to President Roosevelt and suggested a coin be put out with the obverse and reverse sides of the Seal. Roosevelt as he looked at [the] colored reproduction of the Seal was first struck with the representation of the "All-Seeing Eye", a Masonic representation of The Great Architect of the Universe. Next he was impressed with the idea that the foundation for the new order of the ages had been laid in 1776 but that it would be completed only under the eye of the Great Architect. Roosevelt like myself was a 32nd degree Mason. He suggested that the Seal be put out on the dollar bill rather than a coin and took the matter up with the Secretary of the Treasury. When the first draft came back from the Treasury the obverse side was on the left of the bill as is heraldic practice. Roosevelt insisted that the order be reversed so that the phrase "of the United States" would be under the obverse side of the Seal. I believe he was also responsible for introducing the word "Great" in the phrase "The Great Seal" as it is found under the reverse side of the Seal on the left of our dollar bills. Roosevelt was a great stickler for details and loved playing with them, no matter whether it involved the architecture of a house, a post office or a dollar bill.[149]

In a letter written in 1955 to Secretary of the Treasury George M. Humphrey, Wallace recalls how Roosevelt asked James Farley, who was at the time Postmaster General and a Roman Catholic whether he might foresee any objection to the seal's Freemasonic symbolism:

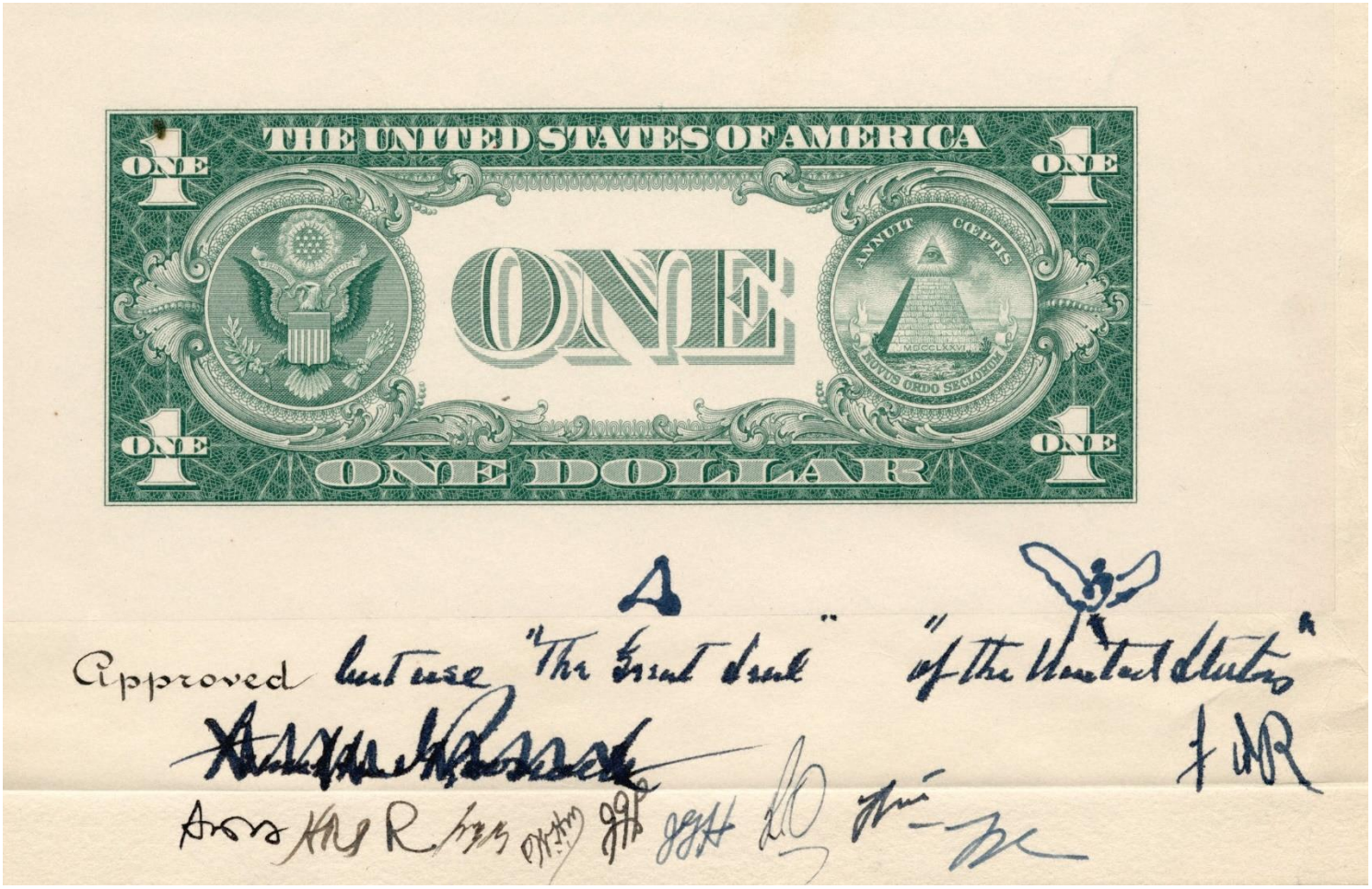


Fig. 115 A Model of the Back of the One Dollar Bill (1935) with the Annotations of 32nd Degree Freemason and President of the United States of America President Roosevelt

I…was struck by the fact that the reverse side of the Seal had never been used. I called it to Roosevelt's attention. He brought it up in Cabinet meeting and asked James Farley if he thought the Catholics would have any objection to the "All Seeing Eye" which he as a Mason looked on as a Masonic symbol of Deity. Farley said "no, there would be no objection."

Henry Morgenthau gave me a dollar bill on Dec. 20, 1935, writing on it that I had given him the idea. Actually I merely called to Roosevelt's attention the State Department Publication and did not work through Morgenthau at all.[150]

A search in the papers of Roosevelt and Morgenthau by Patterson and Dougall uncovered no documentation that supported or cast doubt on Wallace's recollection of events 'Official records of the Office of the Secretary of the Treasury likewise do not mention Wallace in connection with the 1935 silver certificate. They do refer, however, to unnamed Cabinet officers and President Roosevelt, and their rather guarded language is not incompatible with Wallace's recollections…except that they state that Morgenthau received suggestions from a number of sources, whereas Wallace seemed to think that he alone was responsible for the new design of the dollar bill.'[151] The official Treasury position is stated in a letter sent by Herbert E. Gaston, Assistant to the Secretary of State, dated 22 January 1936, to the Director of the Haskin Information Service, of Washington:

…Our records show that a number of suggestions were made, both verbally and in writing, to Secretary Morgenthau as to the use in some form of the reverse of the Great Seal as a complement of the better known obverse...Incidentally, two of the letters bore exactly the same date, which suggests the difficulty of attempting to determine definitely to whom the honor is due of having made the first suggestion.

In addition, I understand that suggestions as to some official use of the reverse of the Seal were made to President Roosevelt and to at least two members of his cabinet, in addition to Secretary Morgenthau. The same question has been up in previous administrations and I am informed that in 1892 the State Department prepared an emblazonment showing the reverse of the Seal, intended for the Columbian Exposition, but never exhibited.[152]

The unnamed individuals mentioned above are not identified in any of the papers filed with the above letter, and the letters mentioned therein have not been found.[153] Patterson and Dougall reproduce a photograph of the back of a One Dollar Bill on which Roosevelt made the changes referred to by Wallace in his letter to Dal Lee with the following comments:

The model is endorsed "Received by the Engraving Division June 26, 1935". It will be noted that the President first approved the model, but then scratched out his notation of approval. To indicate his proposed reversal of the two faces of the Great Seal, he drew in the lower margin of the model, at the right, a very rough eagle (identifiable principally by the displayed wings) and, in the margin farther to the left, a triangle to represent the pyramid. He indicated that the legend "The Great Seal" was to be placed under the pyramid, and "of the United States" was to appear under the eagle as relocated. Subject to these changes, he gave his approval to the model. A revised model in line with these instructions was then prepared and submitted to the President for final approval. . .[154]

Several Masonic writers have conceived and discussed the prominent Freemasonic symbols and features incorporated and displayed in the Great Seal of the United States of America. The most detailed explanation of its symbolism is given by the distinguished Freemason Dr James D. Carter in *Masonry in Texas Background, History, and Influence to 1846*, a work published by The Committee on Masonic Education and Service For the Grand Lodge of Texas:

…when an informed Mason examines the Great Seal here is what he sees: On the obverse is an eagle whose dexter wing has thirty-two feathers, the number of ordinary degrees in Scottish Rite Freemasonry. The sinister wing has thirty-three feathers, the additional feather corresponding to the

Thirty-Third Degree of the same Rite conferred for outstanding Masonic service. The tail feathers number nine, the number of degrees in the Chapter, Council, and Commandery of the York Rite of Freemasonry. Scottish Rite Masonry had its origin in France; the York Rite is sometimes called the American Rite; the eagle thus clothed represents the union of French and American Masons in the struggle for Liberty, Equality, and Fraternity. The total number of feathers in the two wings is sixty-five which, by gematria, is the value of the Hebrew phrase *yam yawchod* (together in unity). This phrase appears in Psalm 133 as follows: "Behold, how good and how pleasant it is for brethren to dwell together in unity," and is used in the ritual of the first degree of Freemasonry. The glory above the eagle's head is divided into twenty-four equal parts and reminds the observer of the Mason's gauge which is also divided into twenty-four equal parts and is emblematic of the service he is obligated to perform. The five-pointed stars remind him of the Masonic Blazing Star and the five points of fellowship. The arrangement of the stars in the constellation to form overlapping equilateral triangles and the Star of David calls to the Mason's mind King David's dream of building a Temple, to his God, the Companions who rebuilt a desecrated Temple, and the finding of the Word that was lost. The gold, silver, and azure colors represent the sun, moon, and Worshipful Master, the first that rules the day, the second, the night, and the third, the lodge. While silver, connected with the letter Gimel or G and being surrounded on an azure ground by a golden glory, reminds the Mason of the letter G, a most conspicuous furnishing of a proper lodge room. The shield on the eagle's breast affirms by its colors, valor (red), purity (white), and justice (blue), and reminds the Mason of the cardinal virtues. The value of these colors, by gematria, is 103, the value of the phrase *ehben ha-Adam* (the stone of Adam) and suggests the perfect ashlar, or squared stone, of Freemasonry. One hundred and three is also the value of the noun *bonaim*, a Rabbinical word signifying "builders, Masons." Thus the national colors spell out, by gematria, the name of the fraternity. The scroll in the eagle's beak, bearing the words *E Pluribus Unum* (of many one) reminds him also of the unity which has made brothers of many.

On the reverse, is the All Seeing Eye within a triangle surrounded by a golden glory. Besides the obvious Masonic significance of this design, it has a cabalistic value of seventy plus three plus two hundred, equaling two hundred and seventy-three which is the value of the phrase *ehben mosu habonim* (the stone which the builders refused) familiar to all Royal Arch Masons. It is also the value of the Hebrew proper noun *Hiram Abiff*, the architect of Solomon's Temple and the principal character of the legend used in the Master Mason degree. The triangle is isosceles, formed by two right triangles having sides of five, twelve, and thirteen units in length, illustrating the 47th Problem of Euclid. The triangle also represents the capstone of the unfinished pyramid and reminds the Mason of the immortality of the soul and that in eternity he will complete the capstone of his earthly labors according to the designs of the trestle-board of the Supreme Architect of the Universe. The unfinished pyramid cannot fail to remind him of the unfinished condition of the Temple when tragedy struck down its Master Architect.

The blaze of glory found on either side of the Great Seal cannot fail to remind the Mason of the Great Light in Masonry which is the rule and guide to faith and practice and without which no Masonic lodge can exist. It reminds him that only more light can dispel the pall of ignorance in which he stumbles until he enters the Celestial Lodge where all light is given.[155]

In the course of two hundred years write, Patterson and Dougall, numerous articles and books have been written on the history of the Great Seal of the United States some unofficially and some by the government 'Incomplete and erroneous information characterize most of these writings. Some merely copied earlier publications, mistakes and all, offering nothing new except perhaps personal views on how the Great Seal should be redesigned.'[156] It is without doubt that Patterson and Dougall's *The Eagle and the Shield A History of the Great Seal of the United States* swept away the misconceptions and errors that had marred earlier publications and that it greatly added to the stock of knowledge relating to the history of the seal. It did not however openly reveal the incredible monumental secret that lies behind the Great Seal of the United States of America.

For two decades before Patterson's retirement in 1965 the two authors had been colleagues at the Historical Office of the Department of State. In 1973 Dr William Franklin (then Director of the Historical Office) and William L. Blue (later Assistant Administrator for International

Italic Words
10

Italic Letters
39

THE EAGLE AND THE SHIELD

A History of the Great Seal of the United States

By RICHARD S. PATTERSON
and
RICHARDSON DOUGALL

Roman Letters
39



Washington
1976

Date
Addition
23

Fig. 116 The title page of *The Eagle and the Shield A History of the Great Seal of the United States* by Patterson & Dougall issued by the US State Department containing Baconian-Rosicrucian ciphers

Affairs, American Revolution Bicentennial Administration) put wheels in motion whereby the aforementioned Administration made available funds to enable Patterson to carry out research and writing into the history of the seal. The Bureau of Public Affairs of the Department of State was responsible for contractual matters and the editorial costs of final publication. Regrettably Patterson would not live to see his work published. He died 13 October 1976. Dougall was asked by the Department of State to see the volume through to publication. He was to work on the undertaking for two and a half years in which time he revised, corrected, and supplemented Patterson's manuscript.[157] The standard volume dated 1976, though not released till 1978, was 'Published by the Office of the Historian, Bureau of Public Affairs, Department of State, under the auspices of the American Revolution Bicentennial Administration.'

The authorised work sanctioned and officially published by the Department of State contains a series of Baconian-Rosicrucian ciphers. In the middle of its title page there are 39 italic letters: 39 **F**. **Bacon** in simple cipher and immediately below 39 roman letters: 39 **F**. **Bacon** in simple cipher. The 10 italic words added to the addition of the date 1+7+9+6=23: 10+23=33 **Bacon** in simple cipher. Above the Baconian Seal of the United States of America there 98 letters that added to the 13 letters in its motto E Pluribus Unum: 98+13=111 **Bacon** in kay cipher. The 98 letters plus the four digits in the date and 1 seal: 98+4+1=103 **Shakespeare** in simple cipher. In the bottom section beneath the Baconian Seal of the United States of America there are 10 letters in 'Washington' and the addition of the date 1+7+9+6=23: 10+23=33 **Bacon** in simple cipher. The whole title page comprises 23 words, 108 letters, addition of the date 1+7+9+6=23, and the 3 words in the Baconian Seal of the United States of America: 23+108+23+3=157 **Fra Rosicrcosse** in simple cipher the Secret Seal of the Brotherhood of the Rosy Cross (Rosicrucian Brotherhood). In other words, the current invisible powers that govern the New Atlantis of the United States of America are-and always were-privy to the secret Francis Bacon, the concealed author of the Shakespeare works, is the true Founding Father of the United States of America.

[In the 24 letter Elizabethan Alphabet the I and J and U and V were interchangeable]

SIMPLE CIPHER

A B C D E F G H I K L M N O P Q R S T U W X Y Z
1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24

F R A N C I S B A C O N
6 17 1 13 3 9 18=67 2 1 3 14 13=33

F B A C O N
6 2 1 3 14 13=39

S H A K E S P E A R E
18 8 1 10 5 18 15 5 1 17 5=103

F R A R O S I C R O S S E
6 17 1 17 14 18 9 3 17 14 18 18 5=157

KAY CIPHER

A B C D E F G H I K L M N O P Q R S T U W X Y Z
27 28 29 30 31 32 33 34 35 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24

B A C O N
28 27 29 14 13 =111





Fig. 117 The Baconian One Dollar Bill of the United States of America



Fig. 118 The Five-Pointed Star on the Baconian Hog Money (*c*.1616), Bacon's Crest of Arms and the Baconian One Dollar Bill

THE FIVE-POINTED STAR ON THE BACONIAN ONE DOLLAR BILL

The Shakespeare play and Rosicrucian manifesto *The Tempest* begins with an inspired dramatic enactment of the tempest faced by the Sea Venture which occurred off the coast of Bermuda as the colonists headed to Virginia, representing a dramatic symbolic portrayal of the birth of what became the United States of America. In 1609 Sir George Somers and some members of his crew were shipwrecked on the Bermuda Islands for around 10 months. By 1612 there were 60 colonists on the Islands and the earliest brass 'hogge money', were hand struck with the value of 2 to 12 pence (a shilling).[158] The Hog money (hog: a pig from whence bacon is derived) carries a similar image to Bacon's crest on the one side and a picture of a sailing ship on the other. In *The Secret Symbols of the Dollar Bill* under the heading 'The earliest known official use of the five-pointed star in North America', its author David Ovason states:

The earliest use of the five-pointed star in North America was on coinage introduced to the Bermudas in 1616.

All denominations of this coin had the image of a sailing ship on the reverse. On the obverse above was a hog. Around the hog was the inscription SOMMER ISLANDS, the seventeenth-century name of the Bermudas, and two five-pointed stars.[159]

Underneath the following heading he further points out:

The five-pointed star and Francis Bacon.

The five-pointed star may have come to North America by way of the arms of Sir Francis Bacon…

It is possible that both the hog and the five-pointed star on the coin we have just examined were introduced from Sir Francis Bacon's coat of arms. At the time the hog money was made, Bacon was the attorney-general of England: toward the end of 1616, he was appointed Lord Keeper of the Great Seal. The crest of this arms was a hog (a play on Bacon's name), and on the shield were two pairs of five-pointed stars.[160]

THE BACONIAN SEAL OF SOLOMON ON THE ONE DOLLAR BILL

The thirteen five-pointed stars above the Eagle (a disguised Phoenix) are carefully arranged to facilitate the shape of Solomon's Seal, a visual allusion to Lord Bacon. It is in *New Atlantis* (*Land of the Rosicrucians*) the philosophical and scientific blueprint for the United States of America where he unfolds the vision of his divine Freemasonry Brotherhood a perfect literary, scientific and philosophical world for the everlasting benefit of humankind, he most resembles Solomon. In their Temple called Salomon's House the wise men of New Atlantis pursue their research in all arts and sciences while remaining sublimely hidden and unseen to others outside of their invisible Rosicrucian Lodges, with Solomon's Temple adopted as the founding legend of its outer body, the Freemasonry Brotherhood. Its all-knowing and all-seeing Commander-in-Chief Lord Bacon, who has set in motions secret plans for the United States of America and the Universal Reformation of the Whole World, believed Solomon's Temple, the sacred inner sanctum sanctorum of his Rosicrucian-Freemasonry Brotherhood, was the noblest foundation in the history of humankind:

Ye shall understand (my dear friends) that amongst the excellent acts of that king, one above all hath the pre-eminence. It was the erection and institution of an Order or Society we call *Salomon's House*; the noblest foundation (as we think) that was ever upon this earth; and the lanthorn of this kingdom.[161]

ANDREAE ALCIATI

In dies meliora.

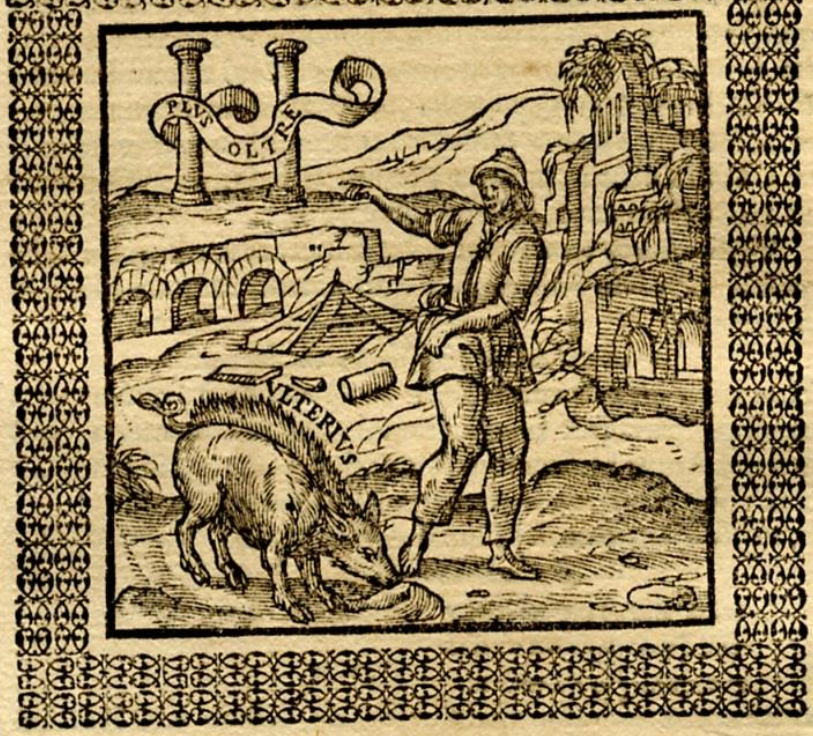


Roſtra nouo mihi ſetigeri ſuis obtulit anno,
Hæcq; cliens uentri xenia dixit habe.
Progreditur ſemper, nec retro reſpicit unquam,
Gramina cum pando proruit ore uorax.
Cura uiris eadem eſt, ne ſi es ſublapſa retrorſum
Cedat, & ut melius ſit, quod & ulterius.

Fig. 119 The Emblem ‘In dies meliora’ from the 1546 edition of *Alciat*’s *Emblemata*

In dies meliora.

EMBLEMA XLV.



ROSTRA *nouo mihi ſetigeri ſuis obtulit anno,*
Hæc q3 cliens ventri xenia, dixit, habe.
Progreditur ſemper, nec retrò reſpicit vnquam,
Gramina cùm pando proruit ore vorax.
Cura viris eadem eſt, ne ſpes ſublapſa retrorſum
Cedat; & vt melius ſit, quod & vlterius.

Natura porci.

RVſticus quidam Alciati vicinus Kalendis Ianuariis porcinum caput pro ſtrenis obtulit. Hinc ſibi Emblematis argumentum nactus Alciatus, ex natura ſuis (qui dum ſiliquas ore reflexo colligit, ſemper vlterius progrediens, nunquam retrò aſpicit) nempè vt nihil procraſtinando meliora ſemper venemur,

Fig. 120 The Baconian Emblem No. XLV from the 1577 edition of *Alciat's Emblemata* depicting a Freemasonic pyramid source for the pyramid on the Great Seal and One Dollar Bill



Fig. 121 Portrait of Francis Bacon by Simon van de Passe with the motto ‘Moniti Meliori’

THE BACONIAN-FREEMASONIC PYRAMID ON THE ONE DOLLAR BILL

The striking image of the Baconian unfinished pyramid on the One Dollar Bill traces back to a little-known emblem first published in the second half of the sixteenth-century. In Christopher Plantin's 1577 edition of *Alciat's Emblemata* a new emblem No. XLV was introduced in place of the original emblem No. XLV found in an earlier edition published at Milan in 1546.[162] Both the 1546 and 1577 Emblem No. XLV carry the motto 'In dies meliora' ('on to better days') and an identical verse, but depicting entirely different emblems, save both, prominently depict a boar.[163] The earlier emblem depicting a boar's head upon a dish in the earlier edition has been replaced with a more elaborate emblem with the boar (hog) now placed in the foreground. The boar is the central figure of the Bacon family crest. Bacon inherited the family crest of the boar and the family motto *Mediocria firma* (moderation is strength) and in later life selected two other mottos Plus Ultra ('more beyond') and *Moniti meliora* ('being instructed to better things') which appears around the portrait of Bacon painted by Simon van de Passe. The motto *Moniti meliora* is taken from Virgil's *Aeneid* '*Moniti Meliora sequamur*' (III, 188). The mottos 'In dies meliora' and 'Plvs Oltre' both appear on emblem No. XLV of Alciat's 1577 edition of *Emblemata*. In the foreground of the emblem appears a swineherd pointing with his left hand at the boar and his right hand at the two pillars representing the Pillars of Hercules (which later appeared on Bacon's Freemasonic title page of *Novum Organum*) and the Masonic Pillars of Boaz and Jachin that adorned Solomon's Temple, signifying strength and beauty. In the middle of the emblem is a pyramid with its light and dark A's that subsequently appeared as the centre piece on the Baconian-Rosicrucian AA headpieces adorning his acknowledged works and his Shakespeare Quartos and First Folio.[164] The complex emblem forms a Baconian-Rosicrucian-Freemasonic cryptogram. It was first pointed out by the Freemason Alfred Dodd that on close inspection the emblem spells out **F**. **Bacon**. The **F** is found on the frame of the building. The **B** appears on the building below the F; the **A** is situated in the centre of the emblem; the **C** in the third Arch; the **O** in the right-hand curl at the end of the scroll carrying the words 'Plus Oltre', and this same scroll studiously placed within the pillars yields the **N**.[165] Just as the Great Seal of the United States of America which took its lead from it forms a Baconian-Rosicrucian-Freemasonic cryptogram.

THE MOTTO *ANNUIT COEPTIS* AND BACON'S ROSICRUCIAN SHAKESPEARE PLAY *CYMBELINE*

Above the Baconian-Rosicrucian-Freemasonic pyramid on the One Dollar Bill is the Latin motto *Annuit Coeptis* ('He favours our Undertaking') taken from Virgil's *Aeneid* as part of a prayer to the pagan god Jupiter requesting his blessing and support for the daring enterprise at hand. In Bacon's Rosicrucian Shakespeare play *Cymbeline* the appearance of the Roman god Jupiter is key to the secret mysterious import of the play. In a vision the ghosts of Posthumus' father, mother, and two brothers appear and call to Jupiter on his behalf:

FIRST BROTHER
Like hardiment Posthumus hath
To Cymbeline performed.
Then, Jupiter, thou king of gods,
Why hast thou thus adjourned
The graces for his merits due,
Being all to dolours turned?
[*Cymbeline*: 5: 5: 169-174]

MOTHER
Since, Jupiter, our son is good,
Take off his miseries.
[*Cymbeline*: 5: 5: 179-80]

BROTHERS
Help, Jupiter, or we appeal,
And from thy justice fly.
[*Cymbeline*: 5: 5: 185-86]

In its most spectacular scene Jupiter appears before Posthumus in a dream or a vision in a sequence in the play which is often referred to as a masque-like device. The stage direction '*Jupiter descends in thunder and lightning, sitting upon an eagle*. *He throws a thunderbolt*. *The ghosts fall on their knees*', suggests the London Blackfriars and Globe theatres possessed mechanical apparatus whereby Jupiter would be lowered from the heavens:

JUPITER
He gives the ghosts a tablet which they lay upon Posthumus' breast

And so away. No farther with your din
Express impatience, lest you stir up mine.
Mount, eagle, to my palace crystalline.
He ascends to the heavens
[*Cymbeline*: 5: 5: 204-207]

Jupiter then departs leaving Posthumus a cryptic prophecy or riddling message on a tablet, also referred to as a book or a label. On waking Posthumus reads the riddling table which he is unable to interpret and asks the soothsayer to decipher its opaque and mysterious prophecy, which he does as follows:

Call forth the soothsayer. As I slept, methought
Great Jupiter, upon his eagle backed,
Appeared to me with other spritely shows
Of mine own kindred. When I waked I found
This label on my bosom, whose containing
Is so from sense in hardness that I can
Make no collection of it. Let him show
His skill in the construction.
[*Cymbeline*: 5: 6: 427-34]

SOOTHSAYER (*reads the tablet*)

'Whenas a lion's whelp shall
to himself unknown, without seeking find, and be
embraced by a piece of tender air; and when from a
stately cedar shall be lopped branches which, being
dead many years, shall after revive, be jointed to the
old stock, and freshly grow: then shall Posthumus end
his miseries, Britain be fortunate and flourish in peace

and plenty.'
Thou, Leonatus, art the Lion's whelp.
The fit and apt construction of thy name,
Being *leo-natus*, doth import so much.
(*To Cymbeline*) The piece of tender air thy virtuous daughter,
Which we call '*mollis aer*'; and '*mollis aer*'
We term it '*mulier*', (*to Posthumus*) which '*mulier*' I divine
In this most constant wife, who even now,
Answering the letter of the oracle,
Unknown to you, unsought, were clipped about
With this most tender air.

CYMBELINE

This hath some seeming.

SOOTHSAYER

The lofty cedar, royal Cymbeline,
Personates thee, and thy lopped branches point
Thy two sons forth, who by Belarius stol'n
For many years thought dead, are now revived,
To the majestic cedar joined, whose issue,
Promises Britain peace and plenty.
[*Cymbeline*: 5: 6: 436-59]

Numerous orthodox Shakespeare editors and scholars have attempted to interpret or decipher the cryptic tablet delivered by Jupiter none of which even breach the surface of its true meaning. The tablet begins with the phrase 'a lion's whelp' taken from the Bible 'Judah is a lion's whelp' (Genesis 49.9). The modern Arden Shakespeare editor helpfully points out that 'the term's application to Judah in Genesis, 49.9 was used by Bacon when arguing against the imposition of tribute' in his essay *Of the Greatness of Kingdoms* 'The blessing of *Iudah* and *Issachar* will neuer meet, to be both the Lions whelpe, and the Asse laid between burthens: Neither will a people ouercharged with tributes, bee euer fit for Empire.'[166] In her ground-breaking work *Shakespeare's Last Plays* Dr Yates points to a revealing comparison between *Cymbeline* and the masque by Thomas Campion with a production by Inigo Jones (Grand Master of England) for the Rosicrucian wedding of Princess Elizabeth to the Elector Palatine (organised by Bacon): 'In this, the poetry combined with elaborate scenic effects to express the harmony of the spheres blending with the harmony of the royal wedding. The Rhine joins with the Thames; Germany unites with Great Britain. The peoples are joined in one religious cult and in simple love, and 'Old Sibylla' advances the prophecy in mystic verses the great race of kings and emperors which will spring from this union. The performance is close to the atmosphere of *Cymbeline* with its dreams and visions.'[167] The soothsayer Philarmonus ('lover of harmony') is 'something like the presenter of a nuptial masque, a masque similar in atmosphere to others presented in honour of Princess Elizabeth's wedding.'[168] One of those masques Dr Yates points out in *The Rosicrucian Enlightenment* was produced by members of the Inner Temple and Gray's Inn 'which again circles round the theme of the union of the Rhine and the Thames' published shortly after with a dedication to Bacon 'Ye that spared no pain nor travail in the setting forth, ordering, and furnishing of this Masque'.[169] It will be noted that the word cedar (i.e., cedar wood or tree) is referred to on three occasions in the reading and explanation of the tablet. As W. Aldis Wright first highlighted, one of Bacon's favourite quotations was a passage in Kings 4:33 describing how Solomon 'spake of trees, from the cedar tree that is in Lebanon unto the

hyssop that springeth out of the wall';[170] only instead of hyssop, as Bacon says in *Sylva Sylvarum*, he preferred moss 'The Scripture saith that Solomon wrote a Natural History, from the cedar of Libanus, to the moss growing upon the wall; for so the best translations have it.'[171] As Bacon states in *The Advancement of Learning* 'in the person of Salomon the king, we see the gift of endowment and learning' whom God 'enabled not only to write those excellent parables or aphorisms concerning divine and moral philosophy, but also to compile a natural history of all verdure, from the cedar upon the mountain to the moss upon the wall'. Solomon's primary objective, continues Bacon 'was the inquisition of truth; for so he saith expressly, *The glory of God is to conceal a thing, but the glory of a king is to find it out*'.[172] In his utopia *New Atlantis* (*or, Land of the Rosicrucians*) the inhabitants had built a perfect society (a blueprint for the future of the world) in whose great college called Salomon's House, a secret invisible order of Rosicrucian Brothers researched all the arts and sciences for the benefit of humankind. In his mysterious Shakespeare play *Cymbeline* the tablet upon Posthumus's breast is described as 'A book? O rare one' (5:5:227) and 'This label on my bosom' (5:6:431). The word 'label' points out the Arden Shakespeare editor is 'a single sheet or a small book'.[173] The French Rosicrucian historian Paul Arnold in his chapter '*La Tragedie De Cymbeline* Et La Fraternite' (The tragedy *Cymbeline* and [Rosicrucian] fraternity) in *Esoterisme de Shakespeare* and Dr Yates in *Shakespeare's Last Plays*: *A New Approach* point to parallels in esoteric theme and imagery between *Cymbeline* and the third Rosicrucian manifesto *The Chemical Wedding*.[174] Yet the label or small book placed on the breast of Posthumus in *Cymbeline* is not *The Chemical Wedding*, it is the first Rosicrucian manifesto the *Fama Fraternitatis* then not published, but as is now known, secretly circulating in manuscript in the rarefied circles of the privileged few. In Rosicrucian/Freemasonic esoteric circles the Cedar tree is seen as a symbol of eternity due to the longevity of its life. What then is the secret prophecy contained in the tablet? The *Fama* was first published in a small volume entitled *The Universal Reformation of the Whole World* along with the *Fama Fraternitatis of the Laudable Fraternity of the Rosy Cross*. The prophecy is thus rendered: Bacon and his Rosicrucian-Freemasonic Brotherhood in the years, decades, and centuries ahead, beginning with what became the United States of America, will in secret bring about a universal reformation of the whole world.

THE BACONIAN-ROSICRUCIAN-FREEMASONIC OLIVE BRANCH ON THE ONE DOLLAR BILL

The right hand of the Eagle holds the Olive Branch a symbol of peace with its 13 leaves and 13 berries representing the peaceful intentions and goodwill of Bacon and his Rosicrucian-Freemasonic Brotherhood toward the United States of America and the rest of the world. In his *Secret Symbols of the Dollar Bill* Ovason says 'the importance of the olive as a symbol of peace may be seen in the emblem book, by Henry Peacham, *Minerva Britanna* (1612), p. 145, in which image the crossed branches of olives have been placed below a radiant star of sixteen rays. Each olive branch has twenty-five leaves; there are eleven olives on the branches.'[175] This verse is secretly addressed to Bacon (the first and last lines in the first verse contain 33 letters Bacon in simple cipher) 'BVT thou whofe goodness, Pieti and Zeale/Haue cauf'd thee to be so, to belou'd of thine', who 'shalt forever shine' a 'Saint, in greater glory farre':

With whome mild *Peace*, the most of all desir'd;
And learned Mufe shall end their happie dayes
While thou to all eternitie admir'd,
Shalt liue a fresh, in after ages praise:
Or be the Loade-starre of thy glorious North,
Drawing all eies, to wonder at thy worth.[176]

Ad pÿſſimum Iacobum magnæ Britanniæ Regem.



BVT thou whoſe goodnes, Pietie, and Zeale,
Haue cauſ'd theeſo, to be belou'd of thine,
(When envious Fates, ſhall robbe the Common weale,
Of ſuch a * Father,) ſhalt for ever ſhine:
Not turn'd as * *Caſar*, to a fained ſtarre,
But plac'd a * Saint, in greater glory farre.

With whome mild *Peace*, the moſt of all deſir'd;
And learned Muſe ſhall end their happie dayes;
While thou to all eternitie admir'd,
Shalt liue a freſh, in after ages praiſe:
Or be the Loade-ſtarre, of thy glorious North,
Drawing all eies, to wonder at thy worth.

Te tua ſed Pietas omni memorabilis ævo,
Sidus ad æterni Cæſaris vſque feret:
Iuſtitia occumbet tecum, quia Muſa, Fideſque
In patriam, raris pax et habenda locis.

Icon

* Bonus Princeps nihilo differt a bono patre.

* Hanc animam interea cæſo de corpore raptam Fac iubar vt ſemper Capitolia noſtra forumque Divus ab excelſa proſpectet Iulius æde. *Ovid: Metamor: 15.*

* Pietate, et Iuſtitia, Principes Dij fiunt. *Auguſtu dictum, apud Senecam in Ludo.*

Ex Baſil: noſtro.

Fig. 122 The emblem of the Olive Branch in *Minerva Britanna* (1612) source for the Olive Branch on the Baconian One Dollar Bill

TO the most Honorable Lord, the L: Dingwell.



Hugonis Capeti Symbolum.

WHO thirsteth after Honor, and renowne,
By valiant act, or lasting worke of wit:
In vaine he doth expect, her glorious crowne,
Except by labor, he atcheiveth it;
And sweatie brow, for never merit may,
To drousie sloath, impart her living bay.

* primus sumpsisse labores primus iter sumpsisse pedes. Sil: 1.

* *HAMILCARS* sonne, hence shall thy glory liue,
Who or'e the Alpes, didst foremost lead the way,
With Cæsars eeke, that would the onset giue,
* And first on foote, the deepest foords assay:
*** Let Carpet Knightes, of Ladies favours boast,
** The manly hart, brave Action lovetli most.

* Ipse manu fua pila gerés præcedit anheli militis orapedes móstra tolerare laborem, non iubet. Lucan de Catone.

Munditias mulieribus laborem viris convenire. Marius apud Sallustium.

Discæ puer virtutem ex me verumq; Laborem
Fortunam ex aliis: nunc te mea dextera bello
Defensum dabit, et magna inter præmia ducet,

Virgil AEneid: 2

Ex

To the most iudicious, and learned, Sir FRANCIS BACON, Knight.



THE Viper here, that stung the sheepheard swaine,
(While careles of himselfe asleepe he lay,)
With Hysope caught, is cut by him in twaine,
Her fat might take, the poison quite away,
And heale his wound, that wonder tis to see,
Such soveraigne helpe, should in a Serpent be.

By this same Leach, is meant the virtuous King,
Who can with cunning, out of manners ill,
Make wholesome lawes, * and take away the sting,
Wherewith foule vice, doth greeue the virtuous still:
Or can prevent, by quicke and wise foresight,
Infection ere, it gathers further might.

* vitiorum emendatricem legem esse oportet Cic: 1 de legibus.

Salus Civitatis in legibus. Arist:

Asia venenato pupugit quem vipera morsu,
Dux Gregis antidotum læsus ab hoste petit:
Vipereis eadem leges ex moribus aptas
Doctus Apollinea conficit arte SOLON.

vitiis quæ plurima menti
Fœminea natura dedit humana malignas

Cura dedit leges, et quod natura remittit
Invida mala negant &c.

Ovid Metamor: lib 10.

GI. TO

The title page of *Minerva Britanna* depicts a figure or person behind a theatrical curtain with his arm reaching out in front of it with a quill pen writing on a scroll of parchment the Latin words 'MENTE VIDEBOR' ('By the Mind I Shall be Seen'). The emblem on the title page is surrounded by a wreath of bay leaves denoting that the hidden writer is a concealed poet. Its Emblem on page 34 is addressed 'To the most iudicious, and learned, Sir FRANCIS BACON, Knight' and on the opposite leaf page 33 (33 Bacon in simple cipher) is an emblem depicting a hand shaking a spear or Shake-speare.[177] The numbers 33+34=67 Francis in simple cipher and the emblems read together convey to those with eyes to see the cryptic message that Francis Bacon is Shakespeare.

On the title page of the 1653 edition of *Francisci Baconi De Verulamio Scripta in Natvrali et Vniversali Philosophia* appears an emblem depicting Pallas Athena, goddess of knowledge and wisdom usually seen shaking a spear from whence Bacon took his *nom de plume* Shakespeare, but in this instance bearing the inscription 'Ne Extra Oleas' ('Nothing but the Olive').[178] The divine symbol of peace to the world held in Eagle's right talon on the Baconian-Rosicrucian-Freemasonic One Dollar Bill of the United States of America.

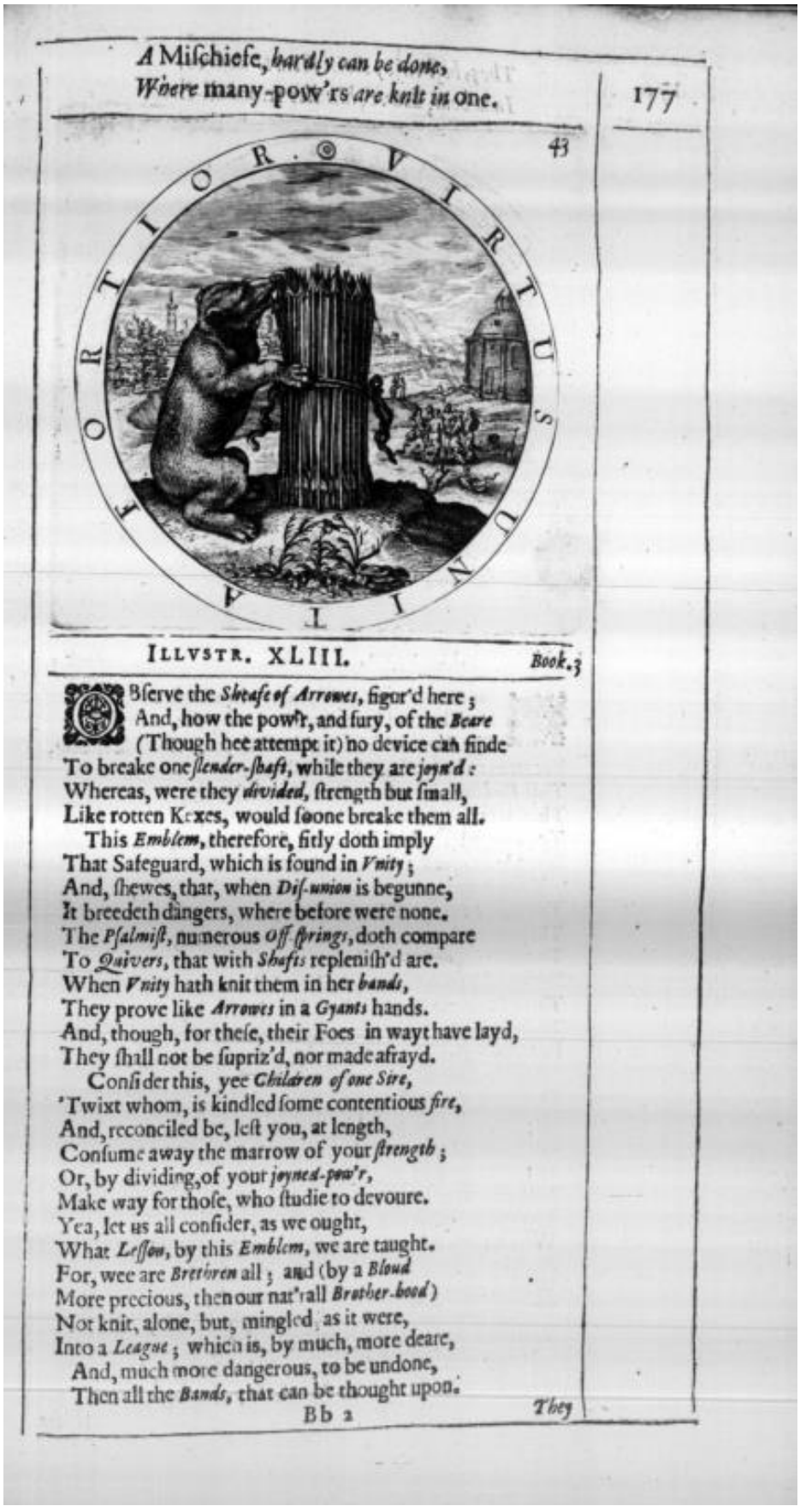
THE EMBLEM OF THE BUNDLE OF ARROWS CRYPTICALLY ADDRESSED TO BACON IN *A COLLECTION OF EMBLEMS* (1635) THE SOURCE FOR THE BUNDLE OF ARROWS ON THE ONE DOLLAR BILL

In his left talon the Eagle holds a bundle of 13 arrows (which added to the 13 leaves and 13 berries in the Olive Branch held in his other talon yields a total of 39 **F**. **Bacon** in simple cipher) that taken together are seen to represent peace and war. The Eagle is however facing away from the arrows denoting that the United States of America able to defend itself prefers peace to war. Under the heading of 'The hidden symbolism of the arrows' in his *Secret Symbols of the Dollar Bill* Ovason draws attention to an emblem in *A Collection of Emblems* in four books by George Wither (1588-1667) published in 1635.[179] The fourth book is dedicated to Philip Herbert, earl of Pembroke and Montgomery 'Thus, unfainedly, professeth Your Honours truest Honourer, Geo: Wither', to whom Bacon jointly dedicated his Shakespeare First Folio together with his brother Grand Master of England William Herbert, third Earl of Pembroke.[180] The emblem in *A Collection of Emblems* shows a frustrated predatory bear in his aggressive attempts to break even one slender shaft while the bundle of arrows are joined together in the safety of unity:

> What *Lesson*, by this Emblem, we are taught.
> For, wee are *Brethren* all; and (by a *Bloud*
> More precious, then our nat'rall *Brother-hood*)
> Not knit, alone, but, mingled, as it were,
> Into a *League*; which is, by much, more deare,
> And, much more dangerous, to be undone,
> Then all the *Bands*, that can be thought upon.[181]

The emblem cryptically addressed to Bacon falls on page 177 William Shakespeare in simple cipher to the left of which is the line '*Where* many-pow'rs *are knit in* one' (reminiscent of 'Out of Many One') comprising 26 letters: 177+26=203 Francis Bacon (100)/Shakespeare (103) in simple cipher.

In 1645 appeared the anonymous *The Great Assises Holden in Parnassus by Apollo and his Assessors: at which Sessions are Arraigned* generally attributed to the poet and satirist George Withers.[182] Underneath the heading of Apollo, the god of poetry and prophecy, Lord Verulam (Bacon) is placed first and designated '*Chancellor of Parnassus*' i.e., the Greatest of the Poets, namely, Shakespeare. Below reading across the page '*William Shakespeer*' is described as '*The*



A Miſchiefe, *hardly can be done,*
Where many-pow'rs *are knit in* one.

177

43

ILLVSTR. XLIII. Book. 3

OBſerve the *Sheafe of Arrowes*, figur'd here;
And, how the powr, and fury, of the *Beare*
(Though hee attempt it) no device can finde
To breake one *ſlender-ſhaft*, while they are *joyn'd*:
Whereas, were they *divided*, ſtrength but ſmall,
Like rotten Rexes, would ſoone breake them all.
This *Emblem*, therefore, fitly doth imply
That Safeguard, which is found in *Vnity*;
And, ſhewes, that, when *Diſ-union* is begunne,
It breedeth dangers, where before were none.
The *Pſalmiſt*, numerous *Off ſprings*, doth compare
To *Quivers*, that with *Shafts* repleniſh'd are.
When *Vnity* hath knit them in her *bands*,
They prove like *Arrowes* in a *Gyants* hands.
And, though, for theſe, their Foes in wayt have layd,
They ſhall not be ſupriz'd, nor made afrayd.
Conſider this, yee *Children of one Sire*,
'Twixt whom, is kindled ſome contentious *fire*,
And, reconciled be, leſt you, at length,
Conſume away the marrow of your *ſtrength*;
Or, by dividing, of your *joyned-pow'r*,
Make way for thoſe, who ſtudie to devoure.
Yea, let us all conſider, as we ought,
What *Leſſon*, by this *Emblem*, we are taught.
For, wee are *Brethren* all; and (by a *Bloud*
More precious, then our nat'rall *Brother-hood*)
Not knit, alone, but, mingled, as it were,
Into a *League*; which is, by much, more deare,
And, much more dangerous, to be undone,
Then all the *Bands*, that can be thought upon.

Bb 2 They

Fig. 124 The Emblem of the Bundle of Arrows cryptically addressed to Bacon in *A Collection of Emblems* (1635), the source for the Bundle of Arrows on the One Dollar Bill

writer of weekly Accounts', i.e., a tradesman and moneylender.[183] In the body of the text it says '*Shakespear's* a Mimicke', in other words, he is not a poet or a dramatist, he is an impersonator or a sham, a mere actor and tradesman,[184] that is, a paid a literary mask for Bacon.

THE WORD DOLLAR USED IN A 1603 ENGLISH TRANSLATION SET FORTH BY BACON PUBLISHED BY JOHN JAGGARD PUBLISHER OF SEVERAL EDITIONS OF HIS *ESSAYS*, THE BROTHER OF WILLIAM JAGGARD, PRINTER OF THE 1623 SHAKESPEARE FIRST FOLIO

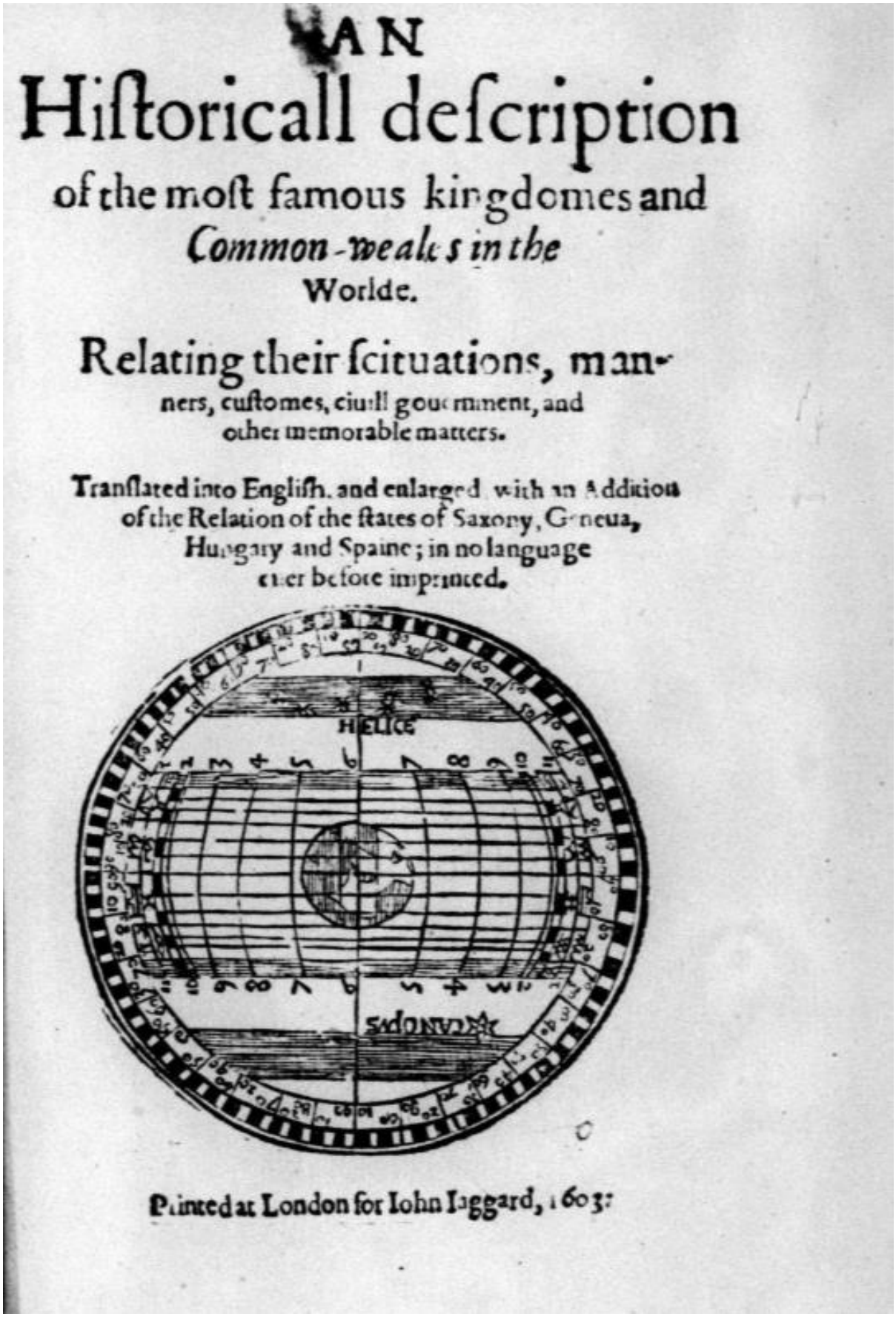
The word Dollar was used in the English translation of Giovanni Botero's work *An Historicall description of the most famous kingdomes and Common-weales in the Worlde. Relating their scituations, manners, customes, ciuil gouernment, and other memorable matters. Translated into English and enlarged with an Addition of the Relation of the states of Saxony, Geneua, Hungary and Spaine; in no language euer before imprinted* published in 1603. No name of its translator appears on the title page. It is dedicated 'To the Right Honourable Edward Earle of vvorcester', signed with the initials 'R. I.', that has led to it being wrongly attributed to Robert Johnson.[185] The title page contains a total of 57 words and the addition of the date 1+6+0+3=10: 67 **Francis** in simple cipher. Below the device its brief bibliographical details reads 'Printed at London for Iohn Jaggard, 1603', comprising 29 letters and 4 digits: 29+4=33 **Bacon** in simple cipher and the 29 letters plus the addition of the date 10: 29+10=39 **F**. **Bacon** in simple cipher. The first page of the dedication 'To the Right Honourable Edward Earle of vvorcester' contains 33 lines of printed text: 33 **Bacon** in simple cipher.

The dedication to his relative Edward Somerset, Earl of Worcester (*c*.1550-1628) begins with a theatrical metaphor so-beloved by Bacon:

HAving with an vnskilful hand taught this booke to speake Engliſhe, I thoughte that I ſhould be like an euil player marring the laste acte of the tragedie or a careless pylot drowning the ship in the hauen if I ventured it to the diuers cenfures of men, before it were entrusted to the patronage of some such authoritie, as might restrain and binde the ouerflowings of other mennes more hard opinion.[186]

When in September 1591 Edward Somerset, fourth Earl of Worcester wanted to meet Bacon, his servant William Sterrell, approached Thomas Phelippes, the Elizabethan Grand Master of Cryptology (the art of constructing and deciphering ciphers and codes) who was working under Lord Bacon in the English Secret Service at Essex House, saying the earl was 'desirous to be acquainted with Mr. Francis Bacon by your means.'[187] The Earl of Worcester came from a family long associated with the patronage of a theatre company originating in the mid-sixteenth century with his father William Somerset, third Earl of Worcester. The Worcester's Men was originally a provincial company that toured the provinces intermittingly over a period of thirty years between 1555 and 1585. On the death of the third earl in 1589 the company was renewed under his son Edward Somerset, fourth Earl of Worcester

During the 1590s the Earl of Worcester was firmly moving in the Bacon-Essex circle, for whom it is recorded Essex had the greatest warmth and respect. In 1597 Lady Elizabeth Cooke Hoby Russell (sister of Lady Anne Cooke Bacon) widow of John, Lord Russell, the deceased heir to the earldom of Bedford occupied by Francis Russell, second Earl of Bedford, Bacon's godfather and political patron, turned her mind toward finding a husband for her daughter Anne from the marriage. In 1597 it had come to her attention that William Somerset, Lord Herbert, heir to the Earl of Worcester, who had just returned from having served under the favourite the Earl of Essex at Cadiz, was looking for a wife. She wasted no time in setting the matrimonial



AN
Hiſtoricall deſcription
of the moſt famous kingdomes and
Common-weales in the
Worlde.

Relating their ſcituations, man-
ners, cuſtomes, ciuill gouernment, and
other memorable matters.

Tranſlated into Engliſh, and enlarged with an Addition
of the Relation of the ſtates of Saxony, Geneua,
Hungary and Spaine; in no language
euer before imprinted.

HELICE

CANOPVS

Printed at London for Iohn Iaggard, 1603.

Fig. 125 Title page of the English translation set forth by Bacon of *An Historicall description of the most famous kingdoms & Common-weales in the Worlde* that used the word **DOLLAR**

wheels in motion. Unfortunately, we are not aware how far the proposed matched progressed before Worcester's heir, Lord Hebert, died in 1598.

Following the death of the Earl of Worcester's heir William Somerset, Lord Herbert on 28 January 1598, an undeterred Lady Russell turned her attention to the new heir Henry Somerset, who on the passing of his elder brother had inherited the title of Lord Herbert, for a match with her younger daughter, Anne. The marriage between Henry Somerset and Lady Anne Russell took place on 16 June with Queen Elizabeth in attendance accompanied to the church by Lord Herbert of Cardiff, the future third Earl of Pembroke and Grand Master of England, to whom Bacon dedicated the Shakespeare First Folio.

With the marriage ceremony completed the wedding party headed by the queen made their way back to Blackfriars for three days of planned feasts and entertainments. Two days before the wedding Whyte had reported that there was 'to be a memorable Maske of 8 Ladies', which would boast 'a straunge Dawnce newly invented', of which no known manuscript or printed copy survives, probably written by Bacon. The eight lady masquers presented as the muses of Apollo were the bride's sister Elizabeth, her sister-in-law, and other Maids of Honour, Lady Dorothy Hastings, Lady Blanche Somerset, Lady Arundell of Wardour, Anne Cary, Cordell Onslow, Elizabeth Southwell, Elizabeth Darcy and Mary Fitton. The eight masquers made their entrance to the music of the tenth muse Apollo and there was 'a fine Speach that makes mention of a Ninth, much to her honor and Praise',[188] of Queen Elizabeth, reminiscent of the anonymous Bisham Entertainment written by Bacon and the speech 'The Praise of his Sovereign', written by Bacon for a masque on behalf of Essex, to be presented before Queen Elizabeth, most likely the same year.

Three years later Bacon dedicated to the father of the groom Edward Somerset, fourth Earl of Worcester the English translation of *An Historicall description of the most famous kingdomes and Common-weales in the Worlde* in which the word Dollar was used:

> This assembly is still in vse, but the freedome therof is altered, nothing being at this day propounded vnto the assembled by the archduke Mathias, the emperors viceroy, but a contribution of mony, to which demand at a day giuen, the nobility give their resolution which in the year 96. and 97. when the turkish emperor thretned to descend himselfe in person, was, that the nobility wold put themselues in Campania with their forces, and promised for their subiects (for so they tearme their peasants) that euery houshoulder should send a man and giue 2.dollars of money tor entertainment of souldiers…[189]

From 1606 John Jaggard the publisher of the work published a series of Bacon's *Essays*, one of which was printed by his brother William Jaggard, that contain Baconian-Rosicrucian ciphers and various other Baconian cryptic devices.[190] The Shakespeare First Folio a Baconian-Rosicrucian-Freemasonic illusion was printed and published by William and Isaac Jaggard in 1623 and soon after Elizabeth Jaggard (John's wife) reprinted Bacon's *Essays* in 1624. At the time of Bacon's recorded death, the Jaggards owned the copyright to his *Essays* and partly owned the copyright to his Shakespeare First Folio. The Jaggards were part of the secret and hidden plans directed by Bacon and his Rosicrucian-Freemasonry Brotherhood which included all the key members involved in its production, printing, and publication. It was aptly dedicated by Bacon to his inward friend Grand Master of England William Herbert, Earl of Pembroke a work saturated with Freemasonic language, imagery and symbolism, which has been described as the greatest Masonic book in the history of the world. The first play in the Shakespeare First Folio is the Rosicrucian manifesto *The Tempest* which opens with a dramatic enactment of the tempest faced by the Sea Venture that occurred off the coast of Bermuda as the colonists headed to Virginia, the first permanent English settlement in North America, a great symbolic portrayal representing the birth of what became the United States of America.[191]

NUMEROLOGY AND THE NUMBER 13 ON THE ONE DOLLAR BILL

The predominance and repetition of the number 13 on the One Dollar Bill has long been well-known to historians and commentators of the Great Seal of the United States of America.[192] What is not well-known points out Ovason in his *Secret Symbols of the Dollar Bill*, is that there are thirteen examples of the number 13 on the reverse of the One Dollar Bill:

1] 13 letters in *Annuit Coeptis*
2] 13 letters in *E Pluribus Unum*
3] 13 levels in the pyramid
4] 13 stars in the constellation above the Eagle
5] 13 horizontal lines on the band at the top of the shield
6] 13 vertical stripes on the shield
7] 13 olive leaves
8] 13 berries on the olive leaves
9] 13 arrows
10] 13 nodules in the decorative leaves to the left of the pyramid roundel
11] 13 nodules in the decorative leaves to the left of the pyramid roundel
12] & 13] The number of letters in *Novus Ordo Seclorum* (17) and the date MDCCLXXVI (9) a total of 26, or twice 13.[193]

Six examples of the number 13 are present in the Eagle roundel:

1] 13 stars in the constellation
2] 13 letters in the motto
3] 13 leaves on the olive branch
4] 13 arrows
5] 13 vertical divisions on the shield
6] 13 horizontal divisions on the shield.[194]

We now know Francis Bacon is the Founding Father of the United States of America, a plan encoded in his utopia *New Atlantis* one continued by members of his Rosicrucian-Freemasonry Brotherhood prominent among them the Bacon disciples Benjamin Franklin, Thomas Jefferson and George Washington. We have also seen the Eagle (a disguised Phoenix) represents Bacon. Similarly, we have established the Olive branch is linked to Bacon and appears on the title page of one the editions of his works and likewise the arrows trace back to an emblem whose verse repeatedly alludes to Bacon. Within the Eagle roundel there are 6 examples of the use of the number 13. The number 13 may have been employed to represent the thirteen states however this alone would surely not account for its prodigious repetition. The number is simultaneously part of the Baconian numerology of the One Dollar Bill. Three times thirteen produces a total of 39 representing **F**. **Bacon** in simple cipher a pattern repeated producing a second total of 39 for **F**. **Bacon** in simple cipher. This, in the Eagle roundel alone. All in all, there are 13 examples of the number 13 on the reverse of the One Dollar Bill that by the same cryptographic process facilitates more instances of the number 39 representing **F**. **Bacon** in simple cipher.

NUMEROLOGY AND THE NUMBER 33 (BACON IN SIMPLE CIPHER) ON THE ONE DOLLAR BILL

In the Introduction to his *Secret Symbols in the One Dollar Bill* Ovason states:

Unless one has some awareness of the mystery of the Christian number 33 then there is little hope that one may begin to appreciate the profound mystery of the two magical roundels on the dollar bill. It is for this reason that I have left the most outstanding secret of the dollar bill to the last section, by which time we should have begun to appreciate the magic of the radiant light, the triangle and the number 33. [195]

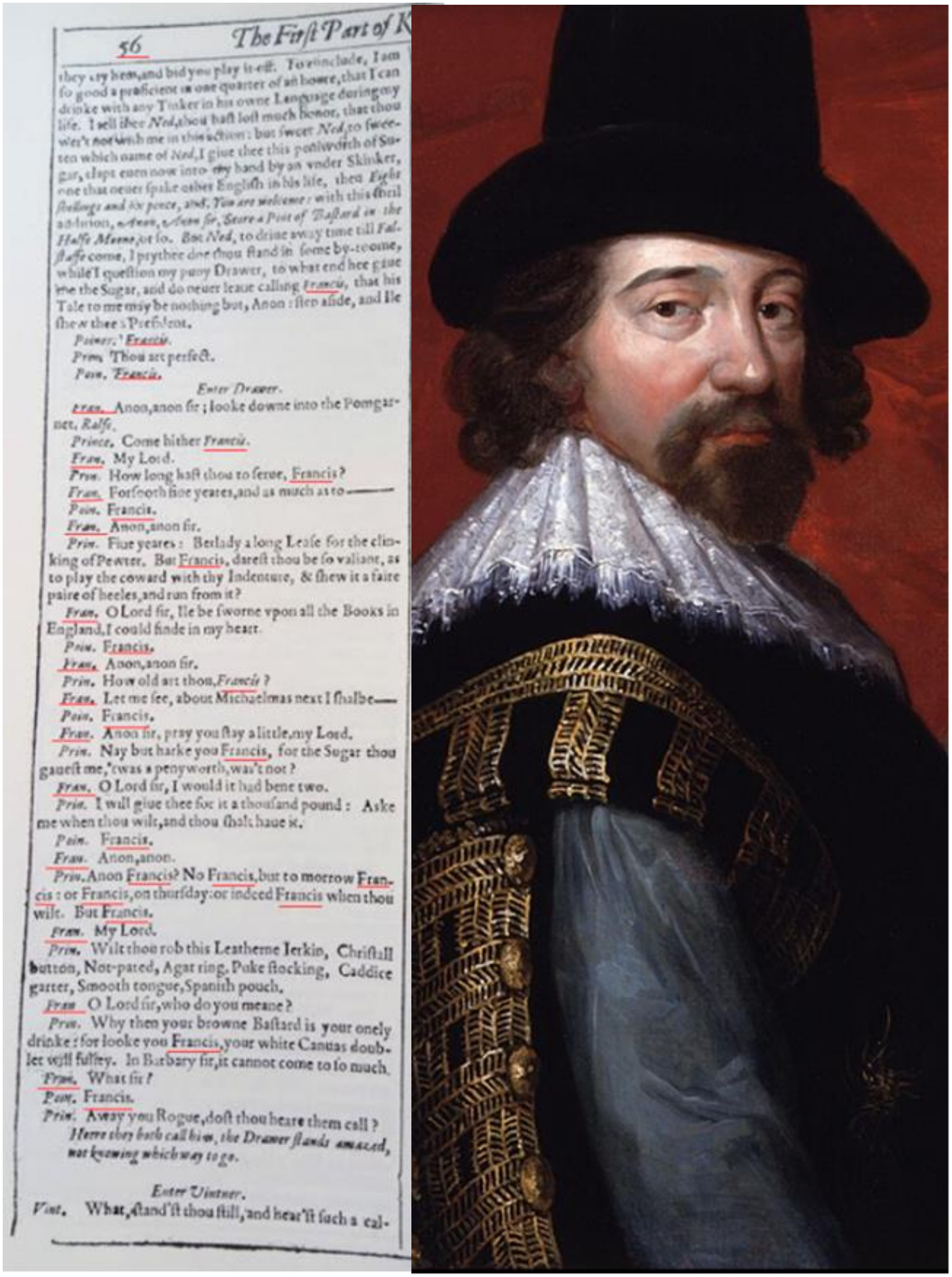
He suggests in more than one place that the number 33 may be a coded reference to Jesus Christ who is believed to have lived for thirty-three years. Before tucked away in his Notes section at the back of the book he further observes:

Undoubtedly, the most sacred of all numbers is 33. It is therefore not surprising that it should have found its way into the encoding of the dollar bill. In particular, the 33 was used as an identification code in the Rosicrucian and alchemical traditions. It was a number adopted by Francis Bacon and extensively used by William Shakespeare. For example, Shakespeare, in *The First Part of King Henry the Fourth*, used the word *Francis* thirty-three times in a single column of the text. For examination of the code, see Frank Woodward, *Francis Bacon's Cipher Signatures* (1923).[196]

In the first Act of *I Henry IV* Prince Hal is exchanging witty banter with Sir John Oldcastle/Sir John Falstaff when Poins invites them along with their confederates to take part in a robbery planned for the following morning at Gads Hill. He persuades a reluctant Hal by secretly unfolding a scenario which will relieve them of their loot and to boot reveal Falstaff as a coward and blustering buffoon. Before dawn at an Inn two carriers and a chamberlain meet Gadshill on his way to take part in the planned robbery. In the scene one of the carriers says 'I haue a Gammon of Bacon, and two razes of Ginger to be deliuered as far as Charing-crosse', a clear pun on the name of Bacon. As the scene develops Gadshill in an exchange with the chamberlain says 'Sirra, if they meete not with S. Nicholas's Clarks, Ile give thee this necke.' To which the chamberlain replies 'No, Ile none of it: I prythee keep that for the Hangman, for I know thou worshipest S. Nicholas as truly as a man of falshood may.'[197] Nicholas is of course the Christian name of Bacon's father Lord Keeper Sir Nicholas Bacon. As arranged Falstaff, Prince Hal, Poins, aided by Gadshill, Harvey and Russell gather to attack the hapless travellers and relieve them of their bounty. As the robbery begins to unfold Falstaff cries out 'Strike down with them, cut the villains throats; A whorson Caterpillars: Bacon-fed knaues, they hate vs youth; downe with them, fleece them' and again 'Hang ye gorbellied knaues, are ye vndone? No ye Fat Chuffes, I would your store were heere. On Bacons on, what, ye knaues? Young men must lieu, you are Grand Iurors, are ye? Wee'l iure ye ifaith.'[198] Repeatedly playing on the name Bacon.

Hal and Poins having slipped away from the others return disguised and set upon their accomplices who hastily flee, leaving the loot behind. Back at the Boar's Head Tavern in Eastcheap (a Boar is a wild pig and bacon is taken from the back or side of a pig) Hal is fraternising with the bar staff and he and Poins perplex the drawer Francis before the other robbers arrive. In his speech Prince Hal sets the scene 'Sirra, I am sworn brother to a leash of Drawers, and can call them all by their names, as *Tom, Dick,* and *Francis*.'[199] To while away the hour Hal invites Poins to play a witty joke on the barman Francis to confuse and disorientate him. In the Shakespeare First Folio in the Histories section on page 56 (Fr. Bacon in simple cipher) the following exchange between Hal, Poins and the barman Francis is very carefully and deliberately arranged in a single column for a very specific purpose, where the Christian name of Francis is repeated 33 times: 33 Bacon in simple cipher.

In 1616 Woodward brothers anonymously issued the *Secret Shakespearean Seals Revelations of Rosicrucian Arcana. Discoveries in the Shakespeare Plays, Sonnets, and Works, Printed Circa 1586-1740, Of* "*Secreti Sigilli*," *Concealed Author's Marks and Signs* (1916) and seven years later Frank Woodward published *Francis Bacon's Cipher Signatures* in 1923. In these



56 The First Part of K

they cry hem, and bid you play it off. To conclude, I am so good a proficient in one quarter of an houre, that I can drinke with any Tinker in his owne Language during my life. I tell thee *Ned*, thou hast loſt much honor, that thou wer't not with me in this action: but ſweet *Ned*, to ſweeten which name of *Ned*, I giue thee this penniworth of Sugar, clapt euen now into my hand by an vnder Skinker, one that neuer ſpake other Engliſh in his life, then *Eight ſhillings and ſixpence, and, You are welcome*: with this ſhrill addition, *Anon, Anon ſir, Score a Pint of Baſtard in the Halfe Moone*, or ſo. But *Ned*, to driue away time till *Falſtaffe* come, I prythee doe thou ſtand in ſome by-roome, while I queſtion my puny Drawer, to what end hee gaue me the Sugar, and do neuer leaue calling *Francis*, that his Tale to me may be nothing but, Anon: ſtep aſide, and I ſhall throw thee the Pretidents.

Poines. Francis.

Prin. Thou art perfect.

Poin. Francis.

Enter Drawer.

Fran. Anon, anon ſir; looke downe into the Pomgarnet, *Ralph*.

Prince. Come hither *Francis*.

Fran. My Lord.

Prin. How long haſt thou to ſerue, Francis?

Fran. Forſooth fiue yeares, and as much as to——

Poin. Francis.

Fran. Anon, anon ſir.

Prin. Fiue yeares: Berlady a long Leaſe for the clinking of Pewter. But Francis, dareſt thou be ſo valiant, as to play the coward with thy Indenture, & ſhew it a faire paire of heeles, and run from it?

Fran. O Lord ſir, Ile be ſworne vpon all the Books in England, I could finde in my heart.

Poin. Francis.

Fran. Anon, anon ſir.

Prin. How old art thou, *Francis*?

Fran. Let me ſee, about Michaelmas next I ſhalbe——

Poin. Francis.

Fran. Anon ſir, pray you ſtay a little, my Lord.

Prin. Nay but harke you Francis, for the Sugar thou gaueſt me, 'twas a penyworth, was't not?

Fran. O Lord ſir, I would it had bene two.

Prin. I will giue thee for it a thouſand pound: Aske me when thou wilt, and thou ſhalt haue it.

Poin. Francis.

Fran. Anon, anon.

Prin. Anon Francis? No Francis, but to morrow Francis: or Francis, on thurſday: or indeed Francis when thou wilt. But Francis.

Fran. My Lord.

Prin. Wilt thou rob this Leatherne Ierkin, Chriſtall button, Not-pated, Agat ring, Puke ſtocking, Caddice garter, Smooth tongue, Spaniſh pouch.

Fran. O Lord ſir, who do you meane?

Prin. Why then your browne Baſtard is your onely drinke: for looke you Francis, your white Canuas doublet will ſullie. In Barbary ſir, it cannot come to ſo much.

Fran. What ſir?

Poin. Francis.

Prin. Away you Rogue, doſt thou heare them call?

Here they both call him, the Drawer ſtands amazed, not knowing which way to go.

Enter Vintner.

Vint. What, ſtand'ſt thou ſtill, and hear'ſt ſuch a cal-

Fig. 126 Page in *I Henry IV* in the Folio refers to Francis 33 times: Bacon in simple cipher

two works the Woodwards provide countless examples of the Bacon simple cipher numbers: 33 (Bacon), 67 (Francis) and 100 (Francis Bacon) and the Rosicrucian cipher seal number of 157 found in the Shakespeare Quartos and the Shakespeare First Folio and a host of other works set forth by Bacon in the name of others.[200] The secret cipher systems used by Bacon were known to some of the Revolutionary Founding Fathers (Franklin, Jefferson and Washington, etc) and some of those involved in the process of producing the Great Seal of the United States of America and the One Dollar Bill, as well as those invisible powers at the State Department responsible for the publication of *The Eagle and the Shield*.

As Ovason points out the number 33 is pervasively incorporated into the One Dollar Bill:

> All told, there are thirty-three words or groups of numbers on the back of the dollar bill. What is usually missed in a count is the number below the end of the large central ONE.[201]

Perhaps, most strikingly, the prominent capital words THE UNITED STATES OF AMERICA at the top and ONE DOLLAR at the bottom of both sides of the Dollar Bill contain a total of 33 letters,[202] **Bacon** in simple cipher. In the left-hand circle on the reverse side of the Dollar Bill appears the symbolic pyramid with the mottos ANNUIT COEPTIS and NOVUS ORDO SECLORUM placed above and below it. The mottos contain 30 letters which added to the 3 sides of the pyramid 30+3=33 **Bacon** in simple cipher. The 30 letters plus the 3 words THE GREAT SEAL below the pyramid roundel: 30+3=33 **Bacon** in simpler cipher. The 3 words in the Latin motto E PLURIBUS UNUM in the Eagle roundel contain 13 letters plus the 17 letters in OF THE UNITED STATES around the bottom of it: 3+13+17=33 **Bacon** in simple cipher. The 3 words and 17 letters added to the 13 stars in the constellation: 3+17+13=33 **Bacon** in simple cipher. The 3 words and 17 letters plus the 13 leaves on the olive branch: 3+17+13=33 **Bacon** in simple cipher. The 3 words and 17 letters added to the 13 arrows: 3+17+13=33 **Bacon** in simple cipher. The 3 words and 17 letters added to the 13 vertical divisions on the shield: 3+17+13=33 **Bacon** in simple cipher. The 3 words and 17 letters added to the 13 horizontal divisions on the shield: 3+17+13=33 **Bacon** in simple cipher and the left wing of the Eagle has 33 feathers **Bacon** in simple cipher.

The One Dollar Bill of the United States of America is an incredible Baconian cryptogram wherein Bacon is ubiquitously represented through images, words and numbers. It conveys the concealed message that Francis Bacon is the Founding Father of the New Atlantis of the United States of America, a plan continued by his Rosicrucian-Freemason Brotherhood, the producers of the Great Seal and One Dollar Bill, on the road to their dream of a universal reformation of the whole world.

9.
Francis Bacon's Coat of Arms the Source of the Flag (The Stars and Stripes) of the United States of America

According to the rules laid down by Sir Francis Bacon for works published under the authority of the society of unknown philosophers, each book must be marked in some peculiar way, easily recognizable by the informed, but not conspicuous to those who are not a party to the plan. All of the older writings are so marked, either with ciphers, curious headpieces, vignettes, colophons, designs, symbols, figures, or signatures. It is possible that the book, *Our Flag* carries such a signature; for it ends with the following quotation, "Out of monuments, names, words, proverbs, private records and evidences, fragments of stories, passages in books, and the like, we save and recover somewhat from the deluge of time."-Bacon.

One thing is certain, Robert Allen Campbell has concluded his treatise with a curiously meaningful passage from the writings of the man responsible for the broad program of colonization in the western world that made possible the creation of the United States of America.

[Manly P. Hall, *The Secret Destiny of America:* Los Angeles, California: The Philosophical Research Society, Inc., 1991), pp. 148-49]

The origin and provenance of the Flag of the United States of America is surrounded in secrecy and mystery and its ultimate source and inspiration has never been determined, which is still a matter of controversy and debate to the present day. The secret behind the Flag of the United States of America (Stars and Stripes) is openly revealed here for the first time.

The relatively little-known work *Our Flag or the Evolution of the Stars and Stripes Including the Reason to be of the design the Colors and their Position* [and] *Mystic Interpretation* referred to above by Manly P. Hall in *The Secret Destiny of America* carries the following dedication:

TO
EVERY MAN AND WOMAN
WHO LOVES OUR FLAG
AS THE EMBLEM OF

GOVERNMENT OF THE PEOPLE, BY THE PEOPLE, FOR THE PEOPLE
WHO HAILS THE STARS AND STRIPES

AS THE
HOPE OF ALL WHO SUFFER AND THE DREAD OF ALL WHO WRONG
WHO REVERES THE RED, WHITE AND BLUE

AS THE SYMBOL OF

ASPIRATION, INTELLIGENCE AND INDUSTRY

WHICH WILL IN DUE TIME

ESTABLISH AND MAINTAIN

THE UNIVERSAL BROTHERHOOD OF MAN

THIS LITTLE BOOK IS BY THE AUTHOR
FRATERNALLY.
DEDICATED.[1]

Whoever the author Robert Allen Campbell was (Manly P. Hall writes 'Diligent research fails to uncover any data about Mr. Campbell'), it is clear from the language and specific wording of the dedication that its author was a member of the Rosicrucian-Freemasonry Brotherhood. It is dedicated 'Fraternally', as from a Brother, or member of the Brotherhood, made explicit by the phrase 'The Universal Brotherhood of Man', an allusion to the stated intention of Lord Bacon and his Rosicrucian Brotherhood, for a Universal Reformation of the Whole World.

In the Preface its author (a member of the Rosicrucian-Freemasonry Brotherhood) states:

> That part of this sketch which treats of the proceedings of the Congressional Committee in relation to the Colonial Flag, and of the unofficial consideration, by a few of our Revolutionary statesmen and heroes, in regard to the Flag of the "Thirteen United States," immediately preceding its adoption by Congress, has not heretofore been published. These proceedings and arguments give the real reasons for the adoption of the colors in our National Standard and for its design; and they incidentally furnish the foundation for the correspondential value, esoteric interpretation and mystic meaning-the reason to be-of the Stars and Stripes as our National Standard.[2]

The first chapter 'Early Flags in America' covers the period of Columbus and the discovery of the New World in 1492 followed by several English explorers who visited the New World in the sixteenth century where they raised the English Flag. The British Standard used by the Cabots and other English navigators during this time, writes our author 'was probably the Cross of St. George, which is a white flag with a rectangular red cross extending the entire length and height of the banner. This was doubtless the first-and during the sixteenth century almost the only-flag planted in any part of the territory which is now the United States.'[3] The Flag or Cross of St George, Patron Saint of England (many Freemasonry Lodges are named after St George), with its Red Cross on a White background is associated with the Brotherhood of the Rosy Cross (Rosicrucian Brotherhood) symbolised by its Red Cross with a Rose at its centre. The word Rosicrucian is derived from 'Rose Cross' and Christian Rosencreutz of *The Chemical Wedding* adorns a red cross and roses as symbols of the Rosicrucian Brotherhood and the symbol of the Red Cross on a White background is depicted on the title pages of Rosicrucian publications and publications about them. The ships that sailed to Jamestown, Virginia the first permanent English settlement in the New World that evolved into the United States of America founded by Bacon, most likely flew the National Ensign or Red Cross Flag a symbol of the Rosicrucian Brotherhood. This first chapter 'Early Flags in America' concludes on page 33: Bacon in simple cipher.

In the next chapter 'The Colonial Flag' our author, a member of the Rosicrucian-Freemasonry Brotherhood, relates how in the fall of 1775 the Colonial Congress appointed (the Baconian apostle) and leading Freemason (with Washington) of the period Benjamin Franklin, Thomas Lynch and Benjamin Harrison, to form a committee to consider and recommend a design for a Colonial Flag. Freemason General Washington was then in camp at Massachusetts where the members of the committee travelled to consult with him.

For their stay at Cambridge, it was arranged for the committee men to reside at the residence of a well-to-do patriotic citizen, whose guest chamber was temporarily occupied by a peculiar old gentleman about whom it seems very little was known, who was referred to as the Professor. Our author and member of the Rosicrucian-Freemasonry Brotherhood conveys a description or profile of our nameless symbolic Professor with which to identify him:

> He was evidently far beyond his three score and ten years; and he often referred to historical events of more than a century previous just as if he had been a living witness of their occurrence…He was well educated, highly cultivated, of extensive as well as varied information, and very studious. He spent considerable of his time in the patient and persistent conning of a number of very rare old books and ancient manuscripts which he seemed to be deciphering, translating or rewriting. These books and

manuscripts, together with his own writings, he never showed to any one; and he did not even mention them in his conversations with the family, except in the most casual way; and he always locked them up carefully in a large, old fashioned, cubically shaped, iron bound, heavy, oaken chest, whenever he left his room, even for his meals.[4]

More than a century before, takes us back to the first half of the seventeenth century, pointing to the time of Francis Bacon, Founding Father of the Rosicrucian-Freemasonry Brotherhood and the United States of America. The great philosopher, scientist, lawyer, poet and dramatist was highly cultivated and the most educated and learned man of the period who had taken all knowledge to be of his province. He spent a considerable amount of his time 'conning' some of his old books and manuscripts which he seemed to be deciphering, translating or rewriting. The old antiquated word 'conning' means (*Middle English Dictionary*) 'possessing knowledge, learned, erudite, expert, in a profession or craft, and all the arts the sciences'.[5] In Bacon's *New Atlantis* (*Land of the Rosicrucians*), the Rosicrucian philosopher-scientists pursue researches into all the arts and sciences for the benefit of humanity in their great college named Solamon's House, or Solomon's Temple the central founding legend of its outer body, the Freemasonry Brotherhood. As every serious student of Bacon knows, he spent the last five years of his life re-writing and translating his enormous body of works including translating and expanding his two books of *Advancement of Learning* into the nine Books of the *De Augmentis Scientiarum*, that included his passage on ciphers, in particular, the Bi-literal Cipher, incorporated into the Shakespeare First Folio deciphered by Elizabeth Wells Gallup.[6] In his last will and testament Bacon instructed his executors to peruse his manuscripts and books in his 'cabinets, boxes, or presses, and them to seal up'.[7] His love of books reminds us the famous line in the republican play *The Tempest* a condensed dramatic portrayal of the discovery of the New World, with its God-like figure the scientific-philosopher Prospero, a complex portrait made in the image of his creator, the great scientific-philosopher Francis Bacon:

> Knowing I loved my books, he furnished me
> From mine own library with volumes that
> I prize above my dukedom.
> [*The Tempest*: 1: 2: 167-69]

A connotation for conning (containing the second syllable of Bacon) 'rabbit, cony',[8] alludes to the Bacony headpiece found in *Novum Organum* whose title page sports two Freemasonic Pillars and his Shakespeare First Folio. In a virtually unknown revelatory work entitled *Strange Signatures Shakespeare and the Bay-cony Head-piece* Dr Gerstenberg presented astounding evidence that the Archer headpiece in the Shakespeare First Folio secretly incorporates the letters **FB** a monogram for **Francis Bacon** and a rebus or name device concealing and revealing the name of **Bacon**.[9]

The unknown nameless Professor who was to direct the committee headed by the two leading Freemasons of the period Benjamin Franklin and the US President George Washington for the purpose of presenting a proposal for a Colonial Flag was a symbolic portrayal of Francis Bacon, the secret Founding Father of the United States of America.

The last page of the mysterious *Our Flag or the Evolution of the Stars and Stripes Including the Reason to be of the design the Colors and their Position* [and] *Mystic Interpretation* written by a member of the Rosicrucian-Freemasonry Brotherhood ends with the following quotation taken from Bacon's *Advancement of Learning*:

Oh! be swift, my soul, to answer Him! be jubilant, my feet!
Our God is marching on!

In the beauty of the lilies Christ was born across the sea,
With a glory in his bosom that transfigures you and me;
As he died to make men holy, let us die to make men free,
While God is marching on!

THE RED, WHITE AND BLUE.

BY EDWARD J. PRESTON.

O, glorious flag! red, white and blue,
Bright emblem of the pure and the true;
O, glorious group of Clustering stars!
Ye lines of light, ye crimson bars,
Always your flowing folds we greet,
Triumphant over all defeat;
Henceforth in every clime to be
Unfading scarf of liberty,
The ensign of the brave and free.

THE BOOK OF TIME.

"Out of monuments, names, words, proverbs, private records and evidences, fragments of stories, passages in books, and the like, we save and recover somewhat from the deluge of time."—BACON.

Fig. 127 The last page of *Our Flag Or The Evolution Of The Stars And Stripes* which concludes with an enciphered quotation from Francis Bacon

"Out of monuments, names, words, proverbs, private records and evidences, fragments of stories, passages in books, and the like, we save and recover somewhat from the deluge of time."-BACON.[10]

It will be observed that its title and quotation comprises 33 words and 157 letters representing **Bacon** (33) and **Fra Rosicrosse** (157) in simple cipher the secret signature of the Brotherhood of the Rosy Cross. If the name 'BACON' is added to the 33 words it provides a total of 34 words plus the 5 letters in the name 34+5=39 **F**. **Bacon** in simple cipher. It thus conveys the cryptic message that the origin, provenance and inspiration for the Colonial Flag that evolved into the Stars and Stripes of the United States of America, ultimately derived from Francis Bacon, our divine Brother of the Rosy Cross.

The official recorded history for the design of the American Flag formed part of the process of the design for the Baconian Great Seal of the United States of America. In a brief resolution the design for the American Flag, the so-called first Flag Act, was passed by Congress on 14 June 1777:

Resolved, That the flag of the thirteen United States be thirteen stripes, alternate red and white: that the union be thirteen stars, white in a blue field, representing a new constellation.[11]

In *Our Flag or the Evolution of the Stars and Stripes* its author and secret member of Bacon's Rosicrucian-Freemasonry Brotherhood writes:

This resolution was passed by the Congress, at Philadelphia, on June 14, 1777. It was nearly a year after the Declaration of Independence, and a year and a half after the meeting of the Franklin Committee on the Colonial Flag, at Cambridge, that the English Union in the American flag was replaced by the blue field containing thirteen stars.

…There is no official record of any committee having been appointed by Congress to consider this matter, nor of any designs for a National Standard having been submitted or suggested; nor of any explanations offered; nor of any arguments used: nor of any remarks made-nor, indeed, of any vote taken in connection with the adoption of the design of Our Flag-the Stars and Stripes.

This remarkable meagerness in the official record, in connection with one of the most important items of legislation ever considered by the "American People of the Thirteen States in Congress Assembled," is most convincing proof of a thorough and conclusive consideration of the whole matter by the leading statesmen of those times before its presentation for Congressional action. The truth seems to be that the prompt decision of this interesting and important question by the National Legislature was simply the formal and the official ratification of what had already been fully, though informally, agreed upon by all who took an active interest therein.

Admiral Preble in his voluminous, exhaustive and most valuable work, "The History of the Flag of the United States," says: "No record of the discussions which must have preceded the adoption of the Stars and Stripes has been preserved, and we do not know to whom we are indebted for their beautiful and soul inspiring device.[12]

The man to publicly claim that he created or designed the American Flag that was adopted by Congress on 14 June 1777 was Francis Hopkinson one of the major contributors to the design of the Baconian Great Sea of the United States of America, whose ancestors can be traced back to Bacon and key members of his Rosicrucian-Freemasonry Brotherhood. The grandfather of Francis Hopkinson also named Francis was a member of St John's Lodge No. 1 Philadelphia. As was the father of the designer of the Baconian US Great Seal, Thomas Hopkinson (1709-51), who was a member of the same Lodge and served as Grand Master of the Grand Lodge of Pennsylvania in 1736. In the case of our Francis Hopkinson (named after Francis Bacon?) even though the records are now lost he was often referred to as a Freemason and was very familiar

with the symbolism of the Craft.[13] He was a close friend of the avid Baconian and Freemason Benjamin Franklin and a signatory of the Baconian Declaration of Independence drafted by the Bacon apostle Thomas Jefferson. Hopkinson was privy to the truth that Francis Bacon was the secret Founding Father of the United States of America and the secret and hidden antecedents of the Flag of the United States of America.

The colours of the US Flag were first officially referred to by Charles Thomson, Secretary of Congress. He owed his rise to his close friend the Baconian and Freemason Benjamin Franklin and was responsible for creating the 'Young Junto' that included among its members Franklin's son William, which afterwards emerged as the Baconian-Rosicrucian-Freemasonic American Philosophical Society. On 20 June 1782 Secretary Charles Thomson submitted the design for the Baconian Great Seal of the United States to Congress. It was accompanied by his 'Remarks and Explanation' in which he wrote:

> The colours of the pales are those used in the flag of the United States of America; White signifies purity and innocence, Red, Hardiness & valour, Blue, the colour of the Chief signifies vigilance perseverance & justice.[14]

We have seen that Red and White are the colours of the Rosicrucian Brotherhood and Blue is central to the symbolism of its outer body, the Freemasonry Brotherhood. As explained by the Masonic authority Albert G. Mackey, 33^0 of The Supreme Council (Mother Council of the World) of the Inspectors General Knights Commander of the House of the Temple of Solomon of the Thirty-third Degree of the Ancient and Accepted Scottish Rite of Freemasonry of the Southern Jurisdiction of the United States of America:[15]

> This is emphatically the colour of Masonry. It is the appropriate tincture of the Ancient Craft degrees. It is to the Mason a symbol of universal friendship and benevolence, as it is the color of the vault of heaven, which embraces and covers the whole globe, we are thus reminded that in the breast of every brother these virtues should be equally as extensive. It is therefore the only color, except white, which should be used in a Master's Lodge.
>
> …Besides the three degrees of Ancient Craft Masonry, of which blue is the appropriate color, this tincture is also to be found in several other degrees, especially of the Scottish Rite, where it bears various symbolic significations; all, however, more or less related to its original character, as representing universal friendship and benevolence.[16]

The secret origin and provenance of the US Flag (The Stars and Stripes) derives from the Coat of Arms of Francis Bacon, the secret Founding Father of the United States of America. The Bacon family Coat of Arms was granted to Lord Keeper Sir Nicholas Bacon by G. Dethick, Garter Principal of Arms in 1568.[17] It was used as an heraldic bookplate marking his generous gift of ninety-four volumes to Cambridge University Library in 1574 covering the subjects of philosophy, grammar, rhetoric, astronomy, geography, music, and mathematics which bears his arms & motto "N Bacon eques auratus& magni sigilli Angliae Custos librum hunc bibliothecae Cantabrig dicavit, 1574" (N. Bacon, Knight, Keeper of the Great Seal of England, gave this book to the Library of Cambridge, 1574).[18] On the left and right hand side of the Bacon Coat of Arms appear two five-pointed stars on a white background the same five-pointed stars that appear on the Baconian Great Seal of the United States of America, the Baconian One Dollar Bill and which appear prominently on the United States Flag. Similarly, on the lower left and upper right of the Bacon Coat of Arms appear Blue and Gold horizontal stripes (with red diagonal stripes), similar to the horizontal stripes that dominate the design of the US Flag. The Bacon Coat of Arms is made up of the three colours Red, White and Blue the same three colours Red, White and Blue which constitute the Baconian Flag of the United States.



Fig. 128 The Bacon Coat of Arms Secret Source of the Flag of the United States of America



Fig. 129 Early Versions of the US Flag (Stars and Stripes) *c*. 1777
with 13 Stars and 13 Stripes

The Bacon Coat of Arms is the secret source of the US Flag the most powerful symbol of the United States of America around the world.

The Coat of Arms was inherited by Francis Bacon and appears in *A Display of Heraldry* credited to John Guillim which was first published in 1610.[19] The edition is prefaced by a poem signed by 'LENVOY' that comprises 33 printed lines of text (33 Bacon in simple cipher) and is dedicated to James 1.[20] Its first page is headed by a Baconian Archer Headpiece, similar to the one which appears in Bacon's *Novum Organum* and his Shakespeare First Folio.[21] The final page (p. 283) prints a poem whose first three lines begin with the letters **BAC** a contraction of **BACON** and conversely, reading up from the first line beginning with the **B** is the title of the poem '**A Con**clusion' yielding the acrostic **BACON**.[22] The second edition of *A Display of Heraldry* is dedicated to Grand Master of England Thomas, Earl of Arundel in whose house at Highgate Bacon is supposed to have died.[23]

The Francis Bacon Coat of Arms appeared in *Baziliologia*: *A Booke of Kings Being The true and liuely Effigies of all our English Kings from the Conquest until this present*: *With their seuerall Coats of Armes, Impreses and Devises* printed in 1618.[24] The engraving of Bacon made by Simon van de Passe in 1617 places above his head his Coat of Arms with its design of Stars and Stripes incorporated into the Stars and Stripes of the Flag of the United States of America.

The Simon van de Passe engraving was used again for the frontispiece of the 1626 edition of *Sylva Sylvarum* which stands opposite its title page flanked by two Freemasonic Pillars.[25] The Bacon Coat of Arms is displayed on a more ornate shaped shield flanked by two curious figures a device used (albeit different figures) in some early versions drawn up for the Baconian Great Seal of the United States of America. Appended to *Sylva Sylvarum* is *New Atlantis* (*or*, *Land of the Rosicrucians*) the philosophical and scientific blueprint for the United States of America.

In the same year which saw the publication of the *Shakespeare Poems* there appeared *Of The Advancement of Learning or the Partition of Sciences IX Bookes Written in Latin by the Most Eminent Illustrious & Famous Lord Francis Bacon Baron of Verulam Vicount of St Alban Counsillor of Estate and Lord Chancellor of England Interpreted by Gilbert Wats*.[26] As with the *Shakespeare Poems* for which William Marshall was commissioned for the engraved copy of the Droeshout adorning it,[27] there is also prefixed to the 1640 edition of the *Advancement* an engraving of Bacon by Marshall wearing his Masonic Hat as well an elaborate Rosicrucian-Freemasonic frontispiece. In the engraving Bacon is seated at a table with pen in his hand composing the six books of his *Instauratio Magna* (*The Great Instauration*) with Books I and II to his left and the other volumes III to VI placed on the shelf above him. Adjacent to this portrait of Bacon the engraved frontispiece by Marshall is framed by two Masonic Pillars which as Alfred Dodd (himself a Freemason) points out:

> …indicates quite clearly his connection with Modern Freemasonry by Signs and Symbols. There are the Two Great Pillars, the Terrestrial and Celestial Globes, the Sun and Moon, the Curtain, which still veils the floor of the Lodge in many old Lodges, the secret grip of the Clasped Hands, the Pyramids of the Higher Degrees, the lighted candles and the symbolic Owls that denote Wisdom and SECRETS.
>
> The Six Parts of *The Great Instauration* are to be seen, Francis Bacon's complete work, three parts being placed under the Visible Globe and three under the Invisible Globe, thus indicating that Three were written OPENLY and Three SECRETLY: His concealed Works were *The Shake-speare Plays*, *the Rosicrucian Manifestos* and *The Complete Rituals* on which he founded the Masonic Brotherhood.[28]

As we look at it, to the right of the Founder of the Rosicrucian-Freemasonry Brotherhood, can be seen a plaque (shaped like the Arnold map of Washington, DC) encasing the Bacon Coat of Arms, with its stars and stripes a design expanded upon across the larger canvas of the Baconian America Flag.



Fig. 130 The engraving of Francis Bacon by Simon van de Passe showing his Coat of Arms with its Stars and Stripes the incorporated design of the Stars and Stripes of the US Flag

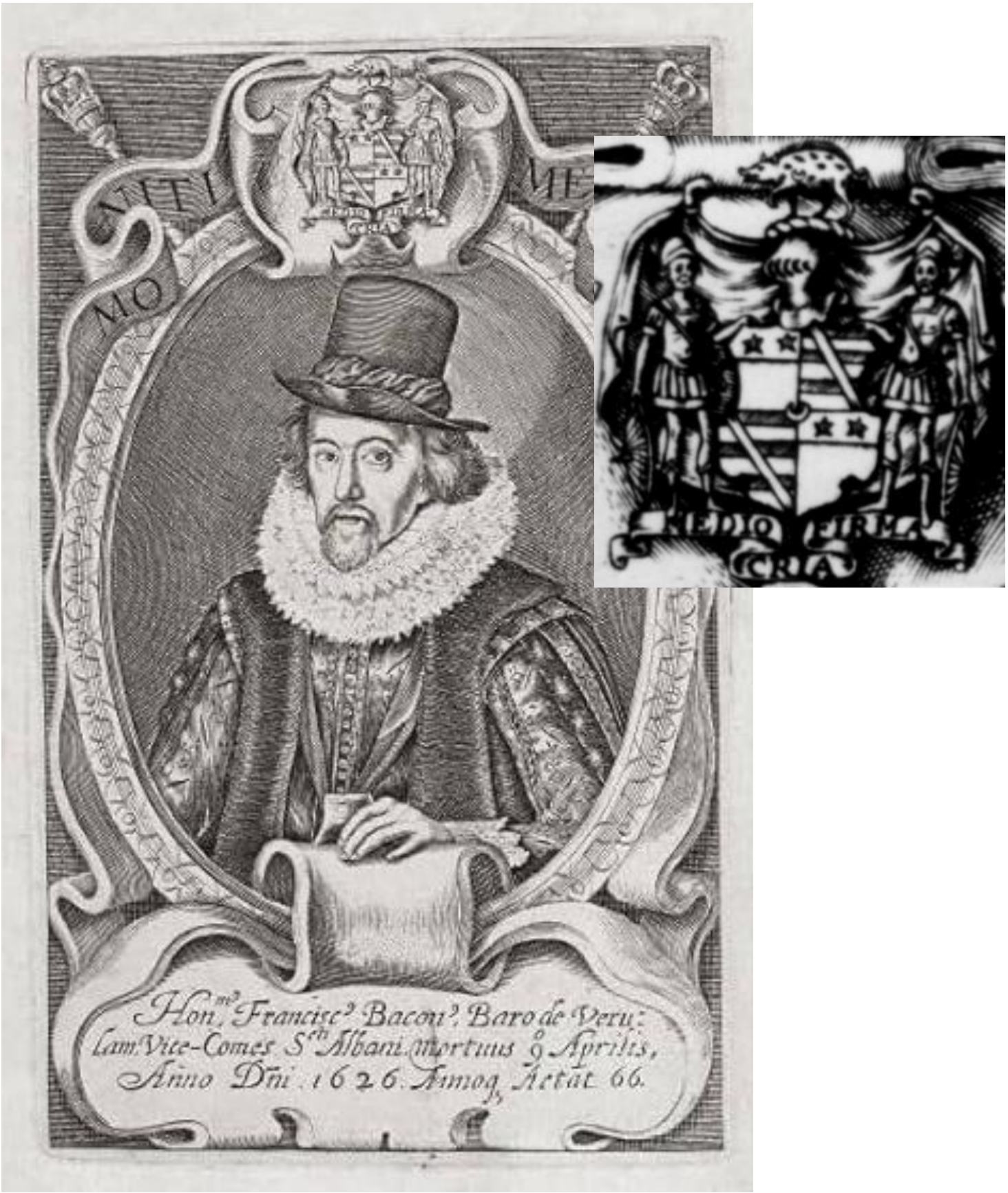


Fig. 131 The Coat of Arms of Francis Bacon in *Sylva Sylvarum* (1626-7)



Fig. 132 The engraving of Francis Bacon in *The Advancement of Learning* (1640) with his Coat of Arms expanded upon for the Stars and Stripes of the US Flag

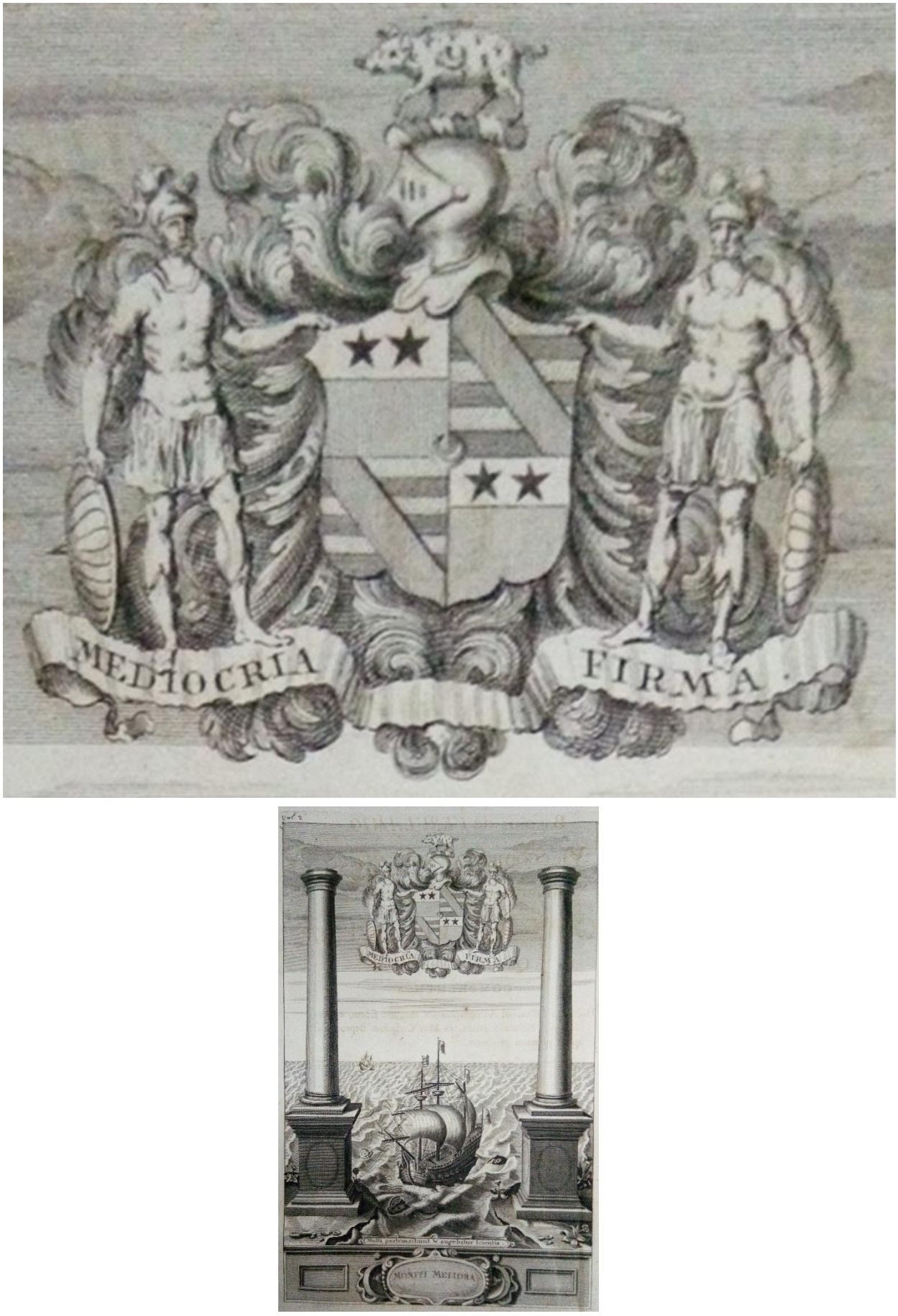


Fig. 133 The Coat of Arms of Francis Bacon flanked by two Freemasonic Pillars in the 1730 edition of his *Works*

The heraldic achievement incorporating the Coat of Arms of Francis Bacon flanked by two Freemasonic Pillars appears the 1730 edition of his *Works*.[29] Either side of the Coat of Arms itself stand two figures. The device of two figures (albeit different figures), appear in the early designs for the Baconian Great Seal of the United States of America submitted by John Adams and Bacon apostle Thomas Jefferson, both future US Presidents, the proposal by Du Simitiere, the first and second proposal by Francis Hopkinson and the first and second designs by William Barton.[30] Some four decades after the Coat of Arms of Francis Bacon with its stars and stripes appeared in an edition of his *Works*, the official Flag, the emblem of the new independent nation of the United States of America, known as the Stars and Stripes, appeared on the 6 cents postage stamp in 1777 (3+3: 33 Bacon in simple cipher), the most powerful and recognisable symbol in the Western World.



Fig. 134 Portrait of Francis Bacon with the Curtain of the Baconian US Flag drawn back Revealing the Secret Founding Father of the United States of America

10.
The Baconian-Rosicrucian-Freemasonic Capital of the Free World Washington, DC: A Temple Dedicated to Francis Bacon

The geography behind Washington D.C. reinforced the Templar symbolism within the Great Seal and the dollar bill…in accordance with the New Atlantis plan….

[Nicholas Hagger, *The Secret Founding of America*: *The Real Story of Freemasons, Puritans, & the Battle for the New World* (London: Watkins Publishing, 2009), pp. 165, 167]

Within a completely free aspect, the Capitol and White House were set within an elaborately conceived geometrical layout that became Washington, DC. Designed in 1791 by the architect Pierre Charles L'Enfant, in collaboration with George Washington and Thomas Jefferson, the city emerged as a masterwork in masonic design.

[Laurence Gardner, *The Shadow of Solomon*: *The Lost Secret of Freemasons Revealed* (London: HarperElement, 2005), p. 312]

The symbolism of the eagle, which was used in ancient times and by early Masons and Rosicrucians, was meant to represent the nation as well as be an open blind: that is, it was designed to have one meaning to the uninitiated and another to the initiate. The five-pointed star, another popular symbol, had come to Europe by way of early Christian, alchemical, and Rosicrucian symbolism.

Thus can we see how tenets of the Rosicrucian tradition, as carried on by those of Freemasonry, influenced the building of our nation's capital and came to exemplify the ideals of the young nation.

[Steven Sora, *Rosicrucian America How a Secret Society Influenced the Destiny of a Nation* (Rochester, Vermont: Destiny Books, 2019), p. 240]

Phillis Wheatley constructed the figure of Columbia her poem "To His Excellency George Washington" in such a way as to create a personification of America which combined both her own and the general's leading ideal traits. The name "Columbia" was used as early as 1761 to designate English America as opposed to "Britannia," but earlier uses of the word were not fully developed personifications. Wheatley's Columbia, however, is a composite of two figures from classical mythology, Phoebus Apollo and Pallas Athene, the latter known to the Romans as Minerva.

[Thomas Steele, S. J., 'The Figure Of Columbia: Phillis Wheatley Plus George Washington', *The New England Quarterly*, 54 (1981), p. 264]

The significance of the free United States of Sir Francis Bacon cannot be overstated. It is abundantly clear from his book *The New Atlantis* that most likely, together with a group of other influential people in early seventeenth-century England, Bacon already had very clear plans regarding what North America should be...

[Alan Butler and Janet Wolter, *America*: *Nation of the Goddess*: *The Venus Families and the Founding of the United States* (Rochester, Vermont: Destiny Books, 2015), pp. 143-44]

The Baconian-Rosicrucian-Freemasonic capital of the free World Washington DC is a complex geographically, geometrically and architecturally cryptogram and temple dedicated to Francis Bacon replete with disguised iconography and visual representations as well as signs, symbols, codes and ciphers, which have remained hidden in plain sight to the uninitiated for nearly two hundred and fifty years. Now about to be fully revealed here for the first time.

Article 1 Section 8 of the Baconian Constitution of the United States of America signed by 39 of the 42 delegates on 17 September 1787 stipulated that a territory not exceeding ten square miles should be set aside for the Federal City.

When the Alexandria Lodge transferred its allegiance to the Grand Lodge of Virginia in 1788 George Washington was chosen as its first Worshipful Master under the new charter issued by the Governor of Virginia and Grand Master of the Grand Lodge of Virginia Edmund Randolph in the Virginia colony (now a Free State) founded by Bacon and his Rosicrucian-Freemasonry Brotherhood. As Worshipful Grand Master Washington was installed in Bacon's Chair known as Solomon's Chair in April 1788. Washington was re-elected on 20 December and served as its Worshipful Grand Master until the end of 1789, during which time he occupied Solomon's Chair with distinction. This meant he was still installed in Bacon-Solomon's Chair at the Grand Lodge of Virginia, the colony founded Bacon and his Rosicrucian-Freemasonry Brotherhood, at the time of his inauguration as the first President of the United States of America.

The Baconian-Rosicrucian-Freemasonic inspired George Washington was inaugurated as the first President of the United States of America in New York on 30 April 1789. The Marshal of the Freemasonic ceremony was General Jacob Morton, Grand Master of St John's Lodge, No. 1 New York. He provided the Bible upon which Robert R. Livingston Chancellor of the State of New York and Grand Master of the Lodge of New York administered the oath of office to George Washington in the Federal Hall swearing him as the first President of the United States of America, Bacon's New Atlantis, the Land of the Rosicrucians.

On 9 July 1790 Congress passed the Residence Act which approved the creation of a national capital on the Potomac River. The Act stipulated that the exact location was to be selected by President George Washington who signed the bill into law on 16 July 1790. From land donated by Maryland and Virginia the shape of the federal district was 10 miles square representing a 100 square-mile diamond. On 9 September 1791 the capital was named Washington in honour of the president who the same day named the new federal district Columbia seen as the feminine form of Columbus by Americans to the present day; an open blind whose true significance was and is understood by the high initiates of the Baconian-Rosicrucian-Freemasonry Brotherhood.

The very personification of America the Goddess Columbia is a blind for Apollo, the god of poetry and leader of the Nine Muses and the goddess Pallas Athena, the Shaker of the Spear, who wears a helmet of invisibility. The inspiration for Bacon's secret Order of the Knights Helmet (Rosicrucian-Freemasonry Brotherhood), from whence he derived his *nom de plume*, Shakespeare. The Goddess Pallas Athena appears on the frontispiece of the edition of his works entitled *La Saggesse Mysterivse Des Anciens* published in 1641. Above her head on which she is seen wearing her helmet of invisibility and on her shield of truth appear the mottoes 'Obscuris vera involvens' ('Truth is enveloped in obscurity') and 'Sic fulget in umbras' ('Thus it shines in the shadows'). Two years a Dutch edition of *Nova Atlantis* (*New Atlantis, or Land of the Rosicruicans*) appeared at Utrecht in 1643. Its symbolic title page also depicts Pallas Athena with her helmet of invisibility and the inscription 'ET FLORE ET FRUCTU' ('With flower and fruit'). A decade later the near five-hundred-page edition of his works entitled *Francisci Baconi De Verulamio Scripta in Natvrali et Vniversali Philosophia* was issued at Amsterdam in 1653. On its title page appears an emblem depicting Pallas Athena, bearing the inscription 'Ne Extra Oleas' ('Nothing but the Olive'), the divine symbol of peace to world found on the Baconian-Rosicrucian-Freemasonic Great Seal of the United States of America.

In the months following Bacon's death to the profane world his trusted Rosicrucian Brother Dr William Rawley collected together and quietly issued a commemorative work in his honour entitled *Memoriae honoratissimi Domini Francisci, Baronis de Verulamio, vice-comitis Sancti Albani sacrum*. This rare and still virtually unknown work contains thirty-two Latin verses in praise of Bacon, which his orthodox editors and biographers have simply glossed over, ignored, or suppressed, that portray Bacon as a secret supreme poet and dramatist, the writer of comedies

and tragedies, under the pseudonym of Shakespeare. The Shakespeare monument at Stratford-upon-Avon secretly commissioned by Bacon to which the *Memoriae* is inextricably linked is replete with Rosicrucian-Freemasonry symbolism serving as a memorial to Francis Bacon our secret Shakespeare. The Stratford Monument knowingly echoes verses in the *Memoriae*, and as with the Shakespeare First Folio which is dedicated to the Grand Master of England, it is replete with Baconian-Rosicrucian-Freemasonic symbolism and cryptic devices, that read and deciphered repeatedly reveal and confirm that Bacon is Shakespeare.[1]

In the *Memoriae* Bacon is held up as the leader of Apollo and the Nine Muses. Herein he is called another Apollo, described as greater than Apollo, and said that Apollo was fearful Bacon would replace him as King of the Muses. In elegy XII we are unreservedly informed that Bacon is Apollo 'How has it happened to us, the disciples of the Muses, that Apollo, the leader of the choir, should die?' and in Elegy XXI 'Apollo, the darling, learned Bacon, of your native land'. In Elegy XXIII Bacon is portrayed as the leader of Apollo and the Muses 'Think you, foolish traveller, that the leader of the choir of the Muses and of Phoebus is interred in the cold marble?' and in elegy XX Bacon has replaced Apollo the god of poetry as the tenth muse 'O Bacon! none, trust me, none will there be. Lament now sincerely, O Clio! and sisters of Clio, ah! the tenth muse and the glory of the choir has perished.' Likewise, the hallowed Nine Muses are directly referred to in the *Memoriae* on thirteen occasions as part of the praise to Bacon-Apollo, God of poetry, writer of comedies and tragedies behind the pseudonym, Shakespeare, his mask of invisibility, derived from Pallas Athena, the Shaker of the Spear, protected by her helmet of invisibility.[2]

The Goddess Columbia seen as the female personification of the United States and its values is a poetical and philosophical double blind for Apollo, God of Poetry and the Goddess Pallas Athena, who is able to render herself invisible just like the divine demi-god concealed behind the universal symbol of the US, Francis Bacon, the founding father of the first great republic of the modern world. A secret known to Bacon disciples and high initiates of his Rosicrucian-Freemasonry Brotherhood among them Franklin, Jefferson, and George Washington, *et al*, and the same invisible powers who currently watch over Washington, DC and the rest of the United States of America, to the present day.

The numerology so beloved of Bacon and his Rosicrucian Freemasonry Brotherhood of 10 miles square miles designated by Congress for the district of Columbia housing the new capital Washington, DC, providing an area of 100 square miles, also conceals the secret and invisible identity of the Founding Father of the United States of America: 100 represents **Francis Bacon** in simple cipher.

The choice by President Washington for the site of the Federal City was motivated observes Elizabeth van Buren by the secret plans of Francis Bacon and his secret society as part of its plans for the United States of America and the Western World:

> Sir Francis Bacon had formed with the aid of his secret society…the plans for the colonization of the Western Hemisphere…There is a secret and immutable destiny planned for mankind, one not recognized by or dreamt of by the mass of humanity. The northern continent of America had been decreed to be the land of a democratic commonwealth of states thousands of years before Columbus ever sailed to its shores. There can be no doubt that the Enlightened Ones had a hand in the formation of the new nation. Thomas Paine, George Washington, Benjamin Franklin, Thomas Jefferson, John Adams, and countless others who were involved in signing the Declaration of Independence were all Freemasons or members of some other sect. The designs for both the Great Seal of the United States and earlier, the flag of the colony, indicate that they were inspired by those with esoteric knowledge.[3]

In different ways David Ovason in *The Secret Zodiacs of Washington DC Wasthe city of stars planned by Masons?* (its paperback edition is retitled *The Secret Architecture of our Nation's Capital*: *The Masons and the Building of Washington, D.C.*) and Robert Lomas in *Turning the*



Fig. 135 The Goddess Columbia the personification of the United States of America a double-blind for Apollo, God of Poetry and the Goddess Pallas Athena, Shaker of the Spear, from whence its founder Francis Bacon, derived his *nom de plume* Shakespeare

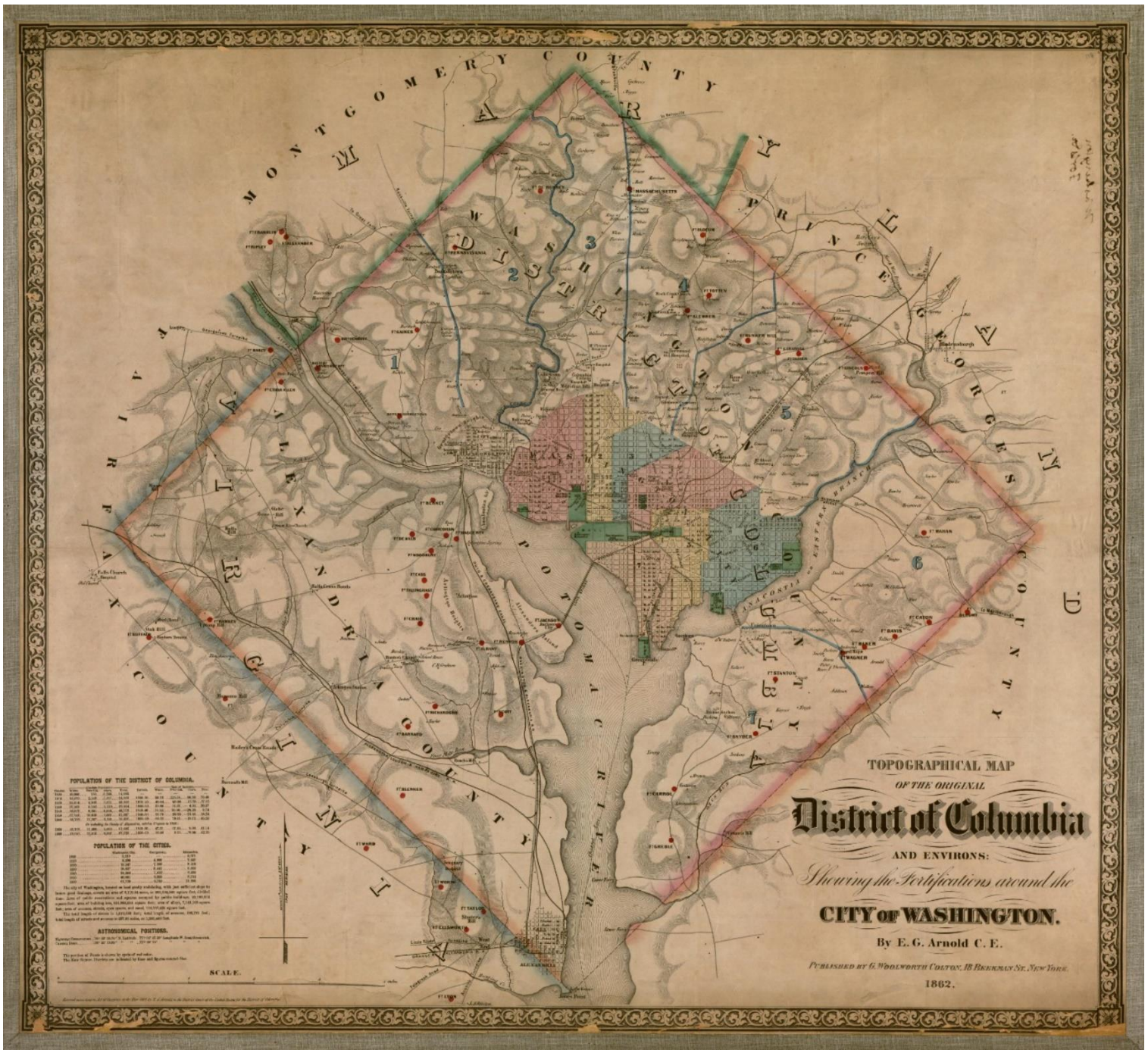


Fig. 136 The Arnold map of the 100 square miles of the District of Columbia
(100 Francis Bacon in simple cipher)

Solomon Key: *George Washington, the Bright Morning Star and the Secrets of Masonic Astrology* have explored in great detail the profound influence of secret cosmic symbolism and astrology by the Rosicrucian-Freemasonry Brotherhood on the layout of Washington, DC.[4] The latter Lomas cites the astrologer and writer on the history of astrology Deborah Houlding, who says the field of mundane or judicial astrology was pioneered by Bacon, whose works were the inspiration for the circle of Freemasons who surrounded Grand Master of England Christopher Wren:[5]

> Success in judicial astrology largely depends on the skill and interpretative judgement of the astrologer. Natural astrology, however, offered unlimited scope for improvement, a barely trodden field, which through research and investigation might possibly offer some kind of scientific "proof" or breakthrough. Fresh observation appeared to be the key and attempts were made to collect data to support a positive statement of astrology's validity. Francis Bacon, back in the 1620s, had been one of the first to advocate experiment and testing of astrology in order to support its effect upon weather, agriculture and plagues. His view, like that of Kepler before him, was that astrology offered tremendous potential for reliable prediction in such matters, but that it needed to be purified and filtered of all that was superstitious and frivolous. Traditional theories needed verification and proof, rather than acceptance at face value. Like Kepler, Bacon dismissed the use of "houses" as unscientific, and placed the emphasis on the use of aspects, eclipses, and fixed stars.
>
> The technical advances of astronomy, which had been pioneered by the work of Galileo and Copernicus, provided fertile ground and encouragement for such ideas, and argued that the works of men like Ptolemy, now "incorrect" in their astronomical basis, need no longer be relied upon for their astrological theories. "Though astronomy be corrected, astrology remains yet uncorrected" stated Joshua Childrey, a great admirer of Bacon, who set out to verify astrology through his own experiments.[6]

Wren was part of the rarefied circle of the Baconian-Rosicrucian-Freemasonic Brotherhood centred around the meetings held at Oxford Dr John Wilkins rooms at Wadham College from around 1648 to 1659 when the group moved to London, which led to the formation of the Royal Society founded in 1660. In the same year the Royal Society was founded Bacon's kinsman Henry Jermyn, Earl of St. Albans (1605-84) was elected the Grand Master of England, who appointed Sir John Denham as his Deputy Grand Master and Christopher Wren one of his Grand Wardens.[7]

In 1657 Christopher Wren was made Professor of Astronomy at Gresham College founded by Sir Thomas Gresham, brother-in-law of Lord Keeper Sir Nicholas Bacon, whose illegitimate daughter married Nathaniel Bacon and was tutored by Lady Anne Bacon at Gorhambury with her two sons Francis and Anthony.[8] In his work *The Fellowship The Story of a Revolution* on the Baconian-Rosicrucian-Freemasonic Royal Society 'the founding fathers of modern western science' (which led to the Bacon motivated American Revolution and formation of the United States of America) its author John Gribbin highlighted Bacon's influenced on the mindset and vision of Christopher Wren:

> In his inaugural lecture at Gresham College, Wren made explicit reference to the influence of Baconian ideas on the thinking of himself and his colleagues, referring to mathematical demonstration, rather than philosophy, as 'the great Organ Organon of all infallible science'.[9]

On 24 June 1666 Thomas Savage, Earl of Rivers succeeded Bacon's kinsman Henry Jermyn Earl of St. Albans as Grand Master of England who appointed Christopher Wren as his Deputy-Grand Master. When Blouncker was retired as President of the Royal Society he was replaced by Secretary of State Joseph Williamson and Wren was appointed its Vice-President in 1678 succeeding as President of the Baconian-Rosicrucian-Freemasonic institution in 1680.

As a result of the historical events known as the Glorious Revolution (1688-89) King James II was deposed by the Dutch Protestant William of Orange (1650-1702) and his wife Mary II who jointly ruled England until her death in 1694. In the *Book of Constitutions* Dr Anderson says, 'The king was privately made a *Free Mason* approved of their Choice of *G. Master* WREN and encourag'd him in rearing *St. Paul's Cathedral*.'[10] In the meantime on the other side of the Atlantic the Christopher Wren Building of The College of William and Mary received its Royal Charter in 1693 and was originally constructed between 1695 and 1700. In the incisive article 'Christopher Wren as a Baconian' published in *The Journal of Architecture* (2000) Shiqiao Li informs how Bacon's theory of knowledge was instrumental in determining Wren architectural designs and buildings.[11]

The combined secrets of Bacon's knowledge of astrology and architecture and that of Grand Master of England Christopher Wren, designer of the building named after him at The College of William and Mary, attended by Jefferson who was influential in the layout of Washington, DC were passed down Freemasonic Lodges, whose teachings exercised such an influence on the president himself, the directing mind of the architectural and zodiacal design of the Federal City. It is also a matter of record, that the plan put forward by Christopher Wren for London after the Great Fire with its two focal points The Royal Exchange built by Bacon's uncle Sir Thomas Gresham and St Paul's Cathedral designed by the Grand Master of England, inspired Pierre Charles L'Enfant, the designer of Washington, DC.[12]

The engineer and architect Pierre Charles L'Enfant was born at Paris in 1754 and after studying under his father at the French Royal Academy of Painting and Sculpture he arrived in America with the great French statesman and the hero of the American Revolution General Marquis de Lafyette in 1777. Lafyette formed a very close relationship with the two leading American Freemasons General George Washington and Benjamin Franklin. He presented Washington with a Masonic apron made for him by Madame Lafyette. For his efforts and sacrifices in the American cause Lafyette was feted by the Freemasonry Brotherhood all across America:

> he toured 25 states and received more Masonic honours than any other Freemason before or since. From Maine to Georgia, and Missouri to Louisiana, lodges, chapters, councils, commanderies, Scottish rite and grand lodges vied with each other in conferring honorary degrees, citations, gifts and memberships.
>
> He received the chapter degrees in Jerusalem Chapter No. 8, R.A. M., New York City, Sept. 12, 1824. His son, George Washington Lafayette, received them in the same chapter four days earlier. He was knighted in Morton Commandery No. 4, K.T. in joint conclave with Columbian Commandery No. 1 of N.Y.C. He received the Scottish Rite degrees in the Cerneau Supreme Council of N.Y., and was made 33^0 and honorary grand commander of that body. The Supreme Council of France AASR elected him a member, Nov. 21, 1830. More than 75 Masonic bodies in the U.S. have been named after him, including 39 lodges, 18 chapters, 4 councils, 4 commanderies, and 7 Scottish rites bodies.[13]

During the time the Bacon apostle Thomas Jefferson was serving as US Ambassador in Paris he worked with Lafyette on the preparation of several key documents including the *Declaration of the Rights of Man and of the Citizen* and other French constitutional documents. The Marquis de Lafayette had invited Jefferson to give advice due to the key role he had played in framing the Baconian American Declaration of Independence and other critical documents toward the formation the United States of America. The United States and France had very close Masonic ties and many of the French Lodges played a critical role in raising funds for the American War of Independence. In 1778 Franklin assisted in the initiation of Voltaire in the Lodge of the Nine Sisters and on 21 May 1779 he was solemnly elected Grand Master of the Lodge. It is claimed that Jefferson was also a member of the Lodge of the Nine Sisters.[14] The French Freemasonic Lodge of Nine Sisters was named after the Nine Muses, the Goddesses of Poetry and Arts and Sciences led by Apollo identified and conflated with the supreme poet Bacon-Shakespeare, the secret Founding Father of the Rosicrucian-Freemasonry Brotherhood.



Fig. 137 Painting of Freemason Marquis de Lafayette French hero of the American Cause



Fig. 138 Painting of Freemason Pierre Charles L'Enfant designer of the Layout of Washington, DC

His compatriot L'Enfant also became a close and trusted member of Washington's staff and circle during the war. Although he was French L'Enfant became an American citizen after the war and adopted the anglicized or more American name Peter. He settled in New York where he built up a reputation as a well-respected city planner and architect.[15] He was commissioned to re-design what was later named Federal Hall in New York where Washington took his oath of office as the first President of the United States sworn in by Robert R. Livingston, the Grand Master of the Lodge of New York.[16] While L'Enfant was in New York City on 17 April 1789 he was initiated into the Freemasonry Brotherhood at Holland Lodge No. 8, which the Grand Lodge of New York had chartered in 1787.[17]

In January 1791 President Washington selected L'Enfant to design the Federal City with a committee to oversee the planning of the new capital. He presented a Grand Vision which was to be a microcosm (a Rosicrucian term and concept) of this 'Vast Empire' to provide it with a grandeur befitting the Federal Capital of the first genuine democratic republic of the modern world. His planned vision looked beyond current circumstances to an expanded United States with a much large population in the future ahead. 'Why would he do this', asks Hagger, 'if not motivated by the Freemasonic idea of a New Atlantis?'.[18] To the proposed plan of the Federal City Freemason President Washington and Bacon disciple Jefferson contributed various ideas and suggestions, some of which were at least to some degree, incorporated or absorbed into the original map of the capital. Jefferson provided L'Enfant with maps of European cities which he believed represented the finest examples of classical architecture. The future US President was a student of the English classical tradition of architecture founded by the Grand Master of England Inigo Jones, the designer of the Rosicrucian masques written by the poet and dramatist Ben Jonson, who assisted Bacon with the editing of the Shakespeare First Folio.[19] Inigo Jones designed and built some of the key buildings in London based upon the architecture of Palladio and ancient Rome. The most important of these is the surviving Banqueting House at Whitehall Palace universally regarded as the first great structure to be completed in the classical style of Palladian architecture, the setting for the performance of several of Bacon's Shakespeare plays and Rosicrucian masques.

His design of the layout of Washington, DC was based upon a grid system of broad diagonal avenues with connected squares and circles, symbols of the fifteen states. With Congress House (renamed the Capitol by Jefferson) and Presidential Palace (The White House) located one and quarter miles apart connected by the thoroughfare of Pennsylvania Avenue so named after the cradle of American Independence. The city was built around a right-handed triangle the base of which follows the length of the Mall running from the Capitol to the projected Washington Monument. In the map and layout of Washington, DC the universally recognised Freemasonic square and compass and various other occult symbols have been identified by numerous writers representing a complex Freemasonic Temple. In the *Freemasonry Today Magazine* (issued by the United Grand Lodge of England) we are met with the following statement:

> Washington DC can fairly be described as the world's most foremost "Masonic City". Its centre was laid out according to a plan drawn up by the French Freemason Pierre L'Enfant.[20]

The relationship between the designer of Washington, DC and the commission appointed to oversee it proved problematic. L'Enfant believed he was in sole charge of the plan or at best was only required to consult his fellow brethren President Washington who had appointed him. The commissioners wanted to superintend the project and to be kept abreast of its development, but with the different standpoints and perspectives continuing on a downward trajectory it all came to a head when L'Enfant demolished without the authority of the commissioners and the consent of its owner Daniel Carroll, a dwelling that stood in the way of his plans. Finally, after more defiance and disagreements with the commissioners President Washington was left with

no other choice but to relieve him of his position. On 6 March 1792 Thomas Jefferson wrote to the commissioners 'It having been found impracticable to employ Major L'Enfant in that degree of subordination which was lawful and proper, he had been notified that his services are at an end.'[21] Despite this the core of the design by Freemason L'Enfant for the Baconian Federal City with the input from Freemason President Washington and Bacon apostle and future US President Thomas Jefferson, formed the foundation of the plans for Washington, DC now the most powerful capital in the modern world.

During the planning, development and early building of Washington, DC over the following decade, Thomas Jefferson one of the key figures with Freemason President Washington to exercise significant influence on its design and layout, was also busy with plans for Monticello:

> Freemasonry was also behind Jefferson's architecture. After contributing to Masonic Washington, between 1794 and 1809 Jefferson enlarged Monticello…The west front from beneath the dome reflects the front of the Roman Temple at Nimes, the first-century Maison Carree, on which the design of the Virginia State Capitol in Richmond was based in 1785. Ornamental decoration is taken from other Roman buildings: in his bedroom from the frieze of the *Temple of Fortuna Virilis*, in his parlour from the Temple of Jupiter the Thunderer and his Apollo or sun-god frieze in the North Piazza from the Baths of Diocletian. In the parlour, as we have already noted, he had pictures of the Rosicrucian-Freemasons Bacon, Newton, and Locke, 'the three greatest men that had ever lived'. In the dining-room there was a frieze of rosettes and skulls. The purpose of the octagonal dome and of the columned pedimented temple on the circular wall beneath it is officially 'unknown', but there is no doubt that this is a Masonic Templar building with Illuminatist embellishments.[22]

During this early period compounded by chronic lack of funding the development of the city of Washington, DC was excruciatingly slow with the Capitol and White House surrounded by swampland, quagmires and open sewers, creating an unwelcome environment for its political inhabitants:

> Despite the mythic aspects of the new city, the weighty cornerstone ceremonies, the lofty ideology of the Baconian New Atlantis made a shining reality, there was no love lost between the city of Washington and the politicians who had to live there.[23]

After his removal Freemason Pierre Charles L'Enfant was employed by Alexander Hamilton, a signer of the Baconian Declaration of Independence and aide-de-camp to Washington and a member of his first Cabinet as Secretary of State. He was commissioned for town planning and to design a hydraulic system for the Society for Establishing Useful Manufactures in Paterson, New Jersey, carried out by Peter Colt between 1792 and 1796.[24] L'Enfant was also appointed in 1794 by Freemason and Secretary of War Henry Knox, one of Washington's most trusted advisers, to rebuild Fort Mifflin on Mud Island in the Delaware River off Philadelphia and to build a fort for the defence of Wilmington, Delaware.[25] With the Federal city in danger from invasion by British troops in 1814 the Freemason Secretary of State and future US President James Monroe directed L'Enfant to Warburton Manor to reconstruct Fort Washington, which was completed in 1824.[26]

Warburton Manor was the home of Thomas A. Digges where L'Enfant lived for nine years from 1815 to 1824. Following that L'Enfant took up residence with a nephew William Dudley Digges in Prince Georges County, Maryland at an estate called Green Hill where L'Enfant died on 14 June 1825 and was buried in an unmarked grave on the Digges estate.[27]

THE SECRET, HIDDEN & OBSCURED HISTORY BETWEEN FRANCIS BACON, THE DIGGES FAMILY, AND FREEMASON PIERRE CHARLES L'ENFANT, DESIGNER OF WASHINGTON, DC

The Digges and Bacon families had a long and close relationship that went back generations and Francis Bacon and Leonard Digges, who contributed a verse to his Shakespeare First Folio, were related through marriage. His grandfather Leonard Digges (*c*.1515-*c*.1559) after whom he was named was one of the first generation of English mathematical authors to issue works in the vernacular, however only two of his works were published in his lifetime. According to Fuller Digges 'was the best architect in that age for all manner of buildings, for conveniency, pleasure, state, strength, being excellent at fortifications',[28] these and other interests he shared with his special patron Lord Keeper of the Realm and *de facto* Lord Chancellor of England Sir Nicholas Bacon.[29] The title page of Digge's *Tectonicon* advertised it as a book for 'surueyers, landmeaters, ioyners, carpenters, and masons'.[30] It is written in the vernacular and contained instructions on the measurement of land, buildings, steeples, pillars and globes etc, and the use of various instruments, such as the carpenter's rule, the square, and a version of a cross-staff ('profitable staff'), a tool used for measuring angles used by astronomers and navigators before the invention of the telescope. This work would no doubt have been of interest to Washington and Jefferson both surveyors and the engineer and architect L'Enfant, designer of Washington, DC. His ground-breaking work entitled *A Geometrical Practise, named Pantometria* published posthumously by his son Thomas Digges is dedicated to Sir Nicholas Bacon, in the fulfilment of the wishes of his father, who had discussed mathematics and the sciences with Bacon, the influential figure who had served as a very special patron to his father, and patron and protector to himself 'CAlling to memorie right honourable, and my singular good Lorde, the great fauour your Lordship bore my father in his life time, and the conference it pleased you honor to vse with him touching the Sciences Mathematicall, especially in Geometrical me[n]surations, perusing also of late certaine volumes that he in his youthe time long sithens had compiled in the English tongue, among other I found this Geometricall practise, which my father (if God had spared him life) minded to haue presented your Honoure withal'.[31] Opposite the first page of the dedication to Sir Nicholas Bacon is a full-page reproduction of the Bacon family coat of arms with its Latin motto *Mediocria Firma* (Moderation is Strength) topped with the crest of a boar a coat of arms inherited by his son Francis Bacon which appears in various editions of his works.

Thomas Digges served as Muster Master-General of the English forces in the Netherlands and he in turn defended Leicester's reputation in both *A Briefe Report of the Militarie Services done in the Low Countries, by the Erle of Leicester*: *written by one that serued in good place there is in a letter to a friend of his*,[32] and after the death of his patron, *A Briefe and true report of the Proceedings of the Earle of Leycester for the reliefe of the Towne of Sluce*. For this publication Digges secretly collaborated with Francis Bacon. Printed above the address to the reader 'Concerning this Addition of the honourable endeuours of the Earle of Leycester, for the reliefe of Sluce, upon her Maiesties most gracious and great charges, in fauour of the States of the vnited Prouinces', appear a Baconian-Rosicrucian AA headpiece.[33] Nor was this the last of the military publications that Digges and Bacon secretly collaborated on.

His military concerns largely generated from his practical experience, were reflected in a new, revised and augmented edition of *An Arithemitcall Militare Treatise, named Stratioticos* with the same dedication to his patron Leicester that contained 'sundrie other Militarie Discourses of no small importance'. At the top of the first page of 'An Addition To Stratioticos concerning great Ordinance' is the same Baconian-Rosicrucian AA headpiece printed in *A Briefe and true report of the Proceedings of the Earle of Leycester*.[34] The second edition of *Stratioticos* was

printed by Richard Field who not long after printed Bacon's two Shakespeare poems *Venus and Adonis* and *The Rape of Lucrece*.

There is another very important piece of information not recorded in the extensive Bacon biographical canon. At some unknown date Digges married Anne, daughter of Sir Warham St Leger and his wife Ursula, daughter or granddaughter of George Neville, Lord Abergavenny.[35] This means Digges and Bacon were related. Sir Henry Neville, the elder who was 'descended of the Nevilles at Abergavenny' was married to Sir Nicholas Bacon's eldest daughter Elizabeth, Bacon's elder sister; and his son and namesake the courtier and diplomat Sir Henry Neville married Anne, daughter of Sir Henry Killigrew and his wife Lady Katherine Cooke Killigrew, the younger sister of Lady Anne Cooke Bacon. Sir Henry Neville, the younger moved in the Bacon-Essex circles in and around Essex House on the Strand.[36] Sir Henry Neville makes an appearance on the outer-cover of Bacon's collection of MSS known as the Northumberland Manuscript, that originally held copies of his Shakespeare plays *Richard II* and *Richard III*. On the top left-hand side of the outer cover containing its contents the name Neville can be seen in two places above the punning motto of the family '*Ne vile velis'*. Perhaps writes its editor Burgoyne 'this gives a clue to the original ownership of the volume, as it seems to indicate that the collection was written for, or was the property of, some member of the Neville family.'[37] If the Northumberland Manuscript was at one time or another in the possession of Bacon's nephew Sir Henry Neville and other members of the Bacon-Neville family it might conceivably have been seen by Thomas Digges, who may have been in possession of another copy of the same, which may also have housed manuscript copies of Bacon's Shakespeare plays *Richard II* and *Richard III*.

The marriage between Thomas Digges and his wife Anne produced four surviving children, two daughters Margaret and Ursula and two sons the politician and diplomat Sir Dudley Digges and his younger brother the poet and translator Leonard Digges.

When their father the mathematician and scientist Thomas Digges died his wife erected a monument to his memory. His tomb was later destroyed in the Great Fire of London but its inscription in Latin and English was preserved by the antiquarian John Stow:

> Here lieth in assured hope to rise in Christ, Thomas Digges, esq. sometime muster master of the English army in the Low Countries: a man zealously affected to true religion, wise, discreete, courteous, faithfull to his friends, and of rare knowledge in geometry, astrologie, and other mathematical sciences, who finished this transitory life with a happy end.[38]

The epitaph either composed by his widow or more likely by one of his private friends who knew him well made specific reference to his rare knowledge in geometry, astronomy, and the mathematical sciences, valued highly by the secret Rosicrucian-Freemasonic Brotherhood. It also referred to his personal qualities. He was a confirmed Protestant and a wise man who was discreet and knew how to keep a secret, and to the absolute end faithful to his inward friends, that doubtless included his fellow Rosicrucian-Freemasonry Brethren.

In 1605 Dudley Digges married Mary, daughter and heir of Sir Thomas Kempe of Olantigh, Kent with whom he had eleven children (one of them named Francis, possibly after Bacon). He then travelled to the continent for a period. After he returned, he was knighted at Whitehall on 29 April 1607, a year which will forever remain of the greatest historical importance in the history of the world. The year before Bacon and his Rosicrucian-Freemasonic Brotherhood were instrumental in the creation of the Virginia Company, which directed the colonisation of Jamestown, Virginia the first permanent English-speaking settlement in North America, that evolved into the United States of America.

The Second Charter of the Virginia Company written by Bacon was issued in 1609 which also listed fifty-two shareholders, among them, Henry Wriothesley, Earl of Southampton, to whom Bacon dedicated his Shakespeare poems *Venus and Adonis* and *The Rape of Lucrece*,

Sir Henry Neville, named on the outer-cover of the Northumberland MSS once containing his Shakespeare plays *Richard II and Richard II*, whose eldest son and namesake Sir Henry Neville also a subscriber, married Elizabeth, daughter of John Smith, first treasurer of the Virginia Company, William Herbert, Earl of Pembroke, the future Grand Master of England to whom Bacon dedicated his Shakespeare First Folio and Sir Dudley Digges whose son Edward Digges, was afterwards Governor of Virginia.

Sir Dudley Digges' younger brother the poet Leonard Digges issued in 1617 a verse translation from Claudianus's *The Rape of Proserpine* published by Edward Blount the publisher of the Shakespeare First Folio, dedicated to his sister Margaret Digges who had recently nursed him through a dangerous sickness.[39] In 1622 Leonard Digges published a translation of a Spanish novel by G. de Cespedes y Meneses entitled *Gerardo the Unfortunate Spaniard* published by Blount which he dedicated to William Herbert, Earl of Pembroke Grand Master Of England and Philip Herbert, Earl of Montgomery the 'Incomparable Paire Of Brethren' to whom Bacon dedicated the First Folio.[40]

In his little-known revealing dedication 'To The Right Honorable, In Name And Noblenesse Brothers, William Earle of Pembrooke, Lord High Chamberlaine of his Maiesties Houshold, And Philip, Earle of Montgomerie, Baron of Shurland, Knights of the most Honorable Order of the Garter' Digges says: 'Now, that I presume to offer my weake endeuours to the view and protection of both your Lordships, I shall no way despaire of a pardon; since the world, that takes notice of your Noble Goodnesse, (the first, best of your honour'd Titles) giues me assurance, that (though a stranger, rather then an intruder) I shall be esteemed To your Honors both, a deuoted Seruant, LEONARD DIGGES.'[41] The Earl of Pembroke, Grand Master of England readily understood the enigmatic 'though a stranger, rather then an intruder'. In Freemasonry a stranger is a person not known to be a Freemason to those outside the Brotherhood and a Cowan or Intruder is a not a Freemason, and hence unwelcome in a Freemason's Lodge.

The following year Bacon dedicated the Shakespeare First Folio, the greatest Freemasonic book in the history of the world, 'To The Most Noble And Incomparable Paire Of Brethren. William Earle of Pembroke,&c., Lord Chamberlaine to the Kings most Excellent Maiesty. And Philp, Earle of Montgomery, &c. Gentleman of his Maiesties Bed- Chamber. Both Knights of the most Noble Order of the Garter, and our singular good Lords.'[42] To this Freemasonic masterpiece Leonard Digges contributed the following commendatory verse:

SHake-speare, at length thy pious fellowes giue
The world thy Workes: *thy Workes, by which, out-liue*
Thy Tombe, thy name must when that stone is rent,
And Time dissolues thy Stratford Moniment,
Here we aliue shall view thee still. This Booke,
When Brasse and Marble fade, shall make thee looke
Freshe to all Ages: *when Posteritie*
Shall loath what's new, think all is prodegie
That is not Shake-speares; eu'ry Line, each Verse
Here shall reuiue, redeeme thee from thy Herse.
Nor Fire, nor cankring Age, as Naso said,
Of his, thy wit-fraught Booke shall once inuade.
Nor shall I e're beleeue, or thinke thee dead
(Though mist) until out bankrout State be sped
(Impossible) with some new straine t'out-do
Passions of Iuliet, and her Romeo;
Or till I heare a Scene more nobly take,
Then when thy half-Sword parlying Romans spake.

Till these, till any of thy Volumes rest
Shall with more fire, more feeling be exprest,
Be sure, our Shake-speare, thou canst neuer dye,
But crown'd with Lawrell, liue eternally.
L. Digges.[43]

It will be observed that the first line of the verse contains 39 letters F. Bacon in simple cipher and the last line contains 33 letters Bacon in simple cipher.

The verse contains the earliest known reference to the Stratford Monument so beloved of orthodox Shakespeare scholars, however if we examine it more closely, we are able to discern that Digges (who is privy to the secret Bacon is the concealed author of the Shakespeare works) in a Rosicrucian-Freemasonic method of delivery hints at the truth. He tells us, that his works will out-live this carefully crafted illusion and when 'Time dissolues thy Stratford Moniment' the hidden truth will be revealed to the world, or in Bacon's words, printed on the title page of his Rosicrucian *New Atlantis* (*Or, Land of the Rosicrucians*), 'In time the hidden truth will be revealed'.

In addition to his poem prefixed to the Shakespeare First Folio Bacon's inward friend and Rosicrucian-Freemasonry Brother Leornard Digges (1588-1635) composed a second and less familiar poem posthumously published in the 1640 edition of the Shakespeare *Poems*.[44] He had died five years before which meant that the long and complex verse must have resided in private /secret hands for several years before its publication in 1640. The poem is headed 'Vpon Master WILLIAM SHAKESPEARE, the Deceased Authour, and his POEMS.' The title contains a total of 10 words and 57 letters: 10+57=67 Francis in simple cipher and the 10 words plus the 23 capital letters (WILLIAM SHAKESPEARE/POEMS): 10+23=33 Bacon in simple cipher conveying the cryptic message the POEMS of WILLIAM SHAKESPEARE were written by Francis Bacon.

His elder brother Sir Dudley Digges passed away in 1639 and it was his son Edward Digges (1620-75) who arrived in Virginia in 1650 which marked the beginning of a Digges dynasty.[45] The second half of the seventeenth century was the period of the important Virginian figures of Nathaniel Bacon, the Elder and Nathaniel Bacon, the rebel both of whom were well known to members of the Digges family.[46]

The progenitor of the American Digges dynasty Edward Digges was educated at Gray's Inn whose kinsman Francis Bacon, had resided in the Bacon family quarters at the Inn built by his father Sir Nicholas Bacon, most of his adult life. Not long after his arrival in Virginia Digges purchased from Captain John West a 1250-acre plantation in Hampton Parish, York County.[47] He was a member of the Council of Virginian and served for a period as Governor of Virginia. His son William who also served as a politician in Virginia siding with Governor Berkeley in the Bacon Rebellion led by Nathenial Bacon moved to Maryland in around 1680-81 where he married Elizabeth Sewall, stepdaughter of Charles Calvert, Lord Baltimore. In Maryland he received substantial grants of land and estates including Warburton Manor, in Prince George's County opposite Mount Vernon, from whence he was known as Lord of Warburton Manor. He was appointed to the Council and served as Deputy Governor of Maryland. The Digges and the Washingtons were neighbours and friends 'It is said a code of signals existed between General Washington and his contemporaries at Warburton; when a signal was received at Warburton a barge would shoot out from its moorings to bring the general across the river.'[48] One of the descendants of William Digges was his namesake William Dudley Digges (1790-1830) who owned Green Hill. When Warburton (now Fort Washington) was rebuilt where Pierre Charles L'Enfant had resided with the Digges family for nine years from 1815 to 1824, he now found himself in need of somewhere else to live. No doubt much to his relief L'Enfant received an invitation via a letter from William Dudley Digges dated 4 February 1824 inviting him to take

up residence at Green Hill.[49] This William Dudley Digges married Eleanor, daughter of Daniel Carroll whose residence L'Enfant had demolished in the Federal Capitol when it extended over the line of New Jersey Avenue, which brought to an end his participation in the plans for the layout of Washington, DC. It is thus a very curious irony that L'Enfant spent his final years in the house of Eleanor Carroll Digges, the daughter of the man he had so deeply angered. When L'Enfant died in 1825, he was buried in the Digges family plot at Green Hill.[50]

Several members of the Digges family were close friends with Francis Bacon and shareholders in the Virginia Company and members of his Rosicrucian-Freemasonry Brotherhood who were obviously aware he was the directing mind behind the founding of the first permanent English settlement in Virginia, in what became the United States of America, and that he was the secret author of the Shakespeare works. So too, the longtime friend of the Digges family, Freemason Pierre Charles L'Enfant, designer of the layout of the Federal City of Washington, DC, who with President Washington and future US President Thomas Jefferson, was privy to the secret Francis Bacon, was the true Founding Father of the United States of America, and secret author of the Shakespeare works.

THE WHITE HOUSE

The building of the Baconian Federal city of Washington, DC formerly began on 15 April 1791 when a constituency of Freemasons and local officials gathered in Alexandria for the purpose of carrying out the Masonic ceremony of laying the first marker stone for the new capital. Among the group of Freemasons were Daniel Carroll whose farm was the site of Washington, DC and Dr David Stewart one of the city commissioners. At three o'clock the Freemasonic procession marched toward the place designated the birthplace of the Federal city to carry out a Masonic ceremony, which proved a momentous landmark or milestone in the history of the United States. The Masonic officers were led by Elisha Cullen Dick. He was one of organisers of the Alexandria Lodge, Virginia No. 39 later known as Alexandria-Washinton Lodge No. 22 and as Master of the Lodge he directly oversaw the ceremony marking the southeast corner of the District of Columbia at Jones Point at the mouth of the Great Huntington Creek on the Potomac River, from where the first line of the district was to proceed.[51]The Worshipful Master of the Lodge and Dr Stewart 'assisted by others of their brethren, placed the stone; after which a deposit of corn, wine and oil was made upon it.'[52] Then the Rev. Muir delivered in a Grand Baconian manner a prophetic oration 'From this Stone may a Superstructure arise, whose glory, whose magnificence, whose stability, unequalled hitherto, shall astonish the world'.[53]

The exact time when the stone was laid has not been recorded. According to the contemporary report the members of the Freemasonry Brotherhood and local officials met at 3:00 PM at John Wise's Tavern. They drank a toast raising their glasses to the solemn occasion 'May the Stone which we are about to place in the ground remain an immovable monument of the wisdom and unanimity of North America',[54] and then proceeded to Jones Point. In *The Secret Architecture of our Nation's Capital*: *The Masons and the Building of Washington, DC* David Ovason relates that he walked from King's Street in Alexandria to Jones Point stating that it took just over half an hour, so I presume that the original founding took place between 3:30 and 4:00 P. M.'[55] Let us try and be a bit more precise. The Brethren arranged to meet around three o'clock and to make sure they did not keep anyone waiting on this momentous day of all days arrived a little earlier at the Tavern and after they drank a toast proceeded to Jones Point, which took around half-an-hour, bringing the time the stone was laid to or around 3:30. All authorities and students of Freemasonry are only all too aware the Brotherhood place great importance on time, dates and special numbers and have a very special affinity for the number 33, which is simple cipher for Bacon, the secret Founding Father of the Freemasonry Brotherhood. The ceremonial laying

ALEXANDRIA, April 25.

On Friday the 15th inſt. the Hon. *Daniel Carroll*, and Dr. *David Stewart*, arrived in this town, to ſuperintend the fixing of the firſt *Corner-Stone* of the Federal Diſtrict. By neglect, or accident, the inhabitants were not appriſed of their coming, and therefore had not the opportunity of executing fully that plan of operation which their intereſt in the buſineſs, and their reſpect for the Commiſſioners, had previouſly ſuggeſted.

The Mayor and Commonalty, together with the Members of the different Lodges of the Town, at 3 o'clock waited on the Commiſſioners at Mr. Wiſe's, where they had dined, and after drinking a glaſs of wine to the following ſentiment, viz. "May the Stone which we are about to place in the ground remain an immoveable monument of the wiſdom and unanimity of North America," the company proceeded to Jones's Point in the following order:

1ſt, The town-ſergeant——2d, the hon. Daniel Carrol and the Mayor—3d, Mr. Ellicott and the Recorder—4th, ſuch of the Aldermen and Common Council as were not free maſons—5th, the ſtrangers—6th, the maſter of Lodge No. 22, with Dr. David Stewart at his right, and the Rev. James Muir at his left, followed by the reſt of the fraternity, in their uſual form of proceſſion, and laſtly, the citizens, two by two.——When Mr. Ellicott had aſcertained the preciſe point from which the firſt line of the diſtrict was to proceed, the Maſter of the Lodge and Dr. Stewart, aſſiſted by others of their brethren, placed the Stone; after which a depoſit of corn, wine and oil was made upon it, and the following obſervations were delivered by the Rev. James Muir:

"Of America it may be ſaid, as it was of Judea of old, that it is a good land, and large; a land of brooks of waters, of fountains, and depths that ſpring out of valleys and hills—A land of wheat and barley, and vines, and fig-trees, and pomegranates; a land of oil olive and honey, a land wherein we eat bread without ſcarceneſs, and have lack of nothing; a land whoſe ſtones are iron, and out of whoſe hills thou mayeſt dig braſs; a land which the Lord thy God careth for, the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year!—May Americans be grateful and virtuous, and they ſhall ſecure the indulgence of Providence! May they be unanimous and juſt, and they ſhall riſe to *greatneſs*! May true patriotiſm actuate every heart! May it be the devout, and univerſal wiſh, "Peace be within thy walls, O America! and proſperity within thy palaces!" Amiable it is for brethren to dwell in unity. It is more fragrant than the perfumes on Aaron's garment! It is more refreſhing than the dews on Hermon's hill!

"May this Stone long commemorate the goodneſs of God in thoſe uncommon events which have given America a name among the nations—Under this Stone may jealouſy and ſelfiſhneſs be forever buried! From this Stone may a ſuperſtructure ariſe, whoſe glory, whoſe magnificence, whoſe ſtability, unequalled hitherto, ſhall aſtoniſh the world and invite even the ſavage of the wilderneſs to take ſhelter under its roof!

The company partook of ſome liquid refreſhment, and returned to the place from whence they came, where a number of toaſts were drank, and the following, which was delivered by the Maſter of the Lodge, was received with every token of approbation:

"*Brethren and Gentlemen*,

"May "*Jealouſy*, that grey-eyed Monſter," be buried deep under the work which we have this day completed, never to riſe again within the Federal Diſtrict!"

It may be ſafely pronounced that this, or a ſimilar ſentiment pervaded the breaſt of every individual preſent on the occaſion.

Fig. 139 The *Dunlap's American Daily Advertiser* (28 April 1791) account of the Laying of the Cornerstone of Washington, DC by Alexandria Lodge, Virginia No. 22 (R. B. Harris)

of the first stone marking the birthplace of the Federal city was a ceremony by the Baconian-Rosicrucian-Freemasonry Brotherhood dedicating the Temple of Washington, DC to Francis Bacon, the secret Founding Father of the United States of America.

The Freemasonic ceremony in which the first stone of Washington, DC was laid was reported in *Dunlap's American Daily Advertiser* in the Philadelphia issue of 28 April 1791. The paper was published by the printer Freemason John Dunlap (Member of Lodge No. 2 Philadelphia) printer to Congress who first printed the Baconian Declaration of Independence:[56]

> **On** Friday the 15th inst. the Hon. *Daniel*
> ***Ca**rroll*, and Dr. *David Stewart*, arrived in
> this town, to superintend to fixing of the
> **f**irst *Corner-Stone* in the Federal District.
> **B**y neglect, or accident, the inhabitants were

If we look carefully at the first five lines we will see that it contains an anagram of **F**. **BACON** which enables us to read this carefully constructed Baconian cryptogram. On Friday 15th the Freemasons Daniel Carroll and Dr David Stewart with other members of the Alexandria Lodge No. 22 arrived in the Federal city to fix in a Masonic ceremony the first stone of Washington, DC, dedicated to Francis Bacon, secret Founding Father of the United State of America.

It will also be observed that the first non-indented line contains 33 letters: **BACON** in simple cipher and the second non-indented line 34 letters: 33+34=67 **FRANCIS** giving us **FRANCIS BACON**. Furthermore, the five lines comprise 37 words and 2 numbers: 37+2=39 **F**. **BACON** in simple cipher.

What is now known as the White House was the first building in Washington, DC to receive the Freemasonic cornerstone ceremony. In his original plan L'Enfant called it the Presidential Palace but Washington and Jefferson believing it too ostentatious changed it to the President's House. With L'Enfant removed from his position a contest was announced for its design which was 'won' by the Freemason architect James Hoban. He (and others) organized Federal Lodge No.1, Washington, DC and became its Worshipful Grand Master and treasurer.[57] He afterwards became a member and Worshipful Grand Master of Georgetown Lodge No. 9.[58] His design for the White House was partly based upon Leinster House a presidential palace in Dublin Ireland built for the Fitzgerald family, Earls of Kildare and Dukes of Leinster. William, Marquis of Kildare afterwards the second Duke of Leinster was Grand Master of the Grand Lodge of Ireland (the second oldest Grand Lodge in the world after the Grand Lodge of England) in 1770 and 1777.[59] In 1815 ownership of Leinster House passed to the Royal Dublin Society founded by members of the Dublin Philosophical Society that had links with the Baconian-Rosicrucian-Freemasonic Royal Society 'for improving Husbandry, Manufactures and other Useful Arts and Sciences'. Leinster House is now the permanent residence of the parliament of Ireland.

It appears that The White House was also inspired by the Bacon family Gorhambury House which was built by Sir Nicholas Bacon where Francis Bacon spent much of his youth and later inherited on the death of his mother Lady Anne Bacon, which he thereafter occupied for the rest of his recorded days. Following his supposed death in 1626 after a series of complex legal manoeuvres his private secretary and literary executor Sir Thomas Meautys gained ownership of the estate at Gorhambury. He married Anne Bacon, daughter of Sir Nathaniel Bacon, (son of Francis's elder brother Sir Nicholas Bacon) in 1639 and the couple retired to Gorhambury in 1642. After the death of Sir Thomas Meautys in 1649 the Bacon estates passed to his brother Henry Meautys. In 1651 his widow Anne Bacon Meautys married Sir Harbottle Grimston, the future Speaker of the House of Commons and Master of the Rolls, who purchased Gorhambury from Henry Meautys, and their descendants the Bacon-Grimstons, have occupied the Bacon family estate built by Lord Keeper Sir Nicholas Bacon where Francis Bacon spent much of his

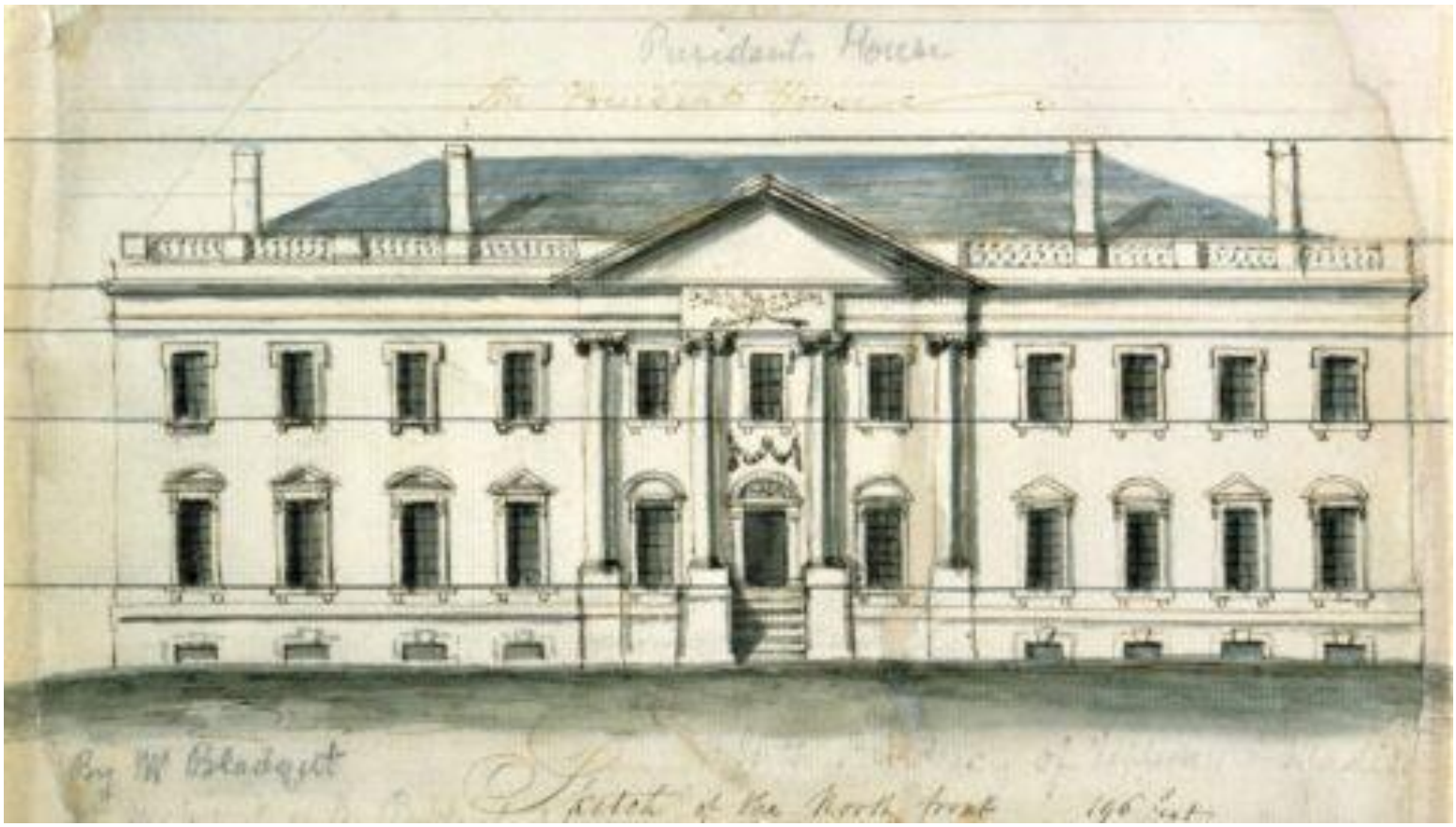


Fig. 140 The 1793 Elevation of the North Side of The White House designed by Freemason James Hoban



Fig. 141 The old Gorhambury House (The White House) built by Sir Nicholas Bacon owned by Francis Bacon, Founding Father of the Rosicrucian-Freemasonry Brotherhood. Imagined reconstruction by Peter Urmston situated at the Gorhambury ruins

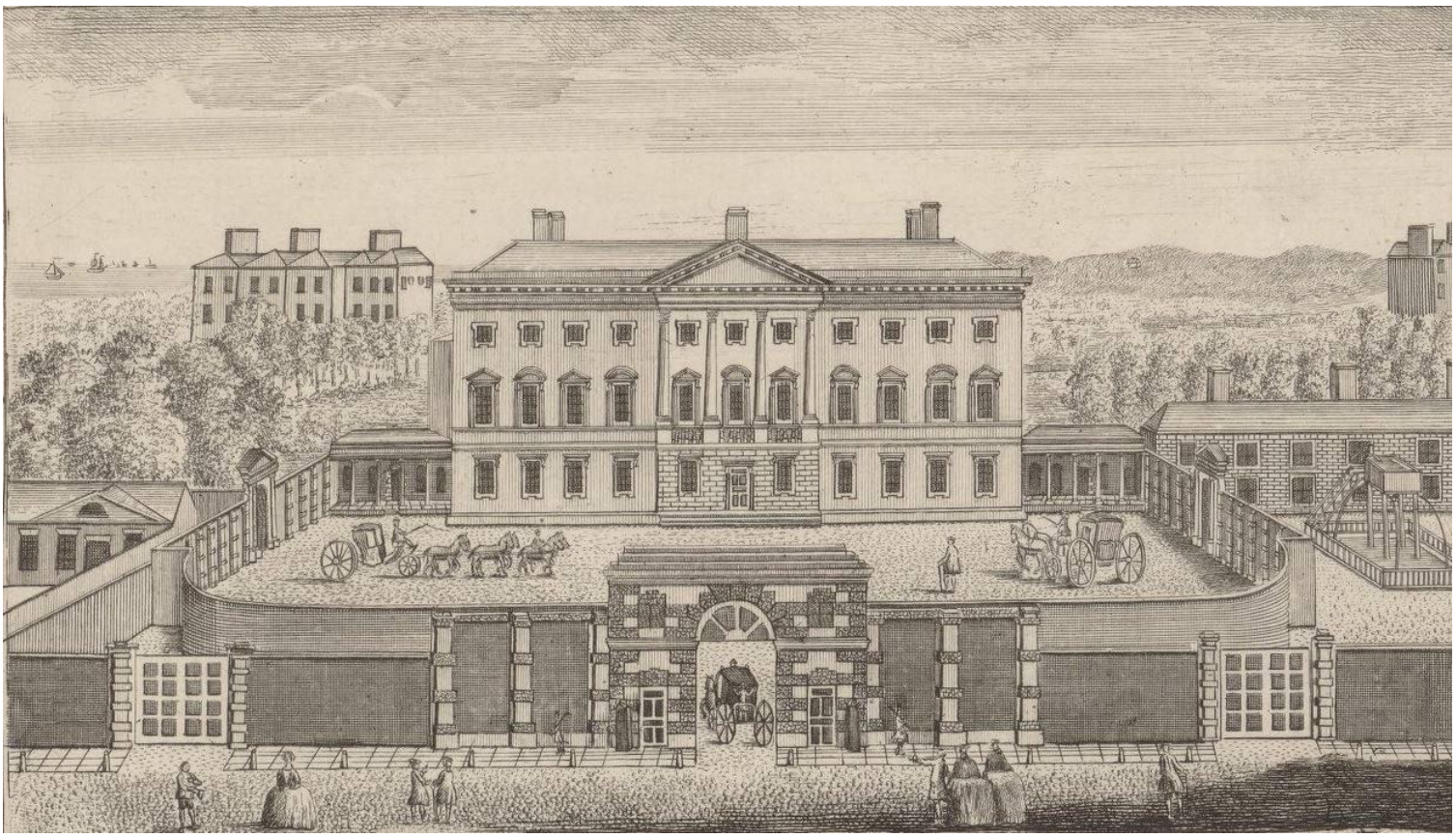


Fig. 142 The Palace of Leinster House from an illustration by John Rocque in 1757 home of the Duke of Leinster Grand Master of the Grand Lodge of Ireland



Fig. 143 The New Gorhambury House constructed by Sir Robert Taylor (1777-84)

life to the present day.[60] The original Gorhambury House fell into ruin and a new Gorhambury House was commissioned by James Grimston, the 3rd Viscount Grimston and constructed in a neo-Palladian style by Sir Robert Taylor between 1777-84 which also shares similarities with the overall design of The White House, the seat of power of the President of the United States of America, secretly founded by Bacon and his Rosicrucian-Freemasonry Brotherhood.

The Freemasonic ceremony for the laying of the cornerstone of the President's House (The White House) was held on 13 October 1792, presided over by Peter Casanave, Grand Master of Georgetown Lodge No. 9:

On Saturday the 13th inst. the first stone was laid in the south-west corner of the president's house, in the city of Washington, by the Freemasons of George-town and its vicinity, who assembled on the occasion. The procession was formed at the Fountain Inn, Georgetown …They proceeded in procession to the president's square. The ceremony was performed by brother Casaneva, master of the lodge, who delivered an oration well adapted to the occasion. Under the stone was laid a plate of solid brass, with the following inscription:

This first stone of the President's House was laid on the 13th day of October, 1792, and in the 17th year of the Independence of the United States of America.

George Washington, *President*
Thomas Johnson,
Doctor Stewart, *Commissioners.*
Daniel Carroll,
James Hoban, *Architect.*
Collen Williamson, *Master-Mason.*
Vivat Republica.

Following the ceremony the Freemasonic Brethren returned to Fountain Inn for elegant feast where they drank sixteen recorded toasts including ones in honour of President Washington, the fifteen United States and 'The Masonic brethren throughout the universe'.[61]

The building of The White House took around a decade and the first President of the United States George Washington (1732-99) never lived in the official residence. The second president John Adams (1797-1801) with his wife Abigail were the first to live there toward the very end of his tenure in office. When the Bacon apostle and third US President Thomas Jefferson (1801-09) moved into the White House he hired the Freemason and his favourite architect Benjamin H. Latrobe to redesign the interior and the north and south porticos. Born in Yorkshire Latrobe was initiated into Lodge of Antiquity No. 2, London in 1788 and in America he affiliated with Jerusalem Lodge No. 54 Richmond, Virginia.[62] When The White House was badly burned by the British in 1814 the Freemason James Hoban returned to rebuild it and complete the planned changes.

The fourth President of the United States of America Freemason James Madison (1809-17) was known as the 'Father of the Constitution'; that is, the Baconian Constitution of the United States of America. He shared a lifelong friendship and political relationship with the Bacon apostle and principal author of the Baconian Declaration of Independence Thomas Jefferson, who Madison often visited and stayed with at Monticello, where the painting of their hero Lord Bacon hung on the wall.

The next President of the United States Freemason James Monroe (1817-25) moved into the partially rebuilt White House in October 1817 and during his term office The Monroe Doctrine appeared in 1823. He died on 4 July 1831 and three weeks later on 25 July Richmond Randolph Lodge and Lodges nos., 10, 14 and 54 led a funeral procession in honour of former President Monroe in Richmond, Virginia.[63]

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of England, Scotland,
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roughout the British

the aristocratic clouds
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CHARLESTON,
THURSDAY, November 15, 1792.

We can with certainty aflure the public, that the Theatre will be opened fome time in January next, with *O'Keefe's comic opera of* The HIGHLAND REEL, And Mrs. *Inchbald's* MIDNIGHT HOUR.

An occafional *Prologue* to be fpoken by Mr. *Bignall.*

Second Night's Performance.
Cumberland's FASHIONABLE LOVER,
And *Bickerftaff's* Mufical Farce of
The ROMP.

Third Night's Performance.
The Tragedy of ISABELLA,
Or, The FATAL MARRIAGE,
With *O'Keefe's* POOR SOLDIER.

The celebrated Mr. COOKE, (the Liverpool Rofcius) is engaged for the Charleston Theatre. He comes out in the fhip Union, capt. Tucker.

A letter from Richmond mentions, that the benefit given laft week by Meffrs. Weft and Bignall, for the poor of that city, amounts to upwards of 160l.

Extract of a letter from a gentleman in Philadelphia, to his friend in Charleston, dated October 20, 1792.

"On Saturday the 13th inft. the firft ftone was laid in the fouth-weft corner of the preſident's houſe, in the city of Waſhington, by the Free Maſons of George-town and its vicinity, who aſſembled on the occaſion. The proceſſion was formed at the Fountain Inn, George-town, in the following order, viz.

1. The Free Maſons, in maſonic order.
2. The commiſſioners of the fed. building.
3. Gentlemen of the town & neighborhood.
4. The different artificers, &c.

They proceeded in proceſſion to the preſident's ſquare. The ceremony was performed by brother Caſanova, maſter of the lodge, who delivered an oration well adapted to the occaſion. Under the ſtone was laid a plate of poliſhed braſs, with the following inſcription:

"This firſt Stone of the Preſident's Houſe was laid the 13th Day of October, 1792, and in the 17th Year of the Independence of the United States of America.

George Waſhington, *Preſident.*
Thomas Johnſon,
Doctor Stewart,
Daniel Carroll,
James Hoban, *Architect.*
Collen Williamſon, *Maſter-Maſon.*
Vivat Reſpublica."

Commiſſioners.

After the ceremony was performed they returned, in regular order, to Mr. Satter's Fountain Inn, where an elegant dinner was provided, and the following toaſts given in honor of the day:

1. The fifteen United States.
2. The Preſident of the United States.
3. Our worthy brothers.
4. Diſtrict of Columbia: may it flouriſh as the centre of the political and commercial intereſts of America.
5. The city of Waſhington: may time render it worthy of the name it bears.
6. Conſtitutional liberties of the people of the United States of America.
7. The French nation: a happy iſſue to their ſtruggles for liberty and juſtice.
8. Marquis de la Fayette.
9. The maſonic brethren throughout the univerſe.
10. The Rights of Man and the author of Common Senſe.
11. The fair daughters of America.
12. The memory of thoſe who have bled in the cauſe of liberty.
13. General Wayne and the weſtern army: may their efforts be crowned by a ſpeedy and honorable peace.
14. The governor and ſtate of Maryland.
15. The governor and ſtate of Virginia.
16. May peace, liberty and order extend from pole to pole.

The whole concluded with the greateſt harmony and order."

Wanted for F
One or
to St. Ma
&c. and f
engaged fo
Queen-ſtr
Where m
Groceries and liqu
moſt reaſonable ter
ated to 08 4th per
quantities.
November 15.

To be ſold, on the firſt
inſt. at the uſual pla
ſaturn VALUABLE
A Plain cook, a
cooper, a prime
walker and ironer; a
honeſt and induſtrious
wait and take care
handy-boys, uſed to w
remainder field Slaves.
November 15,

For ſale by
No 42, Br
BEST Gunpowder
Tea at 9s. per lb.
Coffee
Double and ſingle re-
fined ſugar
Gloucefter cheeſe
Anchovies
Walnuts
Olives
Capers
Sweet oil

Fig. 144 The Charleston *City Gazzette* 15 Nov 1792 a contemporary account of the Freemasonic ceremony of laying the cornerstone of the White House (R. B. Harris)

A decade after the death of James Monroe, a descendant of Francis Bacon and the Bacon family William Henry Harrison, became the ninth President of the United States of America in 1841. This critically important historical fact and information is virtually completely unknown to academics, students and readers in the US and around the world. There is no notice of it in any of the Bacon biographies, editions of his works, and various criticisms and commentaries on his life and writings. Similarly, there is also no notice in any of the biographies and political commentaries of the ninth President of the United States of America William Henry Harrison being a descendant of the great scion of the Bacon family, the greatest English philosopher and writer in history, and the towering statesman of the Elizabethan and Jacobean era, at a time when the Virginia Company led by him established the first permanent English settlement at Jamestown, that evolved into the United States of America.[64]

The information below is provided in the Bible standard work *Burke's Presidential Families of the United States of America* (London: Burkes Peerage Limited, 1975):

> Through Abigail Smith the Harrisons descended from James Bacon, Alderman of London, the brother of Sir Nicholas Bacon, Lord Keeper of the Great Seal of England, and uncle of the celebrated writer Francis Bacon, Ist and last Viscount of St Albans, Lord Keeper of the Great Seal, and Lord High Chancellor of England.

Burke's Presidential Families of the United States of America provides a genealogical descent beginning with James Bacon of London, continuing down through, Sir James Bacon of Friston Hall, Suffolk (*d.*1618), the Rev. James Bacon, Rector of Burgate, Suffolk (*d.* 1649), Martha Bacon and Anthony Smith, of Colchester, Virginia (*d.* 1667), Abigail Smith (1656-92) and Lewis Burrell, Jr., White Marsh, Gloucester County, Virginia (*d.* 1710), and Elizabeth Burwell and Benjamin Harrison, of Berkeley,[65] a revolutionary founding father of the United States of America and signer of the Baconian Declaration of Independence (see facsimiles below).

Prior to this Charles Keith in an overlooked, neglected and long forgotten work entitled *The Ancestry of Benjamin Harrison President of the United States of America, 1889-1893 in chart form showing also the descendants of William Henry Harrison President of the United States of America in 1841 and notes on families related* (1893), provided more information about the interrelated Bacon and Harrison families:

> When in 1676 Natheniel Bacon raised the revolt against the Governor of Virginia, and made himself memorable in the name "Bacon's Rebellion," by which the revolt has been known, an older Nathaniel Bacon, a near relative, was a member of the Governor's Council. The "rebel" was expected to be the heir of this childless namesake; but died before him, and the namesake in 1688 became President of the Council, and, as such, the chief magistrate of the colony. Dying on March 16, 1691-2, he left the bulk of his property to the Burwells…
>
> The Tombstone of Lewis Burwell the second of that name in Virginia, calls his first wife "Abigail of the family of the Bacons;" and her tomb-stone, which does not give her own name of Smith, says "who was descended of the illustrious family of the Bacons, and heiress of the Hon. Nathaniel Bacon, Esq. and President of Virginia." Nathaniel's tomb says "descent was the Ancient House of ye Bacons (one of whom was Chancellor Bacon and Lord Verulam."
>
> …The "rebel" being the great-nephew of Rev. James [Bacon] was cousin once removed from Nathaniel Bacon, President of the Virginia Council, and second cousin of Abigail Smith, who married Lewis Burwell.[66]

The relationship between Francis Bacon and various members of the Harrison family went back to before the seventeenth-century and the outset of the Virginia Company. Relatives of Sir John Smith, Governor of Virginia, who were among the earliest settlers in the colony (for example George Harrison came to Virginia in 1618 a long time prior to Benjamin Harrison in

[1] Through Abigail Smith the Harrisons descend from James Bacon, Alderman of London, a brother of Sir Nicholas Bacon, Lord Keeper of the Great Seal of England, and uncle of the celebrated writer Francis Bacon, 1st and last Viscount St Albans, Lord Keeper of the Great Seal, and Lord High Chancellor of England (*see* BURKE'S *Peerage*, BACON, Bt). The descent is as follows—

James Bacon, Ald of London. =

Sir James Bacon, of Friston Hall, Suffolk *d* 17 Jan 1618. =

Rev James Bacon, Rector of Burgate, Suffolk *d* 9 Nov 1649. = Martha, dau of George Woodward *d* 25 Aug 1670.

Martha Bacon = Anthony Smith, of Colchester, Virginia *d* 1667.

Abigail Smith *b* 11 March 1656. *d* 12 Nov 1692. = Lewis Burwell, Jr, of White Marsh, Gloucester County, Virginia. *d* 19 Dec 1710.

Elizabeth Burwell = Benjamin Harrison, of Berkeley (*see* LINEAGE OF PRESIDENT WILLIAM HENRY HARRISON, *p 209*, for continuation of this line)

[2] Through the Carter family the Harrisons have a Royal descent from King Henry III (*see* APPENDIX C, PRESIDENTS OF ROYAL DESCENT).

[3] The second wife of John Cleves Symmes was Susan, dau of William Livingston, sometime Governor of New Jersey. A great-nephew of Mrs William Henry Harrison, John Cleves Symmes (1868-1918) *m* Marion Yorke Lawrence, a grand-dau of Andrew Jackson, Jr, the adopted son of President Andrew Jackson (*see p 184*).

Fig. 145 A Genealogical chart showing the descent from **Francis Bacon** and the **Bacon** family to William Henry Harrison, ninth President of the United States (*Burke's Peerage*)

Lineage of President William Henry Harrison

The place of origin of this family in England has not been discovered. A very full account of the Virginia Harrisons is to be found in *The Virginia Magazine of History and Biography*, Vols XXX-XLI (1922-33).

BENJAMIN HARRISON, came to Virginia *ante* 15 March 1633/4, when he signed a document as Clerk of the Council, received grants of land on the James River, mem Virginia House of Burgesses 1642, *m* Mary — (who *m* 2ndly, Benjamin Sidway, of Surry County, Virginia, and *d* 1688 (will dated 1 March 1687/8, *pr* 29 May 1688), leaving further issue), and *d* between 1643 (or 1645) and 1649 (? *bur* Jamestown), leaving issue, with a yr son (who probably *dsp*),

BENJAMIN HARRISON, of Wakefield, Surry County, Virginia, Justice of Surry 1671, Sheriff 1679, mem Virginia House of Burgesses for Surry 1680, 1682, 1692, 1696 and 1698, mem Council 1698-1713, *b* 20 Sept 1645, *m* Hannah — (*b* 13 Feb 1651/2; *d* 16 Feb 1698/9), and *d* 30 Jan 1712/13 (*bur* Cabin Point), having had issue, with two other sons and three daus, an eldest son,

BENJAMIN HARRISON, of Berkeley, Charles City County, Virginia, Clerk of Charles City 1702, mem Virginia House of Burgesses 1704 and 1705 (Speaker), Treas of the Colony 1705-10, *b* 1673, *m* Elizabeth (*d* 30 Dec 1734), 2nd dau of Col Lewis Burwell, Jr, of Carter's Creek, Gloucester County, and King's Creek, York County, Virginia, a member of the Council, by his 1st wife Abigail, dau of Anthony Smith, of Colchester, Virginia[1], and *d* 10 April 1710 (*bur* Westover Churchyard), leaving issue, with one dau,

COLONEL BENJAMIN HARRISON, of Berkeley, mem Virginia House of Burgesses for Charles City County 1736, 1738, 1740, 1742 and 1744, *educ* William and Mary Coll, *m* 1722, Anne (*d* between 17 Oct 1743 (date of husband's will) and Aug 1745), dau of Col Robert Carter, of Corotoman, President of the Council, by his wife Sarah, dau of Gabriel Ludlow[2], and was *k* (with his two yst daus) when his house was struck by lightning 12 July 1745, having had issue, with five other sons and four daus, a 2nd (but eldest surv) son,

BENJAMIN HARRISON, of Berkeley, known as "The Signer", member Virginia House of Burgesses for Charles City County 1749-75, represented Charles City County in Revolutionary Conventions 1775, mem Congress 1774-78, mem House of Delegates for Charles City County 1776-81 (Speaker 1778-81), Gov of Virginia 1781-84, signed Declaration of Independence 4 July 1776, *b* at Berkeley *ca* April 1726, *m* 1748, Elizabeth (*b* at Eltham, New Kent County, Virginia 13 Dec 1730; *d* at Berkeley 1792), dau of Col William Bassett, Jr, of Eltham, by his wife Elizabeth, dau of William Churchill, and *d* at Berkeley 24 April 1791, leaving, with other issue (*see* BROTHERS AND SISTERS OF PRESIDENT WILLIAM HENRY HARRISON, *p 215*), a yst son,

WILLIAM HENRY HARRISON, **9th President of the United States of America.**

Fig. 146 Lineage of William Henry Harrison, ninth President of the US (*Burke's Peerage*)

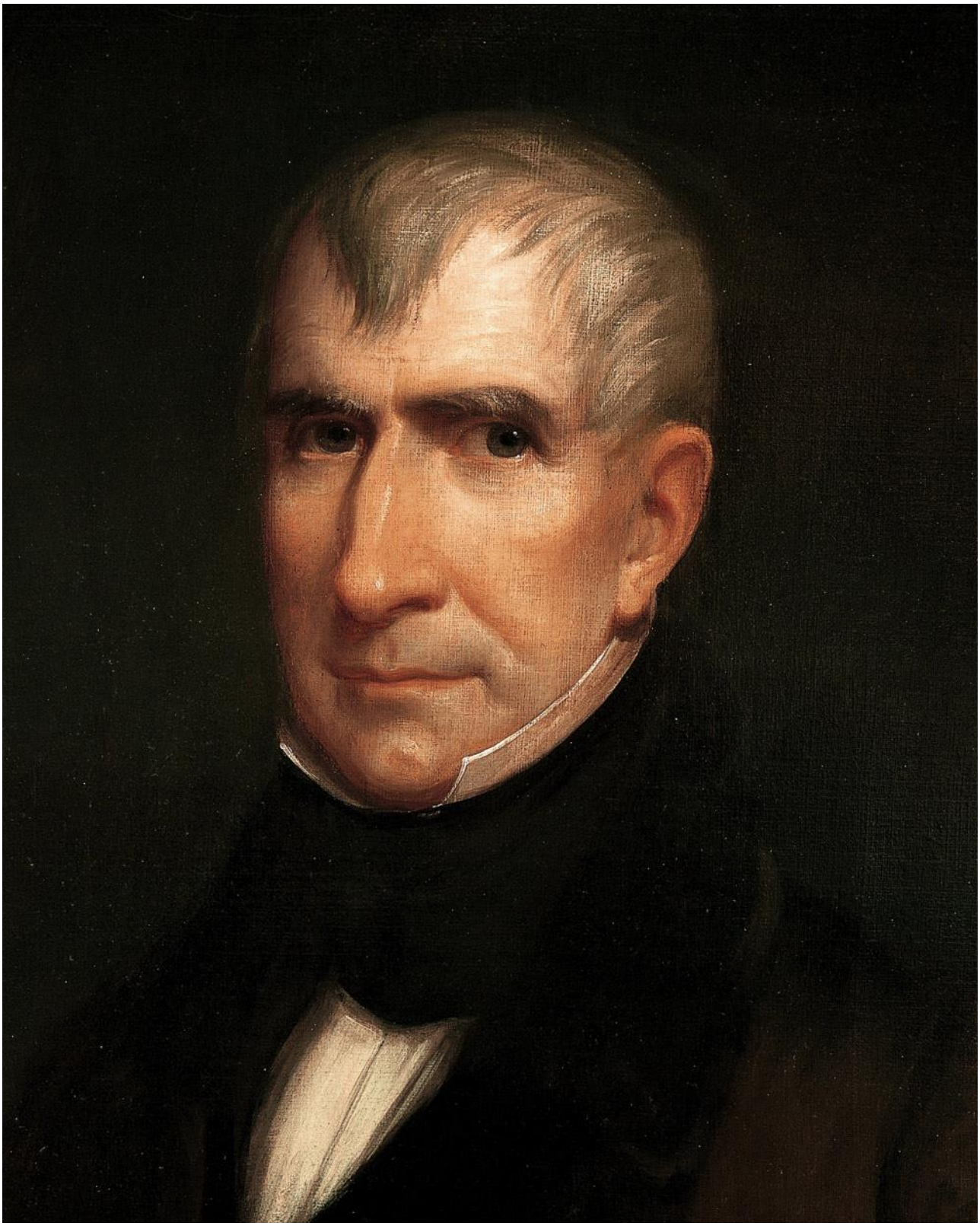


Fig. 147 Portrait of William Henry Harrison, President of the United States of America

the 1630s) with members of the Bacon family.[67] Some of the early Harrison family were aware that Bacon with members of his Rosicrucian-Freemasonry Brotherhood was the driving force behind the first permanent English-speaking settlement in Jamestown, Virginia and some of their descendants, including President William H. Harrison, that he was the secret Founding Father of the United States of America.

This was not the only descendant of Francis Bacon and the Bacon family that was President of the United States of America. The grandson of William Henry Harrison, ninth US President, Benjamin Harrison (1833-1901), became the twenty-third President of the United States (1889-93). This descent from Francis Bacon and the Bacon family to the 23rd President of the United States of America Benjamin Harrison is in the case of his grandfather William Henry Harrison, ninth US President virtually unknown to academics, students and readers in the US and around the world. There is no notice of it in any of the Bacon biographies, editions of his works, and various criticisms and commentaries on his life and writings. Similarly, there is also no notice in any of the biographies and political commentaries of the 23rd President of the United States of America.[68]

However, tucked away at the back of the second volume of *The Genesis of the United States* passing notice was given to by Alexander Brown, which is here quoted in full:

> Lord Bacon was first cousin to Sir James Bacon, of Friston Hall, the ancestor of Colonel Nathaniel Bacon of the Virginia Council, of Nathaniel Bacon, the first Virginian rebel, and of Martha Bacon, from who the present (1890) President of the United States [Benjamin Harrison] *doubly* descends.[69]

The 23rd President of the United States of America Benjamin Harrison obviously shared all the same Bacon ancestors as his grandfather ninth US President William Henry Harrison.

In 1908 the state of Indianapolis erected a Benjamin Harrison Memorial Statue designed by **Henry Bacon** and created by Charles Niehaus in honour of his lifetime achievements in the service of the people as the President of the United States of America in University Park across from the Federal Courthouse on East New York Street.[70] The designer of the life-size Benjamin Harrison Memorial Statue **Henry Bacon** (1866-1924) was the brother **Francis H. Bacon** (1856-1940) who was responsible for designing the Freemasonic altar housing the Baconian Declaration of Independence and Baconian US Constitution flanked by two painted murals of the Baconian apostle Thomas Jefferson presenting the Declaration to Freemason John Hancock as President of the Continental Congress and the other of Freemason James Madison presenting the Constitution to Freemason George Washington, President of the Constitutional Convention. As with William Henry Harrison, ninth President and his grandson Benjamin Harrison the 23rd US President, the forebears of Henry Bacon and Francis H. Bacon were the great Bacon family and its incomparable scion Francis Bacon, Founding Father of the United States of America.

In 1948 during the presidency of 33rd Degree Freemason Harry S. Truman (1884-1972), 33rd President of the United States of America, plans for the most extensive rebuild of the White House was set in motion. With its structural problems, crumbling walls and weakening ceilings The White House was in danger of collapse and declared unsafe for all its occupants and staff. Everything inside of The White House was completely gutted with a steel supporting structure erected inside of the existing exterior walls with nothing left of the original presidential house apart from its original footprint. From the outside its universally recognised façade remained the same but inside it was a completely new reconstructed building and the White House as it known around the world is largely due to the renovation directed by Truman.

Some mystery and confusion surround whether the original cornerstone of The White House whose design initially by L'Enfant was overseen by Freemason President Washington and the Bacon apostle Thomas Jefferson laid by Freemasons 150 years before was discovered in its old foundations. According to the leading Freemason Hodapp in *Solomon's Builders: Freemasons,*



Fig. 148 A Memorial statue of Benjamin Harrison, 23rd President of the United States of America designed by **Henry Bacon**



Fig. 149 Harry S. Truman, 33rd Degree President of the United States of America in Freemasonic Regalia (William R. Denslow)

Founding Fathers and the Secrets of Washington, D. C., the original cornerstone was located. The stone and the brass plate were left undisturbed. Some of the foundation stones were also uncovered replete with Masonic markings. President Truman through the Grand Lodge of the District of Columbia arranged for more than a hundred to be distributed to all the Grand Lodges in the United States of America.[71] President Truman, director of the transformation of the new White House was one of the most important members of the Freemasonry Brotherhood founded by Bacon, of the twentieth century:

Truman petitioned Belton Lodge No. 450, Grandview, Mo. On Dec. 21, 1908 when 24 years old. He was elected on Feb. 9, 1909, and received his first degree that evening. He was passed March 9, and raised March 18, 1909. The following year he accepted the station of junior warden, but in 1911, several members of Belton Lodge separated to establish a new lodge-Grandview Lodge No. 618, and Truman was honoured by being made the first master. Later, he served as secretary of the lodge, and in 1917, when leaving for WW1, he was again master of the lodge. After the war he was appointed district deputy grand master lecturer, and district deputy grand master of the 59th Masonic district. He remained in these stations from 1925 until his appointment in the grand lodge line in 1930. In that year he became grand pursuivant through the appointment of Grand Master William R. Gentry of St. Louis. In Sept., 1940 when the grand lodge met, Truman was the running for U. S. senator and the political situation was heated. Notwithstanding, he was elected grand master, and a few weeks later, U.S. senator. During his year as grand master, Congress was in session most of the time, yet he found time to make individual visits to 19 Mo. Lodges; six district associations; both conferences of district deputies; presented several 50-year buttons; visited the grand lodges of Texas and District of Columbia; attended an anniversary gathering of Philadelphia Lodge, and in Jefferson City attended a Masonic dinner at which Gov. Forrest C. Donnell, grand senior warden, was present and 128 lodges were represented by 394 Master Masons, including 80 members of the Missouri legislature. Representing Mo. At Washington conference of Grand Masters in Feb., 1941, he presented Missouri's check for $1,900 to the Washington Memorial at Alexandria. It was also during his year that the Missouri Lodge of Research was established and both the dispensation and the charter were signed by him. Long interested in the research lodge, he served as its master in 1950, while president of the United States. In this capacity he secured the offices of the Library of Congress, and furnished the research lodge with copies of the vast amount of reference cards on Freemasonry that are on file in that institution.

He again aided the Missouri Lodge of Research by writing the foreword for Volume 1 of *10,000 Famous Freemasons*, published in 1957. While president, he was never too busy to go out of his way to render a Masonic service. During this period he raised more than 30 candidates with the strict injunction that no publicity was to come from his participation. His capitular degrees were received in Orient Chapter No. 102 of Kansas City on Nov. 11 and 15, 1919; the cryptic degrees in Shekinah Council No. 24, Kansas City on Dec. 18, 1919; the orders of knighthood in Palestine Commandery No. 17 of Independence on June 7 and 15, 1923. His Scottish Rite degrees were received in Kansas City, Jan. 24, March 27, 30 and 31, 1917. On Oct. 19, 1945, he received the 33^0 (SJ) at Washington, D. C. while president.[72]

It is no coincidence that the four-volume work from which the above information is taken-to give it its full title-the *Transactions of the Missouri Lodge of Research Volume No. 14 1957 10,000 Famous Freemasons Foreword by M.W. Bro. Harry S. Truman, P.G.M. Past Master, Missouri Lodge of Research* was published in the year 1957. Both the number and the year is of great significance to the Rosicrucian-Freemasonry Brotherhood. Some three decades after the supposed death of Bacon, his inward confidant Dr Rawley, a member of his Rosicrucian Brotherhood, who secretly knew Bacon penned the Shakespeare works and was familiar with his cipher systems, published the first English biography of Bacon in 1657. A century later the Freemason Lewis Theobald set forth his eight-volume edition of *The Works of Shakespeare* replete with Baconian-Rosicrucian ciphers. His great editor and biographer James Spedding issued the first of his seven volumes of *The Works of Francis Bacon* in 1857 together with his seven-volume edition of *The Letters and Life of Francis Bacon* also replete with Baconian-

Rosicrucian ciphers secretly conveying Bacon wrote the Shakespeare works. This numerical and cryptographic pattern was repeated with *The Shakespearean Ciphers Examined* by William Friedman and Elizebeth Friedman published by Cambridge University Press in 1957 wherein the Friedmans knowingly lied to the world about the presence of Baconian-Rosicrucian ciphers in the Shakespeare works.[73] The cryptographer William Friedman spent a lifetime working in US Intelligence and during the time he was writing *The Shakespearean Ciphers Examined* he was Special Assistant to the Director of the National Security Agency (NSA) the most secretive cryptographic agency (codes and ciphers) of the US Government, which brought Friedman into regular contact with the British Intelligence services at GCHQ, MI5 and MI6.

The occult significance of the years 1657, 1757, 1857 and 1957 is if the second digit of each of these years is removed it leaves the very special number 157 representing Fra Rosicrosse (or Brother of the Rosy Cross) in simple cipher. Indicating the Rosicrucian Brotherhood, founded by Lord Bacon, were secretly instrumental in the publication of these works, who then and now carefully guard over the secret of his life, including his secret Founding of the United States of America, and his writings, especially, his concealed authorship of the Shakespeare works.

The very carefully formatted Foreword written by 33rd Degree Freemason Harry S. Truman (1884-1972), the 33rd President of the United States of America referred to above, is a masterly crafted Baconian cryptogram, cryptically revealing Truman was privy to the secrets of the life and writings of Bacon (33 in simple cipher), including of course, that Bacon was the Founding Father of the Rosicrucian-Freemasonry Brotherhood and of the United States of America:

Foreword

> It is a great pleasure and satisfaction to me that the Missouri Lodge of Research is to publish four volumes containing the biographies of ten thousand or more Freemasons who have contributed to the history of the Free World.
>
> We know that research is the most important step in the study of history. Comprehensive and accurate information must be available for those who would interpret trends in world happenings.
>
> History is made by men. It is therefore necessary to know about the men who have made history. In the study of the past we must know the motives that inspired men who made history. Events and dates are of no value unless we can discover what caused those events at the dates stated in what passes for history.
>
> Plutarch in Roman times and Abbott in recent times wrote biographies of great men. Thousands of words about the subjects of these biographies have been written by other famous men-Shakespeare, for instance, and Milton and Emerson and Toynbee.
>
> Perhaps these Masonic biographies will cause future historians, authors and playwrights to appreciate what has been done since these great books were written. Then people of future generations will have a fair basis for the evaluation of our times.
>
> HARRY S. TRUMAN, PGM
> Past Master
> Missouri Lodge of Research
>
> Independence, Missouri
> December 9, 1957 [74]

Foreword

It is a great pleasure and satisfaction to me that the Missouri Lodge of Research is to publish four volumes containing the biographies of ten thousand or more Freemasons who have contributed to the history of the Free World.

We know that research is the most important step in the study of history. Comprehensive and accurate information must be available for those who would interpret trends in world happenings.

History is made by men. It is therefore necessary to know about the men who have made history. In the study of the past we must know the motives that inspired men who made history. Events and dates are of no value unless we can discover what caused those events at the dates stated in what passes for history.

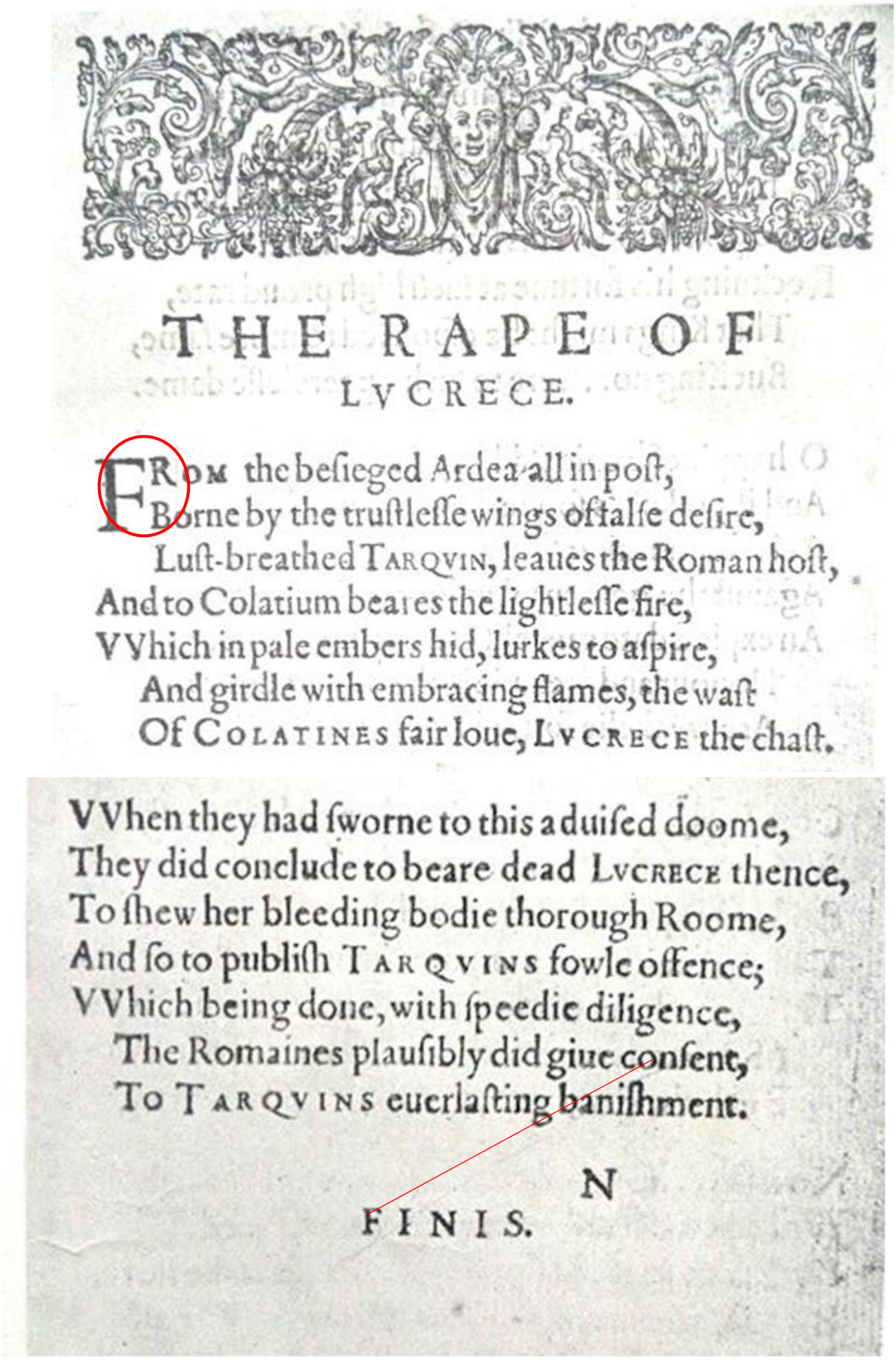
Plutarch in Roman times and Abbott in recent times wrote biographies of great men. Thousands of words about the subjects of these biographies have been written by other famous men—Shakespeare, for instance, and Milton and Emerson and Toynbee.

Perhaps these Masonic biographies will cause future historians, authors and playwrights to appreciate what has been done since these great books were written. Then people of future generations will have a fair basis for the evaluation of our times.

HARRY S. TRUMAN, PGM
Past Master
Missouri Lodge of Research

Independence, Missouri
December 9, 1957

Fig. 150 The Foreword to *10,000 Famous Freemasons* by 33rd Degree Freemason and 33rd US President Harry S. Truman revealing he was privy to Bacon's secret life and writings



THE RAPE OF
LVCRECE.

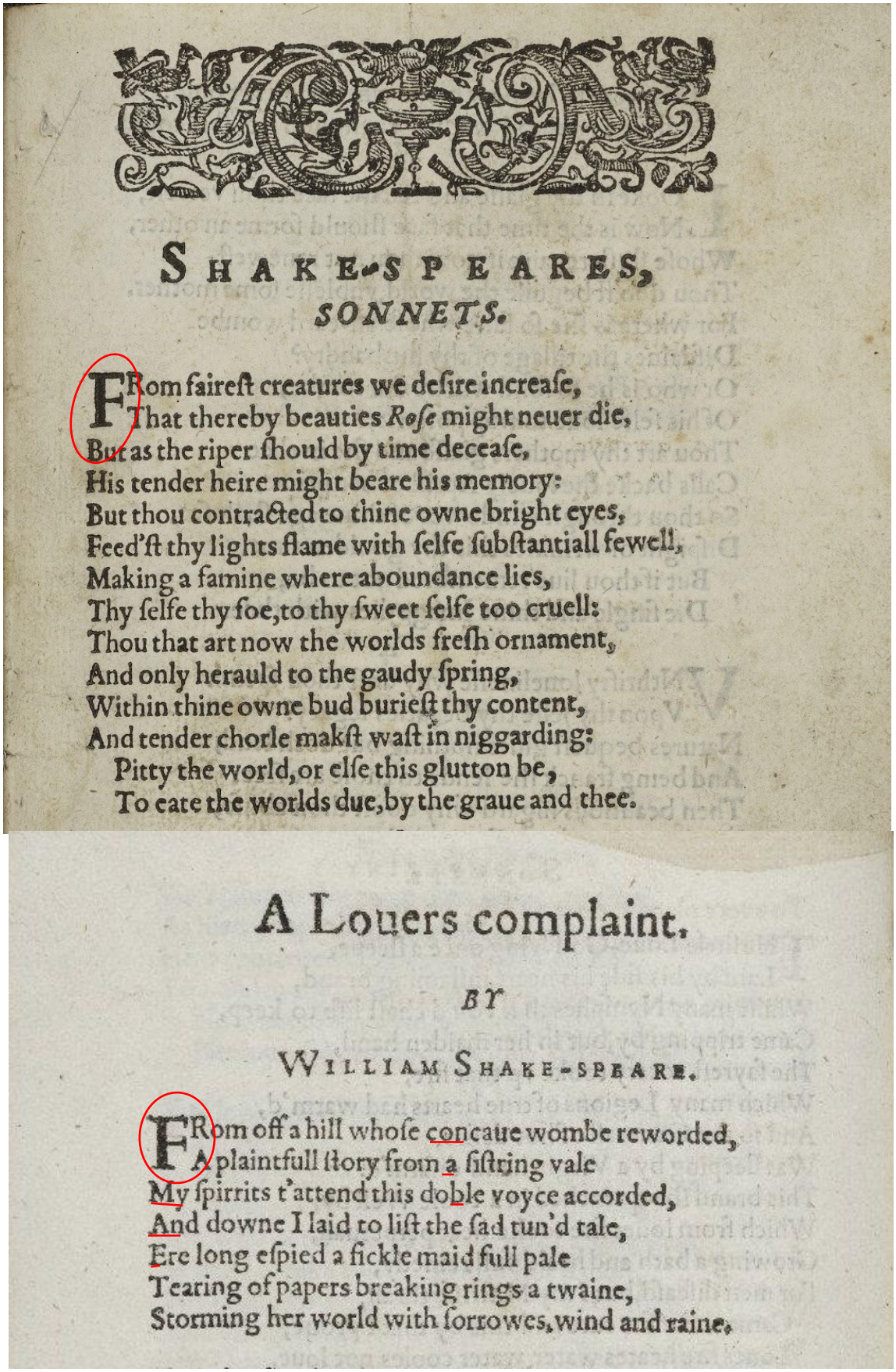
FROM the beſieged Ardea all in poſt,
Borne by the truſtleſſe wings of falſe deſire,
Luſt-breathed TARQVIN, leaues the Roman hoſt,
And to Colatium beares the lightleſſe fire,
VVhich in pale embers hid, lurkes to aſpire,
And girdle with embracing flames, the waſt
Of COLATINES fair loue, LVCRECE the chaſt.

VVhen they had ſworne to this a duiſed doome,
They did conclude to beare dead LVCRECE thence,
To ſhew her bleeding bodie thorough Roome,
And ſo to publiſh TARQVINS fowle offence;
VVhich being done, with ſpeedie diligence,
The Romaines plauſibly did giue conſent,
To TARQVINS euerlaſting baniſhment.

N

FINIS.

Fig. 151 The monogram of **Francis Bacon** commencing the first stanza of *The Rape of Lucrece* (1594) and its last page containing the secret signature **F. Bacon**



SHAKE-SPEARES,
SONNETS.

FRom faireſt creatures we deſire increaſe,
That thereby beauties *Roſe* might neuer die,
But as the riper ſhould by time deceaſe,
His tender heire might beare his memory:
But thou contracted to thine owne bright eyes,
Feed'ſt thy lights flame with ſelfe ſubſtantiall fewell,
Making a famine where aboundance lies,
Thy ſelfe thy foe, to thy ſweet ſelfe too cruell:
Thou that art now the worlds freſh ornament,
And only herauld to the gaudy ſpring,
Within thine owne bud burieſt thy content,
And tender chorle makſt waſt in niggarding:
Pitty the world, or elſe this glutton be,
To eate the worlds due, by the graue and thee.

A Louers complaint.

BY

WILLIAM SHAKE-SPEARE.

FRom off a hill whoſe concaue wombe reworded,
A plaintfull ſtory from a ſiſtring vale
My ſpirrits t'attend this doble voyce accorded,
And downe I laid to liſt the ſad tun'd tale,
Ere long eſpied a fickle maid full pale
Tearing of papers breaking rings a twaine,
Storming her world with ſorrowes, wind and raine.

Fig. 152 The monogram of **Francis Bacon** beginning the first sonnet in the 1609 edition of the *Shakespeares Sonnets* and the same commencing the first verse of *A Lover's Complaint* (Yann le Merlus)

Commencing with the first word **F**oreword it is secretly addressed to Francis Bacon. The 33rd Degree Freemason Harry S. Truman (1884-1972), the 33rd President of the United States of America is evidently familiar with some of the cryptic devices used by Bacon to sign his Shakespeare works. The first two lines of *The Rape of Lucrece* begins with a monogram, a motif of two or more letters, signifying a person's initials used as an overt or cryptic device. The first letter is a very large capital **F** and enclosed within it are two other large capital letters **R** and **B**. The letters represent the initials of **Fr** [**ancis**] **B**[**acon**] and the two letters commencing the first two lines **F** and **B** again stand for the name of **Francis Bacon**. Within the large capital F there are 66 letter a double cipher for **Bacon** (33)/**Bacon** (33) in simple cipher which when added to the large capital **F**: 66+1=67 **Francis** in simple cipher. On the final page of *The Rape of Lucrece* when a line is drawn from the capital **F** through the '**b**' and '**a**' and '**con**', of its last two lines it spells out the hidden cryptic signature of **F**. **Bacon**. The monogram **FRB** also appears in the first sonnet in the first edition of the *Shakespeare Sonnets* below the Baconian-Rosicrucian AA headpiece. The large capital **F** and capital **R** (and following the indentation) a capital **B** again provides the initials **Fr**[**ancis**] **B**[**acon**], the secret signature which commences *The Rape of Lucrece*. The Shakespeare narrative poem *A Lover's Complaint* also published as part of the first edition of the *Shakespeare Sonnets* begins with a large capital **F** and enclosed within it are two other capital letters **R** and **A** and down below it the letters which make up **MY NAME** and from the 'b' in the third line reading upwards '**a**' and '**con**' for **Bacon**: thus it reads **MY NAME IS FRA** [**NCIS**] **BACON**.[75] In the **F**oreword by 33rd Degree President Truman if we draw a line down from the F (just like in *The Rape of Lucrece*, etc) it spells out an anagram of **F**. **Bacon** and the first paragraph containing the anagram contains 39 words: 39 **F**. **Bacon** in simple cipher.

The second and third paragraphs in the Foreword knowingly echo Bacon's major treatise *The Advancement of Learning* and a range of his *essays* that are a profound study on men, biography and history.[76] In the fourth paragraph he specifically refers to Plutarch, the Greek biographer, historian and philosopher, author of the *Parallel Lives of the Ancient Greeks and Romans*. This work was translated into English under the title *The Lives of the Noble Grecians and Romanes* (1579) credited to Sir Thomas North on its title page, translated by Bacon, something that was also most probably known to Truman. This work was a main source text used by Bacon for his Roman plays *Julius Caesar, Coriolanus, Anthony and Cleopatra* whose influence has also been traced in *Timon of Athens, A Midsummer Night's Dream, Henry IV, Henry V, The Merchant of Venice, Hamlet, Macbeth*, Othello, *Cymbeline* and *The Winter's Tales*.[77] Truman then proceeds to refer to Edwin A. Abbott who, he says, wrote biographies of great men, to be more accurate, in particular, Francis Bacon. In 1877 Abbott (1838-1926) published *Bacon and Essex. A Sketch of Bacon's Earlier Life* followed by the much fuller *Francis Bacon An Account of his Life and Works* in 1885.[78] The first volume of his large two-volume seventh edition of Bacon's *Essays* (1886) contains a 157 (Fra Rosicrosse in simple cipher) page study of the life and writings of Bacon and the index in the second volume begins on page 277 (**Francis Bacon** (100)/**William Shakespeare** (177) in simple cipher) with its last full page falling on p. 303 (minus the null '0') 33 Bacon in simple cipher.[79] To reinforce the various coded allusions to Bacon the next name Truman refers to his Shakespeare cryptically conveying Bacon is Shakespeare.

We have seen that the first paragraph has a total of 39 words: 39 **F**. **Bacon** in simple cipher and the fourth paragraph incorporating the allusions to Bacon and reference to Shakespeare also comprises a total of 39 words: 39 **F**. **Bacon** in simple Cipher. The final paragraph also has a total of 39 words: 39 **F**. **Bacon** in simple cipher. The five paragraphs contain a total of 206 words that minus the 3 block capitals directly below 'PGM': 206-3=203 Francis Bacon (100)/ Shakespeare (103) in simple cipher. To the left 'Independence, Missouri December 9, 1957' contains 28 letters and 5 numbers: 28+5=33 **Bacon** in simple cipher. The 206 words in the five paragraphs plus 33: 206+33=239 a triple cipher for **Francis Bacon** (100)/**Francis Bacon** (100)/

F. Bacon (39). The bottom left ‘Independence, Missouri December 9, 1957’ providing a total of 33 includes the date 1957 which when we drop the null gives us 157 **Fra Rosicrosse**, namely Brother of the Rosy Cross (i.e., Rosicrucian Brotherhood). Thus, the concealed message from the 33rd Degree Freemason Harry S. Truman the 33rd President of the United States of America to his fellow high initiates and to those with eyes to see is Francis Bacon, Brother of the Rosy Cross, is the secret author of the Shakespeare works.

[In the simple cipher system each of the 24 letters in the Elizabethan alphabet (I and J and U and V were interchangeable) are assigned a number A=1 through to Z=24]:

A B C D E F G H I K L M N O P Q R S T U W X Y Z
1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24

B A C O N
2 1 3 14 13=33

F. B A C O N
6 2 1 3 14 13=39

F R B A C O N
6 17 2 1 3 14 13=56

W I L L I A M
21 9 11 11 9 1 12=74

S H A K E S P E A R E
18 8 1 10 5 18 15 5 1 17 5=103

F R A R O S I C R O S S E
6 17 1 17 14 18 9 3 17 14 18 18 5=157

THE FREEMASONIC US CONGRESS LEGISLATIVE BRANCH OF THE FEDERAL GOVERNMENTOF THE UNITED STATES OF AMERICA

The Congress House (now better known as the House of Congress or the United States Capitol) was to be be built on Jenkins Hill, now known as Capitol Hill, which via Pennsylvania Avenue connected it to The White House (‘1600 Pennsylvania Avenue’). The Bacon apostle Thomas Jefferson named it Capitol Hill, invoking The Temple of Jupiter. The term ‘Capitol’, from the Latin *Capitolium*, originally denoted Capitoline Hill in Rome and The Temple of Jupiter which stood on its summit, otherwise known as The Temple of Jupiter Capitolinus, the most important sacred Temple in ancient Rome. The subject of the god Jupiter flooded the consciousness of Bacon and permeates a wide range of his works. Jupiter, kings of the gods, is referred or alluded to in several of his essays: *Of Seditions and Troubles, Of Superstition, Of Counsel, Of Delays* and *Of Prophecies*.[80] On around half-dozen occasions in his major treatise *The Advancement of Learning*.[81] In numerous fables in *The Wisdom of the Ancients*: *Typhon*; *or the Rebel*, *The Cyclops*; *or Ministers of Terror*, *Ceolum*; *or the Origin of Things*, *Memnon*; *or the Early-Ripe*, *Tithonus*; *or Satiety*, *Juno’s Suitor*; *or Dishonour*, *Dionysus*; *or Desire*, *Prometheus*; *or the State of Man*, *Of Proserpina*; *or Spirit*, and *Metis*; *or Counsel*.[82] In the form of the planet Jupiter in his philosophical works *A Description of the Intellectual Globe*[83] and *Theory of the Heaven*,[84] with the god Jupiter making an appearance in his scientific treatises *Novum Organum*[85] and *De Augmentis Scientiarum*.[86]

In his essay *Of Counsel* Bacon writes of Jupiter that ‘he became himelfe with Child, and was delivered of *Pallas Armed*, out of his Head’,[87] and in *Juno’s Suitor*; *or Dishonour* that the god Jupiter assumed many different disguises ‘The poets tell us that Jupiter in pursuit of his loves assumed many different shapes,-a bull, an eagle, a swan, a shower of gold’.[88] In *Advancement of Learning* he informs us the planet Jupiter symbolised ‘ciuile societie and action.’[89] And in his essay *Of Prophecy* printed in the 1625 edition of his *Essays* eighteen years after Bacon and his Rosicrucian-Freemasonry Brotherhood established the first permanent English-speaking

settlement at Jamestown, Virginia he clearly has the destiny of America at the fore of his mind. He quotes a passage from Seneca's *Medea* (374-78) 'A *Prophecie* of the Discovery of *America*. The Daughter of *Polycates* dreamed, that *Jupiter* bathed her Father, and Apollo annointed him'. [90] Together with lines from Homer 'There the house of Aeneas shall rule all countries, and his children's children and those born of them'. [Virgil, *Aeneid*, iii. 97-8 ('Hic' for 'At'); adapted from Homer, *Iliad*, xx. 307-8'].[91] A prophecy relating to the Roman empire and one prophetic of the future United States of America, the most powerful republic in the history of humankind and the unrivalled leader of the Western world.

For the Rosicrucian Shakespeare play *Cymbeline* the appearance of the Roman god Jupiter is key to the secret mysterious import of the play. The god Jupiter departs leaving Posthumus a cryptic prophecy or riddling message on a tablet. On waking Posthumus is unable to interpret it and asks the soothsayer to decipher its opaque and mysterious prophecy.

The final Roman play *Cymbeline* takes its name and is set in the reign of the legendary British King Cymbeline who is said to have reigned from 33 BC shortly after the birth of Christ and in the times of Augustus Caesar. King Cymbeline appears in Geoffrey of Monmouth`s *History of the Kings of Britain* as one of King Arthur's predecessors on the British throne prior to the conquest of Britain by the Romans. The play is with reason placed last in the 1623 First Folio and is closely connected with the old town of Verulam close to the site of the Bacon's country estate Gorhambury and from whence he took his title Baron Verulam. The site of old Verulam was the ancient seat of Cassibulan, uncle to Cymbeline.[92] Interest in the Virgilian aspects of the play have received lengthy attention by Miola and James.[93] The latter states that in some respects *Cymbeline* advances 'Posthumus as the inheritor of Aeneas' and ultimately 'trains a relentless eye on the greatest fissure in the *Aeneid* commemoration of imperial Rome-Aeneas' abandonment of Dido-and uses it to propose a radical critique of Roman values.'[94] While both Miola and James revealed the Virgilian themes and allusions in the play it was the modern French scholar Paul Arnold in an important work unfamiliar to the English reader *Histoire des Rose-Croix* published at Paris in 1935 (of which there has never been an English translation) who was the first to reveal other subterranean layers concealed below the surface recurrent to some extent in Dr Yates' *The Rosicrucian Enlightenment* and *Shakespeare's Last Plays*: *A New Approach*.[95] In the second of these works Dr Yates saw *Cymbeline* as a masque-like reflection of the marriage of Princess Elizabeth with the Elector Palatine and the hoped-for culmination in the religious and historical themes swirling around the wedding the subject which begins the first chapter of *The Rosicrucian Enlightenment*. The 'Rosicrucian' wedding acted as a prelude to the publication of the two Rosicrucian manifestos the *Fama Fraternitatis* and *Confessio Fraternitatis* at Cassel in 1614 and 1615 respectively followed by a third Rosicrucian document *The Chemical Wedding* at Strasbourg in 1616. Speaking of the central mystery of the cave in *Cymbeline* Dr Yates writes:

> There is some further hidden, or esoteric, meaning in the cave which makes one wonder whether Rosicrucian symbolism, or something like it, might already have been current before the actual publication of the Rosicrucian manifestos. The central symbol of the *Fama* is the vault or cave in which something long lost is found, the tomb of Christian Rosencreutz which was accidently discovered in a vault (according to the fiction recounted in the *Fama*) and the opening of which was the signal for the revival of the Rosicrucian Order. The revived chivalrous magic of *Cymbeline* leads in due course to a vast religious peace, an outpouring of new religious revelation in which all discord is harmonised.[96]

What then is the disguised hidden prophecy contained in the tablet of Bacon's Rosicrucian play *Cymbeline*? Its alludes to the secret that Bacon and his Rosicrucian-Freemasonic Brotherhood in the decades and centuries ahead, beginning with what became the United States of America, will in secret bring about a universal reformation of the whole world.

On 18 September 1793 President Washington was escorted across the Potomac by members of Maryland Lodge No. 9 and Virginia Lodge No. 22, with all their officers and regalia, in what was described in *The Columbian Mirror and Alexandria Gazette* 25 September 1793 as one of the grandest Freemasonic processions, which ever took place on such a momentous occasion.[97] This event represented one of the most important landmarks in the history of the world in what was a ceremony conducted at the heart of the Federal City and the nation for raising a Temple dedicated to Francis Bacon, the Founding Father of the Rosicrucian-Freemasonry Brotherhood and the United States of America.

The detailed account of this grand Freemasonic ceremony printed in *The Columbian Mirror and Alexandria Gazette* 25 September 1793 describes how the Grand Marshall delivered the commissioners a silver plate with an inscription which was read out loud:

This South East corner Stone, of the Capitol of the United States of America in the City of Washington, was laid on the 18th day of September 1793, in the thirteenth year of American independence, in the first year of the second term of the Presidency of George Washington, whose virtues in the civil administration of his country have been as conspicuous and beneficial, as his Military valor and prudence have been useful in establishing her liberties, and in the year of Masonry 5793, by the Grand Lodge of Maryland, several Lodges under its jurisdiction, and Lodge No. 22, from Alexandria, Virginia.[98]

This is the only passage in the two-page detailed account of the Temple dedicated to the Capitol in the Federal City of Washington, DC, the capital city of the United States of America, found in *The Columbian Mirror and Alexandria Gazette* printed in italics. The passage contains 99 words and 12 numbers: 99+12=111 **Bacon** in kay cipher:

KAY CIPHER

A	B	C	D	E	F	G	H	I-J	K	L	M	N	O	P	Q	R	S	T	U-V	W	X	Y	Z
27	28	29	30	31	32	33	34	35	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24

B	**A**	**C**	**O**	**N**
28	27	29	14	13=111

A Baconian-Rosicrucian-Freemasonic disguised method of delivery whose open text is read literally by the uninitiated whose concealed import is understood by the High Initiates privy to the secret in dedicating to its Founding Father Francis Bacon, the Temple of the capitol of the Federal city of Washington, DC, capital city of the United States of America.

It was a method of delivery learned from the Supreme Grand Master of all Freemasons Francis Bacon himself:

Another diversity of Method there is, which hath some affinity with the former, used in some cases by the discretion of the ancients…that is, Enigmatical and Disclosed. The pretence whereof is to remove the vulgar capacities from being admitted to the secrets of knowledges, and to reserve them to selected auditors, or wits of such sharpness as can pierce the veil.[99]

That the discretion anciently observed, though by the precedent of many vain persons and deceivers disgraced, of publishing part, and reserving part to a private succession, and of publishing in a manner whereby it shall not be to the capacity nor taste of all, but shall as it were single and adopt his reader, is not to be laid aside, both for the avoiding of abuse in the excluded, and the strengthening of affection in the admitted.[100]

The Columbian Mirror and Alexandria Gazette.

ALEXANDRIA—Printed, every Wednesday and Saturday, by ELLIS PRICE, at the East End of the Market-House.

No. 89.] WEDNESDAY, September 25, 1793. [Vol. I.

George-Town, Sept. 21.

On Wednesday last one of the grandeſt MASONIC Proceſſions took place, which perhaps ever was exhibited on the like important occaſion: It was in all probability much facilitated by an advertiſement which appeared many days before in ſeveral news-papers of this ſtate.

About 10 o'clock, Lodge, No. 9, were viſited by that Congregation, ſo graceful to the Craft, Lodge, No. 22, of Virginia, with all their Officers and Regalia, and directly afterwards appeared on the ſouthern banks of the Grand River Potomack: one of the fineſt companies of Volunteer Artillery that has been lately ſeen, parading to receive the Preſident of the United States, who ſhortly came in ſight with his ſuite—to whom the Artillery paid their military honors, and his Excellency and ſuite croſſed the Potomack, and was received in Maryland, by the Officers and Brethren of No. 22, Virginia and No. 9, Maryland whom the Preſident headed, and preceded by a band of muſic; the rear brought up by the Alexandria Volunteer Artillery; with grand ſolemnity of march, proceeded to the Preſident's ſquare in the City of Waſhington: where they were met and ſaluted, by No. 15, of the City of Waſhington, in all their elegant regalia, headed by Brother Joseph Clark, Rt. W. G. M.——P. T. and conducted to a large Lodge, prepared for the purpoſe of their reception. After a ſhort ſpace of time, by the vigilence of Brother C. Worthy Stephenson, Grand Marſhall, P. T. the Brotherhood and other Bodies were diſpoſed in a ſecond order of proceſſion, which took place amidſt a brilliant crowd of ſpectators of both ſexes, according to the following arrangement.

Viz.—— The Surveying department of the City of Waſhington.
Mayor and Corporation of George-Town.
Virginia Artillery.
Commiſſioners of the City of Waſhington, and their attendants.
Stone Cutters, Mechanics,
Two Sword Bearers.
Maſons of the 1ſt. degree.
Bibles &c. on Grand Cuſhions.
Deacons with Staffs of Office.
Maſons of the 2d degree.
Stewards with wands.
Maſons of the 3d degree.
Wardens with truncheons.
Secretaries with tools of Office.
Paſt Maſter with their Regalia.
Treaſurers with their Jewels.
Band of Muſic.
Lodge No. 22, of Virginia, diſpoſed in their own Order.
Corn, Wine, and Oil.
Grand Maſter P. T. George Waſhington; W. M. No. 22, Virginia,
Grand Sword Bearer.

The proceſſion marched two a-breaſt, in the greateſt ſolemn dignity, with muſic playing, drums beating, colours flying, and ſpectators rejoicing; from the Preſident's Square to the Capitol, in the City of Waſhington; where the Grand Marſhall ordered an halt, and directed each file in the proceſſion, to incline two ſteps, one to the right, and one to the left, and face each other, which formed an hollow oblong ſquare; through which the Grand Sword Bearer led the van; followed by the Grand Maſter P. T. on the left—the Preſident of the United States in the Centre, and the Worſhipful Maſter of No. 22, Virginia, on the right—all the other orders, that compoſed the proceſſion advanced, in the reverſe of their order of march from the Preſident's Square, to the ſouth-eaſt corner of the Capitol; and the Artillery filed off to a deſtined ground to diſplay their manœuvres and diſcharge their cannon: The Preſident of the United States, the Grand Maſter, P. T. and the Worſhipful M. of No. 22, taking their ſtand to the Eaſt of a huge ſtone; and all the Craft, forming a circle weſtward, ſtood a ſhort time in ſilent awful order;

The Artillery diſcharged a Volley.

The Grand Marſhall delivered the Commiſſioners, a large Silver Plate with an inſcription thereon, which the miſſioners ordered to be read, and was as follows:

This South Eaſt corner Stone, of the Capitol of the United States of America in the City of Waſhington, was laid on the 18th day of September 1793, in the thirteenth year of American Independence, in the firſt year of the ſecond term of the Preſidency of George Waſhington, whoſe virtues in the civil adminiſtration of his country have been as conſpicuous and beneficial, as his Military valor and prudence have been uſeful in eſtabliſhing her liberties, and in the year of Maſonry 5793, *by the Grand Lodge of Maryland, ſeveral Lodges under its juriſdiction, and Lodge No. 22, from Alexandria, Virginia.*

THOMAS JOHNSON,
DAVID STUART,
DANIEL CARROLL, } Commissioners.
JOSEPH CLARK, R. W. G. M.—P. T.
JAMES HOBAN,
STEPHEN HALLATE, } Architects.
COLLEN WILLIAMSON, M. Maſon.

The Artillery diſcharged a Volley.

The Plate was then delivered to the Preſident who, attended by the Grand Maſter, P. T.—And three moſt Worſhipful Maſters, deſcended to the Caveſſon trench—and depoſed the plate, and laid on it the Corner Stone of the Capitol of the United States of America; on which was depoſed Corn, Wine, and Oil: When the whole congregation joined in awfull prayer, which was ſucceeded by Maſonic Chanting Honor's and a volley from the Artillery.

The Preſident of the United States, and his attendant Brethren aſcended from the caveſſon to the Eaſt of the Corner Stone, and there the Grand Maſter P. T. elevated on a triple roſtrum, delivered the following

ORATION.

My Worthy Brethren,

I preſume you expect I ſhall in ſome meaſure addreſs you on this very important occaſion, which I confeſs is a duty incumbent on me, although quite inadequate to the taſk, and entirely unprepared, for until high Meridian yeſterday I was not ſolicited, neither had I a conception to have the performance of this duty.

Fig. 153 *The Columbian Mirror and Alexandria Gazette* 25 September 1793 a Contemporary Report of the Freemasonic laying of the cornerstone of the US Congress (R. B. Harris)

Therefore you will accept my obſervations with Brotherly love, they are, I aſſure you ſincere; and dictated by a pure Maſonic Heart, though very brief.

Volley from the Artillery.

Brothers, I beg leave to declare to you that I have, and I expect that you alſo have *every hope* that the grand work we have done to-day will be handed down, as well by record, as by oral tradition, to as late poſterity—as the like work of that ever memorable temple to our order erected by our ancient G. M. Solomon.

Volley from the Artillery.

The work we have done to-day—laying the Corner Stone of this deſigned magnificent temple, the Capitol of our extenſive and populous ſtates of veteran republicans; ſtates which were recovered, ſettled, and permanently, eſtabliſhed by the virtuous atchievements and bravery of our moſt illuſtrous brother, and benevolent friend to mankind, George Waſhington.

Volley from the Artillery.

I ſay, that we farther hope that this work may be remembered for many ages to come as a ſimilar work hath from the commencement of time to this remarkable moment: I mean the work of laying the Corner Stone of our ancient honourable and ſublime order.

Volley from the Artillery.

We alſo hope that the Grand Architect of all men, Free Maſons and Maſter may continue his great gifts of ability to all thoſe concerned, to perſevere in raiſing, not only on this particular corner ſtone—but on every other corner ſtone, already planted, and that may be planted, in this extenſive Site for a Commercial Federal City; Edifices ſo durable, with ſtrength and beauty, that with common care and nurture they may not envy time.

And we farther hope that all the Edifices which may be erected in this Territory of Columbia, may be numerouſly inhabited with citizens, to merit every commendation for their Virtue, Honour, Bravery, Induſtry and Arts.

Volley from the Artillery.

And I hope that our ſuper-excellent Order may here be indefatigably laborious, not only to keep in good repair, our Hallowed Dome; but be inceſſantly induſtrious to adorn it, with the Grand Theological Virtues, Faith, Hope, and Charity: and embelliſh it with Wiſdom, Strength and Beauty.

Volley from the Artillery.

My Dear Brethren,

It would be ungreatful—Indeed I think impoſſible on this occaſion not to notice, under the auſpices of our moſt glorious divine Providence: the rapidity of the growth of theſe magnificent buildings, and this extenſive City, in ſo ſhort a period; by the aſſiduous indefatigable labour and induſtry, of all thoſe very valuable characters for Virtue, Honour, Underſtanding and Ability, who have had not only the ſupreme command, but in every grade.

Volley from the Artillery.

Brothers, permit me to ſuggeſt to your underſtandings, if ſo much can be done by the local aſſiſtance of two fifteenths of theſe vaſt States, by ſuch an eminent Leader, excellent Directors, Architects, Surveyors and Mechanics: what ought we to conceive will be done by them, when aided by the remaining thirteen-fifteenths, who will ſet to with willing and powerful hands, not in a local and ſparing, but in an infinite generous and loving manner. And in addition thereto, an univerſality of individuals, like innumerable hives of bees beſtowing their induſtrious labour on this ſecond paradiſe.

Volley from the Artillery.

Then, my dear Brethren, Architecture, Maſonry, Arts, and Commerce will grow with a rapidity inconceivable to me, and therefore incomparable.

Brethren although I have neither wiſhes nor pretenſions to divination, yet I venture to prophecy, from ſome intuitive ſenſe, that all I have ſuggeſted to you will ſoon come to paſs: When we ſhall all, hail! Bleſſed Territory of Columbia—favoured land, ſoon, very ſoon indeed, ſhall the ſhores of thy peaceful and delightful City, be viſited by the commercial intereſt of the united world, then happy thy ſons, and thrice happy thoſe, whoſe prudence and foreſight have induced them to become thy citizens.

Volley from the Artillery.

It muſt, my dear Brethren, be evident to all our underſtandings, that not alone nature, but Providence, hath marked their intentions, in the moſt indeliable manner to make this the ſeat for the Grand Mark, the ſuper-excellent emporium of politics, commerce, induſtry and arts of the United States—Seated in the very centricity of our republic—on the banks of one of the nobleſt rivers in the univerſe—ſufficiently capacious to erect thereon a city equal, if not ſuperior, in magnitude to any in the world—It boaſts, but then very truly—a climate the moſt ſerene and ſalubrious—equal of acceſs from all the cardinal and intermedial points as any place that kind nature ever formed even beyond the conception of art—wanting no defence but what is in, and ever will be in, I truſt, the intrepidity and bravery of its founder and citizens.

Volley from the Artillery.

Although it is not the growth of, yet there is already planted in this garden or young nurſery of the arts, and hath bloſſomed numerous flowers, that bloom with high luſtre in their various departments, (not to mention its ever to be revered founder) but its finances, conductors, projectors, delineators and executive geniuſes without number, and many of them not only brethren of our order, but brothers of ſuper-excellent and ſublime eſtimation.

Volley from the Artillery.

Certainly my dear Brethren, it muſt be as grateful to you as it is to me, to poſſeſs the great pleaſure of laying this corner ſtone, which we hope, expect and ſincerely pray to produce innumerable corner ſtones; and that on every one of them, may ſpring immenſe edifices. We fervently pray to the great grand maſter of Heaven, Earth and all things of his infinite wiſdom, ſtrength, goodneſs and mercy, to grant. So may it be.

The prayer was ſucceeded by Maſonic chanting, honor, and a fifteenth volley from the artillery.

The whole company retired to an extenſive booth, where an ox of 500 lbs. weight was barbacued, of which the company generally partook, with every abundance of other recreation. The feſtival concluded with fifteen ſucceſſive vollies from the artillery, whoſe militia diſcipline and manœuvres, merit every commendation.

Before dark the whole company departed, with joyful hopes of the production of their labour.

—o—o—o—o—o—o—o—

Fig. 154 *The Columbian Mirror and Alexandria Gazette* 25 September 1793 a Contemporary Report of the Freemasonic laying the cornerstone of the US Congress (R. B. Harris)

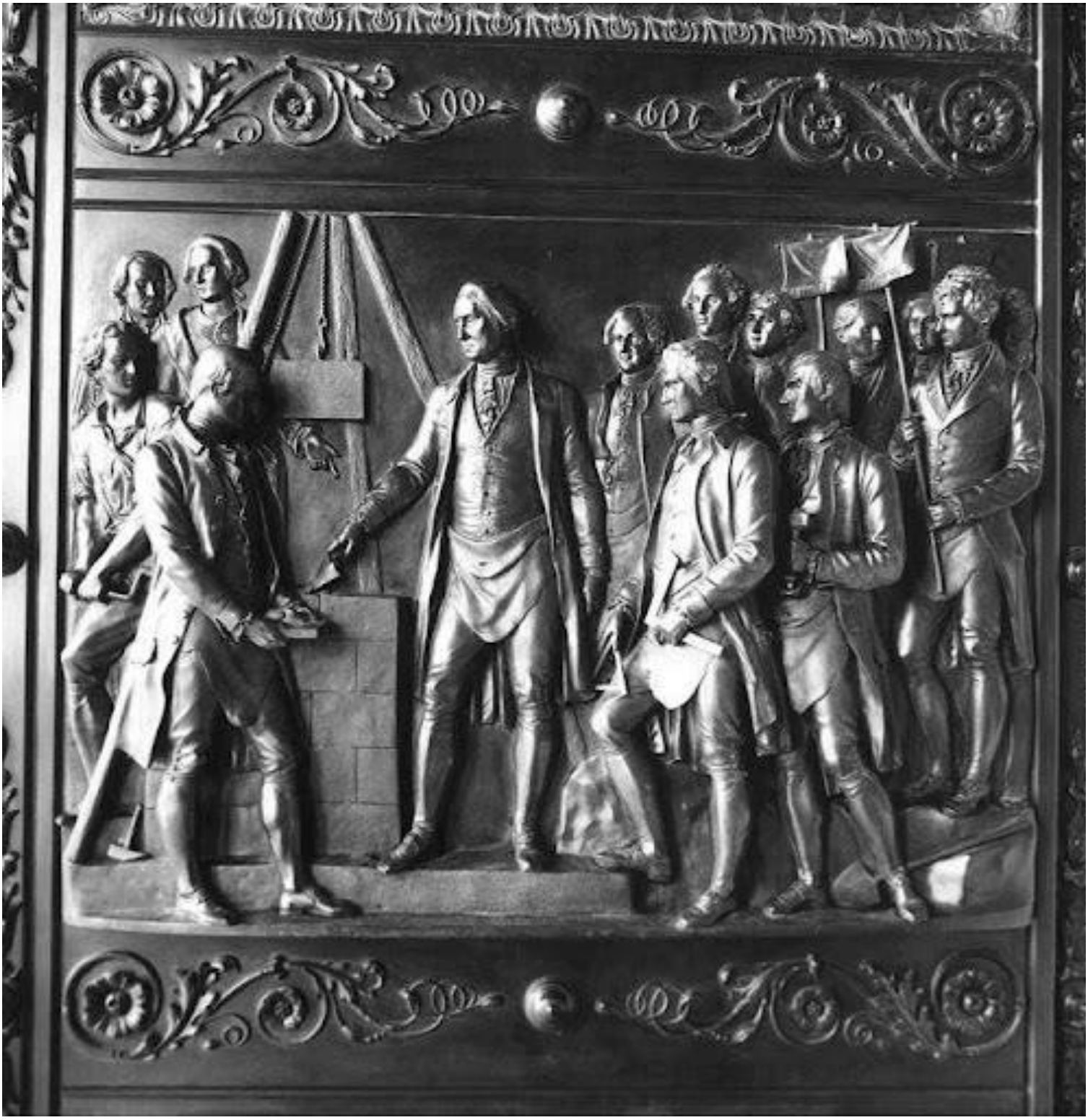


Fig. 155 The panel on the Senate Door depicting Washington laying the Freemasonic cornerstone of the **Baconian** Capitol of the United States of America

The sacred plate was passed to President Washington, first among Freemasons, who attended by Grand Master Joseph Clark of Maryland and three other Worshipful Masters from the other lodges, Elisha Cullen Dick of Alexandria Lodge No. 22, Valentine Reintzel of Maryland Lodge No. 9 and James Hoban of Federal Lodge No. 15, descended into the trench. There they laid the cornerstone of the Capitol of the United States of America with the plumb, square and level consecrated with corn, wine and oil, symbols of plenty, health and peace. With this the whole of the congregation joined in prayer followed by a Freemasonic chanting of honour's, not least for the High Initiates among them, to the honour of their Founding Father, Francis Bacon.

President Washington and his fellow Freemasons ascended from the cavesson to the East of the cornerstone and Grand Master Clark elevated on a triple rostrum delivered a very important speech addressed to his Worthy Brethren. It is appropriately delivered in very Baconian-like language for the grand work of laying the Freemasonic cornerstone of this magnificent Temple dedicated to the Baconian United States Capitol in the pursuit of their dream of a New Atlantis in celebration of their ancient Grand Master Solomon, which doubles as a coded name for the Supreme Grand Master of all Freemasons, Francis Bacon:

Brothers, I beg leave to declare to you that I have, and I expect that you also have *every hope*, that the grand work we have done to-day will be handed down, as well by record, as by oral tradition, to as late posterity-as the like work of that ever memorable temple to our order erected by out ancient G. M. Solomon.[101]

It is in *New Atlantis* (*Land of the Rosicrucians*), his blueprint for the United States of America where he unfolds the vision of his divine Freemasonry Brotherhood, of a literary, scientific and philosophical world for the everlasting benefit of humankind, Bacon most resembles Solomon. Bacon, wisest man of all time, is Solomon. In their Temple called Salomon's House the wise men of New Atlantis pursue research in all arts and sciences while remaining sublimely hidden and unseen to those outside of their invisible Rosicrucian-Freemasonic Lodges. Its all-knowing and all-seeing Supreme Grand Master Bacon, who had set in motion secret plans for America, believed Solomon's Temple, the sacred *sanctum sanctorum* of his Rosicrucian-Freemasonry Brotherhood, was the noblest foundation in the history of humankind:

Ye shall understand (my dear friends) that amongst the excellent acts of that king, one above all hath the pre-eminence. It was the erection and institution of an Order or Society we call *Salomon's House*; the noblest foundation (as we think) that was ever upon this earth; and the lanthorn of this kingdom.[102]

The oration by Grand Master Clark addressed to Freemason George Washington President of the United States of America and his other Fellow Worthy Brethren in this coded dedication of the Temple of the US Capitol dedicated to its Founding Father Francis Bacon, was concluded with a prayer before they retired for a celebratory feast. This is related in the final two carefully formatted and worded paragraphs printed in *The Columbian Mirror and Alexandria Gazette* dated 25 September 1793:

> The whole company retired to an extensive booth, where an ox of 500 lbs. weight was barbacued, of which this company generally partook, with every) abundance of other recreation. The festival concluded with fifteen suc cessive vollies from the artillery, whose militia discipline and manoeuvres, merit every commendation.
>
> Before dark the whole company departed, with joyful hopes of the production of their labour.[103]

These last few lines are signed with a Baconian signature confirming the identity to whom it is secretly addressed and that the House of Congress, legislative branch of the federal government of the United States of America is a **Rosicrucian-Freemasonic Temple Dedicated to Francis Bacon.**

The last four printed lines incorporate an anagram of **BACON**, with the letter **F**, to the right of the **B**, constituting **F BACON**, as well as providing the initials **FB**, for **FRANCIS BACON**.

Furthermore, in the penultimate line there are 33 printed letters before the comma: 33 **BACON** in simple cipher and 33 letters in the last line: 33 **BACON** in simple cipher.

Due to the expansion of the United States and the addition of new states come the middle of the nineteenth century the original Capitol building was no longer large enough and new wings were needed for the Senate and House of Representatives. In 1850 Congress authorized the new extension and launched a competition for an appropriate candidate to overseer and direct the task that was 'won' by the architect and Freemason Thomas U. Walter (1804-87), a member of Columbia Lodge No. 91.[104]

The cornerstone of the extension of the US Capitol was laid on 4 July 1851 by Benjamin B. French (1800-70), Grand Master of the Grand Lodge of the District of Columbia.[105] In 1851 Grand Master French received the degrees of the Scottish Rite and in 1859 Sovereign Grand Commander Albert Pike conferred upon him the 33rd Degree. In 1870 he was made Lieutenant Grand Commander of The Supreme Council (Mother Council of the World) of the Inspectors General Knights Commander of the House of the Temple of Solomon of the Thirty-third Degree of the Ancient and Accepted Scottish Rite of Freemasonry Southern Jurisdiction of the United States of America.[106]

In attendance with Grand Master French for the laying of the new cornerstone for the Capitol were Deputy Grand Master Ezra Williams and Senior Grand Warden Y. P. Page. A record of the occasion appears in the Grand Lodge of the District of Columbia's *Proceedings*. The Grand Lodge of the District of Columbia headed by Grand Master French convened at the Masonic Hall with its senior officers in attendance with Grand Masters and officers from a substantial number of other lodges. Led by the Grand Lodge of Columbia the magnificent procession with the military and various other civic associations marched to the Capitol where they were joined for the ceremony by President Millard Fillmore with the support of the Grand Lodges of Virginia, Maryland and Pennsylvania. The foundation stone was laid, and the articles prepared by the government were deposited within the cavity of the stone by its architect, Thomas U. Walter, with a covering stone laid on top of it. President Fillmore examined the stone and invited the Worshipful Grand Master to see if it had been well laid. The Grand Master standing on the corner of the stone then proceeded to pronounce "In compliance with an invitation from the proper authority, the Grand Lodge of Free and Accepted Masons of the District of Columbia is here to lay the cornerstone of the Capitol of the United States, in due and ancient Masonic form.' Grand Master French applied the square, level and plumb to the stone and poured on it corn, wine and oil, and concluded the ceremony with three taps of the gavel used by President Washington on the first cornerstone. The procession then removed to the eastern portico of the Capitol where an address was delivered to the Worthy Brethren:

Yes, my brethren, standing here, where, fifty-eighty years ago Washington stood, clothed in the same Masonic regalia that he then wore, using the identical gavel that he used, we have assisted in laying the foundation of a new Capitol of these United States this day, as Solomon of old laid the foundation of the temple of the living God! "Now, therefore," says the historian Josephus, "the king laid the foundation of the temple very deep in the ground, and the material were strong stones, and such as would resist the force of time;" and we, following this sublime example, have laid here, deep in the



Fig. 156. The Freemasonic Congress: Legislative Branch of the Federal Government of the United States of America

ground, and of strong stones that we trust will resist the force of time, the foundations of a house wherein we hope for lengthened years the representatives of a mighty people shall legislate for the glory, the happiness, and the good of that people![107]

Plans were set in motion in 1854 to build a new dome for the newly extended Capitol building one influenced by the Pantheon of Paris, St. Peter's Basilica in Rome and St Paul's Cathedral in London, built by the Bacon disciple and Grand Master of England Christopher Wren. While the work on the dome proceeded through the civil war and beyond the House of Representatives moved into its newly constructed chamber in 1857 and the Senate into its chamber on 4 January 1859. By December 1863 the Statue of Freedom was atop the dome and its interior finished in 1866 with its ceiling fresco *Apotheosis of Washington* by the Italian artist Constantino Brumidi.

THE APOTHEOSIS OF WASHINGTON: A BACONIAN ALLEGORY OF THE NEW ATLANTIS OF THE UNITED STATES OF AMERICA

The Apotheosis of Washington is an allegory and visual representation of Bacon's *New Atlantis* (*Land of the Rosicrucians*) the philosophical and scientific blueprint behind the secret history of the United States of America.

The fresco depicts the first President of the United States George Washington after whom its capital is named in the heavens in the divine and mystical process of apotheosis of becoming a god. He is draped in purple and surrounded by figures from classical mythology. He is flanked to his left by the Goddess Victory and Fame blowing a trumpet and to his right the Goddess of Liberty. Forming a circle between the goddesses of Fame and Liberty are thirteen figures, each with a five-pointed star above her head representing the original Thirteen Colonies. Positioned across the circle is a banner with the Latin phrase *E Pluribus Unum* ('Out of Many, One'). Surrounding Washington, the two goddesses and the thirteen figures, are six scenes around the outer ring representing War, Arts & Sciences, Marine, Commerce, Mechanics and Agriculture.

The figure of George Washington the first President of the United States founded by Francis Bacon and his Rosicrucian-Freemasonry Brotherhood serves a double purpose-on the one hand it openly depicts Washington and on the other symbolizes Bacon. In his left-hand Washington (Bacon) is holding a sword on which can be traced the letters on FB standing for Francis Bacon.

To the left of Bacon appears the Goddess of Victory and Fame, an allusion to the anonymous Rosicrucian manifesto *Fama Fraternitatis* printed in the volume titled *Universal Reformation of the World*. A clear statement of intent that commenced with the New Atlantis of the United States of America embodying the high ideals of liberty, fraternity and equality and a secret plan to eradicate war, famine, disease and poverty to create a family of humankind living in peace and harmony. The science and philosophy of his utopia *New Atlantis* was institutionalised in the Baconian-Rosicrucian-Freemason Royal Society, whose first official work setting out its history includes an important and revealing frontispiece. At its centre is the figure of Francis Bacon the Supreme Head of the Rosicrucian-Freemasonry Brotherhood. The prime mover of the Royal Society Bacon is sitting under the prominent winged angel, who like the Goddess of Fame is holding & blowing a trumpet, a clear allusion to his Rosicrucian manifesto the *Fama Fraternitatis*, which concludes with 'Sub Umbra Alarum Tuarum Jehova' ('under the shadow of Jehova's wings').

To his right is the Goddess of Liberty or Columbia the personification of the United States of America is holding a book whose two pages are blank leaving it secret and unidentified. Who is its author and what is the title of this mysterious book which the artist (most likely under the direction of invisible others) has deliberately kept hidden and secret from us? If we look closely at it, we can see the right hand of Washington (Bacon) with its four finger and a thumb falls



Fig. 157 *The Apotheosis of Washington*: **A Baconian Allegory of the New Atlantis of the United States of America**

across its two pages and the four fingers of the left hand of the Goddess of Liberty/Columbia resting on the top of the secret book provides us with a total of 9 which is reached by 3 times 3: 33 Bacon in simple cipher. If we look at the shape of her hand, reading from right to left, we are able to discern the letters NA for Bacon's *New Atlantis* (*Land of the Rosicrucians*), the scientific and philosophical blueprint for the United States of America.

The Goddess Columbia is a blind for Apollo, the god of poetry and leader of the Nine Muses and the Goddess Pallas Athena, Shaker of the Spear, who wears a helmet of invisibility. The Goddess Pallas Athena appears on the frontispiece of the edition of his works *La Saggesse Mysterivse Des Anciens* published in 1641. Above her head she is seen wearing her helmet of invisibility and shield of truth on which appear the mottoes 'Obscuris vera involvens' ('Truth is enveloped in obscurity') and 'Sic fulget in umbras' ('Thus it shines in the shadows'). Two years later a Dutch edition of *Nova Atlantis* (*Land of the Rosicruicans*) appeared at Utrecht in 1643. Its symbolic title page also depicts Pallas Athena with her helmet of invisibility and the inscription 'ET FLORE ET FRUCTU' ('With flower and fruit'). A decade later the important edition of *Francisci Baconi De Verulamio Scripta in Natvrali et Vniversali Philosophia* was issued at Amsterdam in 1653. On its title page appears an emblem depicting the Goddess Pallas Athena, bearing the inscription 'Ne Extra Oleas' ('Nothing but the Olive'), the divine symbol of peace to world, found on the Baconian-Rosicrucian-Freemasonic Great Seal of the United States of America.

Directly below Washington/Bacon are six allegorical frescos symbolising the overt and covert story of the United States of America:

WAR

Freedom, also known as Columbia, depicts the goddess fighting for liberty wearing a red cape the colour of Bacon's Rosicrucian Brotherhood with a helmet mounted with a bird representing a Phoenix. This reminds us of the passage in his Shakespeare play *Henry VIII* wherein Bacon referring to himself as another phoenix writes: 'His Honour and the greatness of his name/Shall be, and make new nations. He shall flourish,/And like a mountain cedar reach his branches/To all the plains around him. Our Children's children/Shall see this, and bless heaven' (5:4:50-55). On her helmet can be seen a row of five-pointed stars the same as the ones that appear on Bacon's shield on his coat of arms. In her right hand her sword is raised and in her left hand she is holding a shield in the colours of the US flag trampling the figures of Tyranny and Kingly power. To her left is a bald eagle carrying arrows and a thunderbolt reminiscent of the eagle depicted on the Baconian Great Seal of the United States of America and Baconian One Dollar Bill.

ARTS AND SCIENCES

Francis Bacon, the Founding Father of the United States of America is universally known as the Father of Modern Science and the Baconian-Rosicrucian-Freemasonic Royal Society is the oldest surviving scientific institution in the world.

The Roman Goddess Minerva namely the reincarnation of the Greek Goddess Pallas Athena, the Shaker of the spear, from where Bacon derived his *nom de plume* Shakespeare, is portrayed wearing a helmet which can render her invisible like Bacon and his Rosicrucian Brothers, who were known as the Invisibles. In her right-hand Minerva/Pallas Athena, the goddess of wisdom and the arts, is holding a spear, a weapon which Bacon famously brandished against ignorance. To the right side of her is a figure kneeling down holding a compass and with her left hand she is pointing to an electrical generator, technology originating from Bacon's Royal Society and below a printing press that Bacon said in his *Instauratio magna* (*Great Instauration*) were two



Fig. 158 *The Apotheosis of Washington*: War, Arts & Sciences, Marine and Commerce represented by the gods and goddesses Columbia, Minerva/Pallas Athena, Neptune and Mercury

of the three greatest inventions in history, the other being gunpowder represented by the canon on the right side. To her left stand three scientists. The Bacon apostle and Freemason Benjamin Franklin, in front of whom is a sword with a Red Cross on it, the symbol of the Rosicrucian Brotherhood. Samuel F. B. Morse (who aside from his initials FB being the initials of Francis Bacon) is mostly known for his Morse Code, a binary system likened to the binary system of Bacon's Bi-literal Cipher employed in his Shakespeare works. And the American inventor and engineer Robert Fulton who designed and produced *Nautilus*, the first practical submarine, that was referred to by Bacon in *New Atlantis*. Where in the college of Solomon's House/Temple, the symbol of the central legend of Freemasonry, the Rosicrucian philosopher-scientists pursue research into all the arts and sciences for the future benefit of humankind in perpetuity.

MARINE

This shows Neptune, the Roman sea-god, holding a trident in his left hand with a crown of seaweed atop his head riding in a shell-shaped chariot drawn by sea horses. The Shakespeare Rosicrucian manifesto *The Tempest* begins with an inspired dramatic enactment of the tempest faced by the Sea Venture which occurred off the coast of Bermuda as the colonists headed to Virginia, representing the dramatic symbolic portrayal of the birth of what became the United States of America:

> Jove's lightening, the precursors
> O'th' dreadful thunderclaps, more momentary
> And sight-outrunning were not. The fire and cracks
> Of sulphurous roaring the most mighty Neptune
> Seem to besiege, and make his bold waves tremble,
> Yea, his dread trident shake.
> [*The Tempest*: 1: 2: 202-7]

Venus, goddess of love, born from the sea emerging from an oyster, is depicted helping to lay the transatlantic cable which ran from North America to the Telegraph Field in Ireland. In the background is a warship with 3 portholes on the one side and 3 on the other, that placed together give us 33 Bacon in simple cipher. The ship has two smokestacks representing the Freemasonic Pillars which appear on Bacon's *Novum Organum*, the English translation *Of the Advancement of Learning* and *Sylva Sylvarum* to which is appended *New Atlantis* (*Land of the Rosicrucians*).

The narrative poem *Venus and Adonis* marks the first appearance of the pseudonym William Shakespeare printed below its dedication to the Earl of Southampton. In the poem Venus hunts Adonis and he in turn follows the symbolic and heraldic wild boar that allegorically kills him symbolically raising Adonis from darkness into light. Its narrator says Adonis 'ran upon the boar with his sharp spear' and 'nuzzling in his flank, the loving swine', in an allusion to Bacon. 'Sheathed unaware the tusk of his soft groin' (1111-16), which in the context of the fresco, an act of symbolic union between Francis Bacon and his secret Founding of the United States of America.

COMMERCE

Mercury, the Roman god of commerce, messages and communications, commonly identified with the Greek god Hermes, the fleet-footed messenger of the gods, often depicted as having a bag of money, from whence comes 'hermetically sealed' suggesting secrets difficult to uncover and 'hermeneutics', the art of interpretation of texts, paintings-and in this instance-frescos. His winged cap gave him with the power of invisibility. In the fresco Mercury/Hermes is depicted



Fig. 159 *The Apotheosis of Washington*: Mechanics and Agriculture represented by the god and goddess Vulcan and Ceres

with a winged cap and caduceus, a symbol representing printing, writing and eloquence. He is passing a bag of money to American Revolutionary War financier, Robert Morris. In his fable *Perseus*; *or War* Bacon combines the swiftness of Mercury with Pluto's Helmet of secrecy and power of invisibility, so beloved of Bacon and his invisible Rosicrucian Brotherhood:

The equipment of Perseus is of that kind which is everything in war, and almost ensures success; for he received swiftness from Mercury, secrecy of counsel from Pluto, and providence from Pallas…There is also an ingenious distinction implied in the images of the shield and the mirror (for the parable of Pluto's helmet which made men invisible needs no explanation) between the two kinds of foresight. For we must have not only that kind of foresight which acts as a shield, but that other kind likewise which enables us (like Pallas's mirror) to spy into the forces and movements and counsels of the enemy. [108]

MECHANICS

Vulcan, the Roman god of fire and the forge, is depicted standing at an anvil with his foot on a cannon next to a pile of cannonballs with several figures involved in various acts of work and industry. To the right of the cannonballs the large instrument is shaped like an **F** and next to it the trolley forms the letter **B** the initials of **FRANCIS BACON**.

The role of inventors and the mechanical arts forms a core part of Bacon's *Great Instauration* and his *New Atlantis* (*Land of the Rosicrucians*), the scientific handbook for the United States of America.[109] In his private notebook *Commentarius Solutus* (1608) Bacon describes in some detail a college for inventors and facilities for the production of the various mechanical arts:

Layeng for a place to com[m]and wytts and pennes. Westminster, Eton, Wynchester, Spec. Trinity College in Cambridg, St Jhons in Camb. Maudlin College in Oxford. and bespeaking this betymes, w th ye K. my L. Archb. my L. Treasorer.
Acquaint wth Sr Josi. Bodly by Mr Jones.
Taking a greater confidence and Authority in discourses of this nature, tanqua sui certus et de alto despiciens.
Qu. Of young schollars in ye Universities. It must be the posnati.
Gyving pensions to 4 for search to compile the 2 Histories ut supra. Foundac. of a college for Inventors.
2 Galeries wth statuas for Inventors past and spaces or Bases for Inventors to come And a Library and an Inginary.
Qu. of the Order and Discipline, to be mixt wth some poynts popular to invite many to contribute and joyne.
Qu. of the rules and prscripts of their studyes and inquyries.
Allowance for travailing; Allowance for experimts. Intelligence and correspondence wth ye universities abroad.
Qu. of the Maner and praescripts touching Secrecy, tradition, and publication.
Qu. of Remooves and Expulsions in case wthin a tyme some Invention woorthy be not produced. And likewise qu. of the honors and Rewards for Inventions.
Vaults, fornaces, Tarraces for Insolacion; woork houses of all sorts.[110]

The entry dated 26 July 1608 is an abbreviated blueprint of his secret plans for his Rosicrucian Brotherhood, made all the more certain as many of the above ideas and notions were expanded upon and developed in his *New Atlantis* (*Land of the Rosicrucians*). He clearly intended to initiate scholars from the likes of Oxford and Cambridge and other places of learning into his Rosicrucian Brotherhood for the researching and compiling of histories in conjunction with plans for requesting that King James I and the Lord Treasurer take an interest in financing the

founding of a College like Salomon's College in *New Atlantis* directed by philosopher-scientists for the purpose of scientific experiments and inventions for the everlasting benefit of humanity. The monies and allowances for travel abroad are akin to the funds required by his Rosicrucian Messengers of Light and correspondence with European universities in France, Italy and Germany, where Bacon arranged for the publication of the Rosicrucian manifestos and other Rosicrucian documents, to be carried out in the utmost secrecy.

In his fable *Daedalus*; *or The Mechanic* relating to inventions and the mechanical arts Bacon writes:

The passages which follow concerning the use of mechanical arts are plain enough. Certainly human life is much indebted to them, for very many things which concern both the furniture of religion and the ornament of the state and the culture of life in general, are drawn from their store…

Very beautiful again is that allegory of the labyrinth; under which the general nature of mechanics is represented. For all the more ingenious and exact mechanical inventions may, for their subtlety, their intricate variety, and the apparent likeness of one part to another, which scarcely any judgement can order and discriminate, but only the clue of experiment, be compared to a labyrinth. Nor is the next point less to the purpose; viz. that the same man who devised the mazes of the labyrinth disclosed likewise the use of the clue. For the mechanical arts may be turned either way, and serve as well for the cure as for the hurt and have power for the most part to dissolve their own spell.[111]

In the *New Atlantis* (*Land of the Rosicrucians*), the Father (Bacon) of Salomon's House the Temple of the Rosicrcucian-Freemasonry Brotherhood, wearing a hat like a helmet (like Pallas Athena which has the power to render him invisible) in a private conference (an initiation) with one of the visitors reveals to him the secrets of Brotherhood. In New Atlantis twelve of the RC Brothers who conceal their identity bring books and patterns of experiments from around the world, these are called Merchants of Light. Three of the RC Brothers collect the experiments from the books, known as Depredators (summarizers). Furthermore, 'We have three that collect the experiments of all mechanical arts; and also of liberal sciences; and also of practices which are not brought into arts. These we call Mystery-men'[112] The Secret Order of the Rosicrucian-Freemasonry Brotherhood also have three Invisible Brothers that try new experiments called pioneers or miners (part of the process of investigating the secrets of nature). In *New Atlantis* the invisible Rosicrucian Brothers take an oath of secrecy as did later members of Secret Order among them the Revolutionary Founding Fathers of the United States, wo also took a similar oath of secrecy, to conceal secrets from the people and the rest of the world:

And this we do: we have consultations, which of the inventions and experiences which we have discovered shall be published, and which not: and take an oath of secrecy, for the concealing of those which we think fit to keep secret: though some of those we do reveal sometimes to the state, and some not.[113]

For those who have produced outstanding inventions and excelled in the mechanical arts for the benefit of humankind, who the Rosicrcucian-Freemasonry Brotherhood value very highly, they are honoured with a statue in their hallowed galleries:

For our ordinances and rites: we have two very long and fair galleries: in one of these we place patterns and samples of all manner of the more rare and excellent inventions: in the other we place statua's of all principal inventors. There we have the statua of your Columbus, that discovered the West Indies: also the inventor of ships: your monk that was the inventor of ordnance and gunpowder: the inventor of music: the inventor of letters: the inventor of printing: the inventor of observations of astronomy: the inventor of works in metal: the inventor of glass: the inventor of silk of the worm: the inventor of wine: the inventor of corn and bread: the inventor of sugars: and all these by more certain tradition than you have. Then have we divers inventions of our own, of excellent works; which since you have not seen,

it were too long to make descriptions of them; and besides, in the right understanding of those descriptions you might easily err. For upon every invention of value, we erect a statua to the inventor, and give him a liberal and honourable reward. These statua's are some of brass; some of marble and touch-stone; some of cedar and other special woods gilt and adorned: some of iron; some of silver; some of gold.[114]

AGRICULTURE

Ceres, the Roman goddess of agriculture, is shown with a wreath of wheat and a cornucopia, symbol of plenty, the fruits of the endeavours of Bacon's Rosicrucian Brothers in *New Atlantis*, while sitting on a mechanical reaper. To right, the personification of Young America in a liberty cap holds the reins of the horses, while the goddess Flora gathers flowers in the foreground, an allusion to Bacon's essay *Of Gardens* and themes in his Shakespeare play *The Winter's Tale*.

In his fable *Pan*; *or Nature* printed in *The Wisdom of the Ancients* which Bacon returned to in *De Augmentis Scientiarum* here titled 'The First Example of Philosophy according to the Fables of the Ancients, in Natural Philosophy. Of the Universe, according to the Fable of Pan', he refers to the ancient story of the Roman goddess Ceres and the importance of nature:

The powers and offices assigned to him are these, -he is the god of hunters, of shepherds, and generally of dwellers in the country: also he presides over mountains; and is (next to Mercury) the messenger of the gods.

A noble fable this, if there be any such; and big almost to bursting with secrets and mysteries of nature…

…The emblems in Pan's hands are of two kinds-one of harmony, the other of empire.

...As for the tale that the discovery of Ceres was reserved for this god, and that while he was hunting, and denied to the rest of the gods though diligently and specially engaged in seeking her; it contains a very true and wise admonition-namely that the discovery of things useful to life and the furniture of life, such as corn, is not to be looked for from the abstract philosophies, as it were the greater gods, no not though they devote their whole powers to that special end-but only from Pan; that is from sagacious experience and the universal knowledge of nature, which will often by a kind of accident, and as it were while engaged in hunting, stumble upon such discoveries.[115]

The Roman goddess Ceres had a daughter by Jupiter called Proserpina who while gathering flowers in the fields of Sicily was carried off by Pluto into the underworld. Her mother Ceres searched for Proserpina all around the world with two torches but to no avail. In desperation she turned to Jupiter for her immediate restoration which was granted provided Proserpina had not eaten anything from the kingdom of Pluto. Ceres immediately turned to Pluto unfortunately Proserpina had eaten a pomegranate. The pain of Ceres was so great Jupiter granted Proserpina permission to live six months with her mother and six months with Pluto (also known as Dis). The classical myth of Ceres and her daughter Proserpina was interpreted by Bacon in his fable *Proserpina*; *or Spirit* in *The Wisdom of the Ancients*:

They say that when Pluto upon that memorable partition of the kingdoms received for his portion the infernal regions, he despaired of gaining any of the goddesses above in marriage by addresses and gentle methods, and so was driven to take measures for carrying one of them off by force. Seizing his opportunity therefore, while Proserpina, daughter of Ceres, a fair virgin, was gathering flowers of Narcissus in the Sicilian meadows, he rushed suddenly upon her and carried her off in his chariot to the subterranean regions. Great reverence was paid her there: so much that she was even called the Mistress or Queen of Dis. Meanwhile her mother Ceres, filled with grief and anxiety by the disappearance of her dearly beloved daughter, took a lighted torch in her hand, and wandered with it all round the world in a quest of her. Finding the search fruitless, and hearing by chance that she had been carried down to the infernal regions, she wearied Jupiter with tears and lamentations, praying to have her restored; till at last she won a promise from him that if her daughter had not eaten of anything belonging to the under

world, then she might bring her back. This condition was unfortunate for the mother, for Proserpina had eaten (it was found) three grains of pomegranate. But this did not prevent Ceres from renewing her prayers and lamentations; and it was agreed at last that Proserpina should divide the year between the two, and live by turns six months with her husband and the other six with her mother.

…The fable relates, as I take it, to Nature, and explains the source of that rich and fruitful supply of active power subsisting in the under world, from which all the growths of our upper world spring, and into which they again return and are resolved…

...The air meanwhile, and the power of the celestial region (which is represented by Ceres) strives with infinite assiduity to win forth and recover this imprisoned spirit again; and that torch which the air carries-the lighted torch in Ceres's hand-means no doubt the Sun, which does the office of a lamp all over the earth, and would do more than anything else for the recovery of Proserpina, were the thing at all possible. But Proserpina remains fixed where she is; the reason and manner whereof is accurately and admirably set forth in those two agreements between Jupiter and Ceres.[116]

It has been suggested by several distinguished Shakespeare scholars that the nuptial masque in *The Tempest* is an addition to the original play introduced for performance before Princess Elizabeth and the Elector Palatine perhaps on their betrothal night on 27 December 1612, or as part of their wedding festivities (the 'Rosicrucian' wedding took place on 14 February 1613) organised by Bacon who was also responsible for the Rosicrucian masque put on a few days later by members of the Inner Temple and Gray's Inn.[117] The ruler of the mysterious island in *The Tempest* is the magico-scientific-philosopher Prospero, the towering central figure of the play.[118] Through the power of his occult knowledge Prospero (a complex portrait of Bacon), is able to control the destiny of those around him, in an environment which acts as a microcosm for the world, as well as the future destiny of humankind. Like a Rosicrucian Brother, Prospero is able to render himself invisible and watch over all those around him, while they are incapable of seeing him, even when he is right in front of their very eyes. In the play Prospero directs the betrothal masque to celebrate the engagement of Miranda and Ferdinand, son of the King of Naples. Three spirits are directed to impersonate the goddesses Ceres, Iris and Juno, in what is often referred to as *The Masque of Ceres*, wherein Ceres and Juno, sing a hymn of blessing for the couple:

IRIS

Ceres, most bounteous lady, thy rich leas
Of Wheat, rye, barley, vetches, oats, and peas;
Thy turfy mountains where live nibbling sheep,
And flat meads thatched with stover, them to keep;
Thy banks with peonied and twilled brims
Which spongy April at thy hest betrims
To make cold nymphs chaste crowns; and thy broom-groves,

Whose shadow the dismissed bachelor loves,
Being lass-lorn; thy pole-clipped vineyard,
And thy sea-marge, sterile and rocky-hard,
Where thou thyself dost air: the Queen o'th' Sky,
Whose wat'ry arch and messenger am I,
Bids thee leave these, and with her sovereign grace
Juno [*appears in the air*]

Here on this grass-plot, in this very place,
To come and sport. Her peacocks fly amain.
Approach, rich Ceres, her to entertain.
Enter [*Ariel as*] *Ceres*

CERES

Hail, many-coloured messenger, that ne'er
Dost disobey the wife of Jupiter;
Who with thy saffron wings upon my flowers
Diffusest honey-drops, refreshing showers,
And with each end of thy blue bow dost crown
My bosky acres and my unshrubbed down,
Rich scarf to my proud earth. Why hath thy queen
Summoned me hither to this short-grassed green?

IRIS

A contract of true love to celebrate,
And some donation freely to estate
On the blest lovers.

CERES

Tell me, heavenly bow,
If Venus or her son, as thou dost know,
Do now attend the Queen. Since they did plot
The means that dusky Dis my daughter got,
Her and her blind boy's scandalled company
I have forsworn

IRIS

Of her society
Be not afraid. I met her deity
Cutting the clouds towards Paphos, and her son
Dove-drawn with her. Here thought they to have done
Some wanton charm upon this man and maid,
Whose vows are that no bed-right shall be paid
Till Hymen's torch be lighted-but in vain.
Mars's shot minion is returned again.
Her waspish-headed son has broke his arrows,
Swears he will shoot no more, but play with sparrows,
And be a boy right out.
[*Music. Juno descends to the stage*]

CERES

Highest queen of state,
Great Juno, comes; I know her by her gait

JUNO

How does my bounteous sister? Go with me
To bless this twain, that they may prosperous be,
And honoured in their issue.
[*Ceres joins Juno, and*] *they sing*

JUNO

Honour, riches, marriage-blessing,
Long continuance and increasing,
Hourly joys be still upon you!
Juno sings her blessings on you.

[CERES] Earth's increase, and foison plenty,
Barns and garners never empty,
Vines with clust'ring bunches growing,
Plants with goodly burden bowing;
Spring come to you at the farthest,
In the very end of harvest.
Scarcity and want shall shun you,
Ceres' blessing so is on you.

FERDINAND

This is a most majestic vision, and
Harmonious charmingly. May I be bold
To think these spirits?

PROSPERO

Spirits, which by mine art
I have from their confines called to enact
My present fancies.

FERDINAND

Let me live here ever!
So rare a wondered father and a wise
Makes this place paradise.
Juno and Ceres whisper, and send Iris on employment

PROSPERO

Sweet now, silence.
Juno and Ceres whisper seriously.
There's something else to do. Hush, and be mute,
Or else our spell is marred.
[*The Tempest*: 4:1: 60-127]

THE STATUE OF FREEDOM **ON TOP OF THE CAPITOL DOME A DISGUISED FIGURE OF FRANCIS BACON FOUNDING FATHER OF THE UNITED STATES OF AMERICA**

The Statue of Freedom designed by Thomas Crawford the most iconic statue in Washington, DC, which surmounts the iconic US Capitol Dome, the most recognized symbol of democratic government in the world, conceals an incredible secret that when universally known will truly astonish the whole world.

The statue is an open or disguised blind designed to have one meaning to the uninitiated and another to the initiated. Its true concealed symbolic meaning is not known to the citizens of the US but is known and understood by those High Initiates in the inner *sanctum sanctorum* of the Rosicrucian-Freemasonry Brotherhood.



Fig. 160 *The Statue of Freedom* on top of the Capitol Dome **A Disguised Figure of Francis Bacon Founding Father of the United States of America**



Fig. 161 *The Statue of Freedom* **A Disguised Figure of Francis Bacon Founding Father of the United States of America**

The name Francis means Free or Freeman with the name Francis symbolising Freedom and *The Statue of Freedom* the most important statue in Washington, DC, the Federal Capital City of the United States of America, is a disguised representation symbolising Francis Bacon, the secret Founder of the United States of America.

The allegorical statue depicts a female figure with a helmet and shield invoking the goddess Pallas Athena,[119] the Shaker of the Spear, from whence Bacon derived his *nom de plume* Shakespeare. She is wearing her special helmet which possesses the power of invisibility that serves to conceal the identity of the individual hidden behind *The Statue of Freedom*, Francis Bacon, the man responsible for this great republic and superpower of the modern world. The helmet is encircled by five-pointed stars secretly designating the figure concealed behind the mask of *The Statue of Freedom*, Francis Bacon. The same five-pointed stars appear on Bacon's shield on his coat of arms and if we look at the shield on *The Statue of Freedom* invoking Pallas Athena (itself a disguised allusion to Bacon-Shakespeare) it too contains several five-pointed stars, further strengthening the allusion to the secret Founder of the United States of America.

On top of her helmet is an eagle or phoenix another allusion to Bacon who in his Shakespeare play *Henry VIII*, where he identifies himself with the phoenix, says he will create new nations, i.e., the United States of America, the truth of which one day would be revealed as promised on the title page of *New Atlantis* (*Land of the Rosicrucians*): 'Time Brings Forth Hidden Truth'.

The Statue of Freedom or *Statue of Francis Bacon* stands on a cast-iron pedestal topped with a globe encircled with the motto *E Pluribus Unum* which appears on the Baconian Great Seal of the United States and Baconian One Dollar Bill, encrypted with numerous Baconian ciphers and other cryptic devices.

The statue is 19 feet and five inches high (some sources state it is 19 and a half feet) meaning that its height is 233 inches a triple cipher for Francis Bacon (100)/Francis Bacon (100)/Bacon (33) in simple cipher.

SIMPLE CIPHER

A B C D E F G H I K L M N O P Q R S T U W X Y Z
1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24

F R A N C I S B A C O N
6 17 1 13 3 9 18=67 2 1 3 14 13=33

It was placed on the top of the iconic US Capitol Dome on 2 December 1863 '287 feet above the East Plaza'.[120] The number 287 represents Fra Rosicrosse (Brotherhood of the Rosy Cross) in kay cipher:

KAY CIPHER

A B C D E F G H I K L M N O P Q R S T U W X Y Z
27 28 29 30 31 32 33 34 35 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24

F R A R O S I C R O S S E
32 17 27 17 14 18 35 29 17 14 18 18 31= 287

All statues in Washington, DC have since been limited to a height of nineteen feet, to ensure that *The Statue of Freedom* stands above all others as the supreme figurehead of the republic.[121] Surmounting the US Capitol Dome, the most recognized symbol of democratic government in

the world, presented in plain sight, is a disguised *Statue of Francis Bacon*, the secret Founding Father of the United States of America.

THE LINCOLN MEMORIAL DESIGNED BY HENRY BACON

The symbolic *Statue of Francis Bacon* was mounted on top of the US Capitol Dome during the presidential term of the great America president Abraham Lincoln (1809-65) who served from 1861 until his assassination in 1865.

It will be recalled that the ninth President of the United States William H. Harrison and his grandson Benjamin Harrison the 23rd US President were descendants of Francis Bacon and the Bacon family. The genealogical descent started in England from James Bacon, Alderman of London, brother of Sir Nicholas Bacon, Lord Keeper of the Great Seal of England, and uncle of the great philosopher Francis Bacon. It continued through Sir James Bacon of Friston Hall, Suffolk (*d*.1618), the Rev. James Bacon, Rector of Burgate, Suffolk (*d*.1649), Martha Bacon and Anthony Smith, of Colchester, Virginia (*d*.1667), that passed across the Atlantic to Virginia with the Harrison family of Virginia in the 1630s. The genealogical descent continued through Abigail Smith (1656-92) and Lewis Burrell, Jr., White Marsh, Gloucester County, Virginia (*d*. 1710), to Elizabeth Burwell and Benjamin Harrison, of Berkeley, a revolutionary founding father of the United States of America and signer of the Baconian Declaration of Independence, to President William H. Harrison, who held the presidential office (1841) twenty years before Abraham Lincoln (1861-65), and his grandson Benjamin Harrison, sworn in as US President (1889-93), some twenty four years after.

In addition to the descendants of Francis Bacon and the Bacon family, William H. Harrison and Benjamin Harrison, ninth and 23rd Presidents of the United States, its sixteenth President Abraham Lincoln, was also a descendant of the Harrisons of Virginia.

A movement to erect a monument to Abraham Lincoln commenced almost immediately after his assassination but it was frustrated by all kinds of delays until it began to gain a new impetus in the first decade of the twentieth century. The Lincoln Memorial Commission was established by Congress on 11 February 1911 and Freemason President William H. Taft was chosen as its president:

On Feb. 18, 1909, he was made a Mason "at sight" within the body of Kilwinning Lodge No. 365, Cincinnati, Ohio, by Grand Master Charles S. Hokinson. On this occasion he said: "I am glad to be here, and to be a Mason; it does me good to feel the thrill that comes from recognizing on all hands the fatherhood of God and the brotherhood of man…Many years ago my father stood in the same place and expressed his love and admiration of the order." Both his father and half-brother, Charles P. Taft, were members of Kilwinning Lodge and his father served as master. Taft affiliated with the lodge on April 14, 1909. He made many visitations in later years. Some are as follows: Temple Lodge No. 32, Washington, D.C. on April 22, 1909; Aztlan Lodge No. 1, Prescott, Ariz., Oct. 12, 1909; Naval Lodge No. 4, Washington D.C., April 7, 1910; American Union Lodge No. 1, Marietta, Ohio, June 15, 1910; Alexandria-Washington Lodge No. 22, Alexandria, Va., Feb 22, 1911; St Johns Lodge No. 1, Newark, N. J., May 13, 1911; Grand Lodge of Pennsylvania, May 23, 1912; Liberty Lodge, Beverly, Mass., Sept. 30, 1912; banquet of Supreme Council 33^0 AASR (NJ), Oct. 2, 1912; Webbs Lodge No. 166, Augusta, Ga., March 12, 1913; Grand Lodge of Massachusetts, Dec. 29, 1914; Altair Lodge No. 601, Brooklyn, N. Y., May 16, 1916; Crescent Lodge No. 25, Cedar Rapids, Iowa, June 5, 1918, and Grand Lodge of Virginia, Feb. 13, 1923. He was made a member honorary member of the Illinois Masonic Veterans Association in 1909; America Lodge No. 3368, London, England on June 3, 1909; American Union Lodge No. 1, Marietta, Ohio; King Solomon Lodge No. 2029, London, England; Liberty Lodge, Beverly Mass., Nov. 18, 1912; Naval Lodge No. 4, Washington, D.C., April 21, 1910. On May 9, 1911 he posed for photographs of himself, wearing the Masonic apron and sash of George Washington, at the executive mansion. On Nov. 10, 1911, he was presented with souvenir plaque at Nashville, Tenn., commemorating the laying of the cornerstone of the Supreme Council Temple AASR (SJ) at

Washington, D.C. He was also present at the laying of the cornerstone of the University Club Building, Washington, D.C. by the Grand Lodge of the District of Columbia on April 10, 1912, and made a short address. Again on Feb. 13, 1913 he assisted in the laying the cornerstone of All Souls' Unitarian Church in Washington. On Feb. 22, 1912 he was present at the annual of the George Washington Masonic National Memorial Assn. at Alexandria, Va., where he made a short address, and in the company with the association, journey to Mt. Vernon, where he placed a wreath on the tomb of Washington. He was among the first to subscribe to the "charter roll of honour" of the Washington Masonic memorial, and was a life member of the association. He was present on Feb. 21, 1913 at the annual meeting of the memorial association, and gave an address. Finally on Nov. 1, 1923, he was present at the laying of the cornerstone of the memorial at Alexandria and assisted (as did President Coolidge) by spreading some of the cement upon the stone would rest, using the trowel with which Washington had laid the cornerstone of the U.S. Capitol. Taft said: "Masonry aims at the promotion of morality and higher living by the cultivation of the social side of man, the rousing in him of the instincts of charity and the foundation of the brotherhood of man and the fatherhood of God."[122]

There was a great deal of discussion and debate between 1911 and 1913 about its location and who would design it just as there had been for the Washington Monument. Eventually, the Memorial Commission chose the design presented by the architect Henry Bacon and the site at the western end of the National Mall. Its architect and designer Henry Bacon, Jr., (1866-1924) was born in Watseka, Illinois, the son of Henry Bacon, a civil engineer and his wife Elizabeth Kelton. He was the younger brother of Francis H. Bacon (named after the poet-philosopher Francis Bacon?) who proved an enormous influence on his life and career.[123] His elder brother Francis H. Bacon (1856-1940) was the designer of the Freemasonic altar which houses the two parchments of the Baconian Declaration of Independence and Baconian Constitution of the United States of America now held at the National Archives in Washington, DC in what is known today as the Rotunda for The Charters of Freedom, that now immediately recalls the constitutional charters written by Bacon at the time of the permanent founding of Virginia and the United States of America.[124]

The Bacon family of Francis H. Bacon and Henry Bacon traced their American heritage back to Michael Bacon who settled in Dedham, Massachusetts in 1640.[125] Michael Bacon (*c.*1608-88) originated from Winston, Suffolk one of several branches of the Bacon family from where Nathaniel Bacon, the elder and Nathaniel Bacon, the rebel originated and afterwards emigrated to Virginia in the seventeenth century. He shared the same ancestors with the illustrious line of Sir Nicholas Bacon, Lord Keeper of England born in the county, and his sons Nicholas Bacon, Nathaniel Bacon and Edward Bacon, all of whom owned property and land in Suffolk, and the great philosopher-poet Francis Bacon our secret Shakespeare, who successively served as MP for Ipswich, in the county of Suffolk, in 1597, 1601, 1604 and 1610.[126]

In the four hundred plus page work *Bacon Genealogy Michael Bacon of Dedham, 1640 and his Descendants* (1915) Thomas W. Baldwin presents a detailed account of the genealogical descent of the Bacon family and Michael Bacon (*c.*1608-88) through the numerous generations through to the time of the architect Henry Bacon, designer of the Lincoln Memorial.[127]

In 1884 Henry Bacon entered the architecture program at the University of Illinois but left it in 1885 and moved to Boston where he won the Rotch Travelling Scholarship from the Boston Society of Architects in 1889.[128] In May 1889 Bacon set off for a two-year tour of Europe with his friend James Brite. After a brief stay in Antwerp, and in the case of Henry possibly London, they both travelled on to Paris. The visits included Rome, Pompeii, Greece and Asia Minor, where he acquired detailed knowledge of classical architecture, later reflected in his design for the Lincoln Memorial.[129]

The Lincoln Memorial is modelled after the Partheon the Greek Temple dedicated to Pallas Athena, the shaker of the spear, the inspiration for Bacon's *nom de plume* Shakespeare. The Parthenon is the enduring symbol of Ancient Greece the cradle of democracy and ancient Greek





Fig. 162 The Lincoln Memorial designed by **Henry Bacon**

tragedy, drawn upon by Bacon as a major source and inspiration for his Shakespeare plays. Its architect Henry Bacon left an account of 'The Architecture of the Lincoln Memorial' wherein he provides us with the following details 'Masonry approaches lead from the circular roadway, which surrounds a circular plateau 760 feet in diameter, to the steps ascending to the terrace supported by the granite retaining wall surrounding the Memorial. The wall is 256 feet and 10 inches long, 187 feet wide, and 14 feet high. Above rises the white marble Memorial, a structure of the Greek Doric order.'[130] It will be observed that Henry Bacon states the wall surrounding the Lincoln Memorial is 256 feet and 10 inches long. In other words, it is just short of 257 feet: 257 represents Francis Bacon (100)/Fra Rosicrosse (157) in simple cipher, the secret Founding Father of the Rosicrucian-Freemasonry Brotherhood and the United States of America.

The Lincoln Memorial is supported by 36 Doric columns to symbolize the 36 states in the Union at the time of his death and simultaneously the 36 plays which appear in the Shakespeare First Folio. The First Folio commences with the Rosicrucian-Freemasonic play *The Tempest* the dramatic portrayal of the birth of the United States of America. It ends with *Cymbeline*, the play closely connected with the old town of Verulam close to the site of the Bacon's country estate Gorhambury and from whence he took his title Baron Verulam. The site of old Verulam, St Albans (St Alban the legendary founder of Freemasonry a myth concealing its true founder Francis Bacon, Viscount St. Albans), was the ancient seat of Cassibulan (or Casibilane), uncle to King Cymbeline, that prompted the title and subject matter of the play.

The interior of the Lincoln Memorial is divided into three chambers by two rows of four Ionic columns, each 50 feet (15 m) tall and 5.5 feet (1.7 m) across at their base. The central chamber contains the statue of the president with the two flanking chambers containing the two famous Lincoln speeches, the Gettysburg Address and the Second Inaugural Address. The centrepiece of the memorial is Daniel French's sculpture of the god-like figure of Abraham Lincoln. The inscription above the statue reads: 'In this temple as in the hearts of the people for whom he saved the Union, the memory of Abraham Lincoln is enshrined forever.' This is a Freemasonic Temple. In Freemasonry, Ionic Pillars represent wisdom, Doric Pillars represent strength, and Corinthian Pillars represent beauty. In the Entered Apprentice Degree, the candidate learns of Wisdom, Strength, and Beauty. Followed in the Fellowcraft Degree with specific references to the Doric, Ionic and Corinthian Pillars and in the Master Mason Degree the Three Grand Pillars that support the Institution and Temple of Freemasonry. Founded upon the Temple of Solomon the centrepiece of Bacon's *New Atlantis* (*Land of the Rosicruicans*) the philosophical-scientific blueprint for the United States of America.

The Lincoln Memorial was dedicated on 30 May 1922 in a magnificent ceremony led by leading Freemason and former President William Howard Taft with the current Freemason US President Warren G. Harding, and Robert R. Moton, President of the Tuskegee Institute, which attracted an estimated 50,000 people. A prayer of invocation was delivered by Rev. Wallace Radcliffe and a poem read by Edwin Markham. Dr Moton gave the major address which was followed by Taft's presentation of the memorial and President Harding's speech of acceptance on a day marking a memorable milestone in the history of the American republic.[129]

For the celebrated design of the Lincoln Memorial the architect Henry Bacon was awarded the gold medal of the American Institute of Architects in 1923, the year the rest of the world were also celebrating the tercentenary of the Shakespeare First Folio, by Freemason President Warren G. Harding:

He was initiated in Marion Lodge No. 70, Marion, Ohio on June 28, 1901, and after 19 years he was passed, Aug. 13, 1920, and was raised Aug. 27, 1920. On May 4, 1921 he was made an honorary member of Albert Pike Lodge No. 36 of Washington; made honorary member of Washington Centennial Lodge No. 14, Washington, on Feb. 16, 1922; and honorary member of American Lodge No. 3368, London, England in 1922. A member of Marion Chapter No. 62, R.A.M., he received his degrees, Jan. 11 and 13, 1921. He was knighted in Marion Commandery No. 36, K.T. on March 1, 1921,





Fig. 163 The Presentation of the Gold Medal to **Henry Bacon** for the Lincoln Memorial

and made honorary member of Columbia Commandery No. 2, K. T. in Washington, March 4, 1921. He had been elected to receive his degrees in Marion Council No. 22, R. & S.M., but died before they could be conferred. In the Scottish Rite, he received the 32^0 (NJ) at Columbus, Ohio, Jan. 5, 1921, and was elected to receive the 33^0 on Sept 22, 1921, but died before receiving it.[130]

On 1733 Sixteenth Street NW Washington DC is the House of the Temple, headquarters of The Supreme (Mother Council of the World) of the Inspectors General, Knights Commander of the House of the Temple of Solomon, of the Thirty-Third and last degree of the Ancient and Accepted Rite of Freemasonry for the Southern Jurisdiction of the United States of America. The Supreme Council of the Thirty-Third Degree regulates recognized Supreme Councils and their Subordinate Bodies around the world operating a world-wide network of Freemasons in the most powerful positions in various key professions including US and UK intelligence, the international press, leading professors and academics, universities and university presses, and prestigious publishing houses operating in the most important theatres around the globe.

The emblem of the Supreme Mother Council of the World is a Double Headed Eagle. Resting on the top of the two-headed eagle is a royal crown which has for its peak a triangle (comprising 3 straight lines and 3 angles) within which appears the number 33 simple cipher for Bacon, an allusion to the Founding Father of the Rosicrucian-Freemasonry Brotherhood. His authorship of the Shakespeare First Folio and that he was the secret Founding Father of the United States of America was known to some of his contemporary Rosicrucian-Freemason Brotherhood and the *sanctum sanctorum* of the first Grand Lodge of England passed all the way down to the present day.

In locating the magnificent Freemasonic Temple of The Supreme Council 33^0 of the Ancient and Accepted Scottish Rite of Freemasonry near Capitol Hill, the White House and the Folger Shakespeare Library, the incomparable philosopher-poet Bacon-Shakespeare, Founding Father of the United States of America, will with his Rosicrucian-Freemasonry Brotherhood forever secretly watch over its capital Washington, DC, the most powerful capital city in all the English speaking world.



Fig. 164 The Supreme (Mother Council of the World) of the House of the Temple of Solomon, of the 33rd Degree of the Ancient & Accepted Rite of Freemasonry for the Southern Jurisdiction of the United States of America



Fig. 165 The emblem of the Supreme Mother Council of the World a Double Headed Eagle within which appears the number 33 Bacon in simple cipher

11.

Henry C. Clausen, 33^0 Sovereign Grand Master of the Supreme Council, 33^0 Ancient & Accepted Rite of Freemasonry (Mother Council of the World) was Privy to the Secret Francis Bacon was the Founding Father of the Rosicrucian-Freemasonry Brotherhood & Author of the Shakespeare Works

Speculative Freemasonry was born in the Elizabethan era. Shakespeare took an active part in its genesis. The story is told in the Great Shakespeare Folio of 1623 the greatest Masonic Book in the world.

[Alfred Dodd, *Shakespeare Creator of Freemasonry* (London: Rider & Co, 1937), pp. 9-10]

…the Shakespeare plays and poems bear abundant evidence of Masonic knowledge of Masonic customs, terms and teachings that could only have been known to a Mason of high degree. Indeed, the whole canon of Shakespeare plays and poems embodies both the philosophy and the degrees of initiation of Freemasonry, expressed in various allegories that are akin to and hint at the Masonic allegories.

[Peter Dawkins, 'Shakespeare and Freemasonry', Francis Bacon Research Trust, 1997), p. 1]

A point was reached where there was no avoiding the conclusion that the teachings and purpose of Shakespeare and Freemasonry are identical; that their origin was coincident, or nearly so, the Order being designed to prepare a special body of men to exemplify in actual life the principles embodied in the plays; and reciprocally, the plays being intended to supply, with concrete illustrations, correct rules of conduct an life; and that both are parts of the grand and comprehensive philosophical scheme of Francis Bacon to regenerate the world and unite mankind into a universal brotherhood.

[William N. McDaniel 'Shakespeare and Freemasonry' in *Masonic Symbolism in Shakespeare*, (Lamp of Trismegistus, 2020), pp. 27-28]

The Order of Freemasonry truly parallels the life and writings of Bacon in that it is filled to saturation with mysteries and hidden significances. His was not only a life of mystery but also one of potent significance. Freemasonry-Bacon's legacy to his living fellow men and to unborn generations-has immeasurably furthered and enriched the advancement of learning throughout the world wherever the desire to know has led men to search. Now, after three hundred and fifty years, Bacon's part in this great human service is being brought slowly to light.

[George V. Tudhope, *Bacon's Masonry…With Evidence Showing Francis Bacon to be the Original Designer of Speculative Freemasonry* (Howell-North Press, 1954), p. 2]

The secrets of the life and writings of Francis Bacon were from the very beginning known to his invisible Rosicrucian-Freemasonry Brotherhood which have been secretly passed down (to use his own words) through a private succession and are known to the high initiates of its inner sanctum to the present day. These secrets include Bacon was the concealed royal son of Queen Elizabeth, Founding Father of the Rosicrucian-Freemasonry Brotherhood and the anonymous author of its Rosicrucian manifestos, and the author of the Shakespeare works.

The body of the Shakespeare works embodies the philosophy and teachings of Freemasonry and contains overt and covert references and allusions to its secret practices, protocols, and customs. As one would expect from their secret author Francis Bacon, Founding Father of the Rosicrucian-Freemasonry Brotherhood, the very fabric of the Shakespeare poems and plays are saturated with a profound knowledge of its degrees of initiations and the constitution, rules, and regular workings of the Lodge. They are also familiar with the language and terminology of the Freemasonry Brotherhood, its secret signs, handshakes, and other forms of greetings and

identification. The Shakespeare poems and plays are most importantly replete with the grand philosophical scheme of Bacon to regenerate the world and unite humankind into a truly global society based upon peace and love, the explicit declared aim of his Rosicrucian-Freemasonry Brotherhood, to bring about over time the Universal Reformation of the Whole World.[1]

All the above secrets (and more) about the secret life and writings of Francis Bacon closely watched over by his present-day Rosicrucian-Freemasonry Brotherhood were known to Henry Clausen, who was eventually elected 33^0 Sovereign Grand Master of the Supreme Council, 33^0, Ancient and Accepted Rite of Freemasonry Southern Jurisdiction (Mother Council of the World), arguably, making this keeper of secrets, the most powerful Freemason on planet earth.

The future 33^0 Sovereign Grand Master Henry Christian Clausen (1905-1992) was raised in San Francisco where he graduated from the University of San Francisco Law School followed by postgraduate courses at the University of California and the University of Michigan. A few years after he entered private law practice, he was appointed Assistant United States Attorney for the Northern District of California and later volunteered for the Army in the Second World War serving from 1942 to 1945 in The Judge Advocate's General's Department.[2] He was also an important member of US Intelligence who liaised with British Intelligence (MI5 and MI6) at Bletchley relating to the Above Top Secret Cryptologic Cipher Decrypts codenamed Magic and Ultra.[3]

As early as 1938, under the leadership of Major-General Joseph O. Mauborgne, the American cryptanalysts at the Signal Intelligence Service began wrestling with the Herculean feat of attempting to break the Purple Code. Their previous success with the Red machine provided helpful clues and insights but in the first few months progress was slow. Friedman later recalled 'When the PURPLE system was first introduced it presented an extremely difficult problem on which the Chief Signal Officer [Major-General Mauborgne] asked us to direct our best efforts. After work by my associates when we were making very slow progress, the Chief Signal Officer asked me personally to take a hand. I had been engaged largely in administrative duties up to that time, so at his request, I dropped everything else that I could and began to work with the group.'[4]With Friedman providing his unique expertise he and the members of the SIS began making more headway. Without ever having seen a Purple machine the SIS miraculously constructed a very similar contraption which cryptographically duplicated its functions.[5] After eighteen months of seemingly endless frustration and one disappointment after another the first complete Purple message was deciphered in August 1940. With a feeling of euphoria Friedman described his staff as 'magicians' and the process of decipherment was given the name Magic. Looking back later, Friedman said:

> Naturally this was a collaborative, cooperative effort on the part of all the people concerned. No one person is responsible for the solution, nor is there any single person to whom the major share of credit should go. As I say, it was a team, and it was only by very closely coordinated teamwork that we were able to solve it, which we did. It represents an achievement of the Army cryptanalytic bureau that, so far as I know, has not been duplicated elsewhere, because we definitely know that the British cryptanalytic service and the German cryptanalytic service were baffled in their attempts and they never did solve it.[6]

The SIS subsequently constructed several more Purple machines. One was given to the United States Navy, with another sent to United States base in the Philippines. In the meantime, the British had been working on the codes used by the German military and had succeeded in breaking the German Enigma machine to which the British gave the special codename Ultra. In July 1940 Freemason Prime Minister Churchill wrote to Freemason President Roosevelt, 32^0 suggesting secret technical information be exchanged between the two nations. Following a series of further diplomatic meetings carried out in the utmost secrecy it was proposed by the

British that this exchange of cipher intelligence should be widened to include a full and detailed exchange of cryptographic systems.[7]

In the January of 1941, under very tight security, a Purple machine was sent to England on the King George V accompanied by two American Army and Navy cryptanalysts. A second Purple machine, under construction at the time of the Pearl Harbour attack, originally intended for Hawaii, was also sent over to England.[8] The Top Secret intelligence gained from the Purple decrypts was for reasons of national security strictly limited to a few key members of the American administration and high ranking military personal. When it later became public knowledge that the American administration was apparently able to read Japanese Top Secret diplomatic traffic it gave rise to the unabated controversy of how Japan was able to launch a surprise attack at Pearl Harbour on 7th December 1941 resulting in the United States entering the Second World War.

The Secretary of War Henry L. Stimson appointed Henry C. Clausen to carry out a Top Secret investigation into events leading up to the attack on Pearl Harbour which took place between 1944 and 1945. With the full backing of the War Secretary Major Clausen was authorized to travel anywhere in the world and question under oath any and all military personnel up to and including the Chief of Staff George C. Marshall. In the course of his investigation Clausen travelled over 55,000 miles by air to personally interview and secure sworn affidavits from nearly a hundred Army, Navy, and civilian personnel, at twenty locations in the US, the Far East and Europe.[9]

The Top Secret investigation was carried out in the most extraordinary circumstances, perhaps unimaginable, to even the more fertile mind of an outlandish spy-fiction writer:

> To ensure that the men and women I interviewed told me the truth, I carried a special letter from the Secretary of War that ordered them to cooperate with me, even to "volunteer" information. To prove to certain people who had taken the special cryptological oath, which was above Top Secret, that I knew all about our breaking of certain Japanese codes before Pearl Harbor, I strapped to my chest some forty Top Secret cryptological documents in a bomb pouch that was guaranteed to destroy the papers-and me-if it looked as though I might fall into enemy hands in the course of my extensive travel all over the world.[10]

These two particulars were of the utmost importance: - the letter from the War Minister ordering 'all Army personnel' to provide Major Clausen with access to 'all records, documents, and information within their knowledge, *whether requested or not*; to volunteer any information they might think I needed; and to answer fully whatever questions I might put to them.'[11] And
perhaps, even more important, were the Top Secret cryptologic documents secretly hidden on his body. If the letter from the War Minister was not in itself sufficient to persuade the military personal to volunteer all relevant information and answer all his questions fully and truthfully Major Clausen could fall back on his trump card, as he himself explained:

> The next thing was to get inside the Top Secret Purple group. This I proposed doing by carrying the decrypts of the most significant intercepted Japanese messages with me on my travels. Then, if a witness seemed to be evading my questions, I would simply haul out the necessary document and show it him. He would comprehend that I was one of the Top Secret group, too, and that lying to me would be impossible.[12]

Unlike children and the simple naive schoolmen, Major Clausen was perfectly aware people (whether they are presidents, prime ministers, statesmen, politicians, lawyers, historians, Bacon and Shakespeare scholars, famous cryptologists, and members of British and US Intelligence or Secret Societies) were prone to withhold information, and often for what they believed to be

the best reasons, were inclined on occasion to sometimes tell lies, especially when their hidden allegiances or secret affiliations lay elsewhere.

The real difficulties that had faced early hearings and investigations into Pearl Harbour were made apparent to Major Clausen from the very start. Armed with his 'bomb pouch' he made Major-General John Bissell, Acting Chief of Staff of G-2 (Intelligence) his first port of call. 'He was not pleased to see me. He became furious when I showed my letter of authority from Secretary Stimson and started to tell him what I needed. He grabbed a piece of paper and in an act of intimidation wrote my name on it. "Your mission is impossible," he snarled, doubling his fists and banging them hard on his desk. Here I was, a lowly major, who behaved like a civilian, interfering with the Army's holiest secret of secrets.'[13]

The intrepid Clausen was not going to be intimidated: "Sir," I replied, "I wouldn't do that. The Secretary of War has ordered me to investigate the Army Command and Communications systems. You and General Marshall are potential witnesses. I don't think you'd want me to report to the Secretary of War, and through him to Congress, that you were stonewalling an investigation they ordered.'[14] With the full backing of a higher power and authority, the still fuming but now emasculated Major-General finally calmed '"Okay, you win…"Tell me what you need." Now that he had calmed down, I told him that I needed unlimited access to every decoded Japanese message the Army possessed. I also needed the intelligence evaluations for the twelve-month period before Pearl Harbor. I needed everything he could think of, internal memos, directives to Hawaii, responses from Hawaii, anything that related to Pearl Harbor.'[15] Major Clausen was taken next door to the office of General Carter Clarke:

> First, he showed me the special Top Secret oath that bound the people of G-2 who were working in code-breaking fields. I could understand immediately how they had been able to cross their fingers and lie to the various investigative boards before which they had testified. The oath demanded that they do so. (Nearly thirty years later, when the CIA's former director, Richard Helms, lied to Congress about the CIA's activities and was convicted for doing so, I had a real-and frightening-sensation of deja vu.)[16]

During the course of his investigations Major Clausen interviewed or liaised with most if not all of the principal personnel involved in the cracking of the Purple code, including the captain of the team William F. Friedman. As Friedman once pointedly remarked:

> There are some things which I cannot divulge even to the President.[17]

William Friedman and his wife Elizebeth S. Friedman had taken many secret oaths, including as head of the Top Secret purple team, the oath that bound the people of G-2 demanding they lie to the US government. It was something they were well-practiced at. Reticence, mendacity, falsehood, distortion, secrecy and out and out lies, had been the stock in trade of the Friedmans all their lives.

Towards the end of the nineteenth century the discovery of the presence of Bacon's Biliteral Cipher was announced to the world in a series of volumes issued by the remarkable Elizabeth Wells Gallup entitled *The Bi-literal Cypher of Sir Francis Bacon Discovered in his Works*.[18] On examining the prefatory material of the 1623 Shakespeare First Folio and other Baconian works, Gallup deciphered a series of revelations about Bacon's secret life and enormous corpus of writings revealing that not only was he the secret author of the Shakespeare works but also the works set forth in the names of among others Spenser, Greene, and Marlowe, and he was the concealed royal son of Queen Elizabeth and Robert Dudley, Earl of Leicester.

News of these revelations soon reached the ears of Colonel George Fabyan who had set up his Riverbank estate located west of Chicago which is still shrouded in secrecy and mystery to the present day. It was here that Colonel Fabyan provided Gallup with a staff and extensive

resources to continue her investigations into the Bacon Bi-literal Cipher and its presence in the Shakespeare works and other Baconian publications set forth anonymously or in the names of others. Gallup was afterwards joined at Riverbank by Friedman and his future wife Elizebeth Smith, the widely acclaimed duo, who went on to become the two most famous cryptographers of the twentieth century and the authors of *The Shakespearean Ciphers Examined*.

The years spent by the Friedmans at Riverbank are not well-documented and what we know or believe of their time there almost entirely derives from the story told by themselves in a series of unpublished manuscripts and lectures and in their book *The Shakespearean Ciphers Examined*.

During this period the Riverbank Cipher Department headed by the Friedmans produced a series of pamphlets known as the Riverbank Laboratories Publications on Cryptography. These comprise of a series of ground-breaking technical monographs dealing with cryptography and cryptanalysis and several dealing with Gallup's work on the Bacon Bi-literal Cipher. A number of the volumes on the Bacon Bi-literal Cipher were issued anonymously and the identity of their author (s), who were of course known to the Friedmans, remain unknown to the world at large to the present day.

For more than half a century the Friedmans had every opportunity to reveal the identity of the authors of these anonymous Riverbank publications on the Bacon Bi-literal Cipher but repeatedly refused to do so. The reason why, is the Friedmans themselves, were the anonymous authors of these tracts in which it is emphatically stated that the presence of Bacon's cipher system identified by Elizabeth Wells Gallup has been repeatedly tested and dissected, and was and is, demonstrable beyond all reasonable doubt.

For the rest of their lives the Friedmans remained silent about their authorship of the most important of these *The Greatest Work of Sir Francis Bacon* endorsing the presence of the Bacon Bi-literal Cipher in the Shakespeare works and decades later when Fabyan and Elizabeth Wells Gallup were long dead wrote *The Shakespearean Ciphers Examined* in which they fraudulently pretended in the open plain text that no Bacon ciphers were used in the Shakespeare poems and plays in one of the greatest academic and literary frauds of all time. However, unbeknown to Shakespeare scholars and commentators *The Shakespearean Ciphers Examined* is itself one elaborate cryptogram incorporating secret Bacon ciphers repeatedly conveying the concealed cryptographic message that Francis Bacon, Brother of the Rosy Cross, is Shakespeare.

The Friedmans knew there were Bacon ciphers present in the Shakespeare works and that Bacon was the true secret author of the Shakespeare works, a secret which at a single stroke completely collapses the Stratfordian fiction and illusion that the illiterate William Shakspere was the author of the Shakespeare plays. It was a secret they took to the graves but not beyond it. For on the tombstone of William and Elizebeth Friedman, one designed by themselves, the two greatest cryptographers of the twentieth century, left a secret cryptographic message:

FRANCIS BACON IS SHAKESPEARE.[19]

The moral dilemmas originating from the various secret oaths Friedman had sworn working for US Intelligence and the Top Secret Cryptological Oath he had sworn as Head of the Purple team and afterwards as assistant to the director of the National Security Agency (NSA) while he and his wife were writing *The Shakespearean Ciphers Examined*, ultimately plagued his conscience and greatly contributed to his highly unstable psychological state of mind. He was doubtless prepared to withhold information from the President of the United States, and lie if necessary to the US government, its first legislative body, and other US investigatory boards, and of course, the whole innocent world at large, about the presence of Baconian ciphers in the Shakespeare works, while secretly privy to the truth that Bacon wrote the Shakespeare works.

During the course of his investigation Clausen also interviewed Lt. Col. Frank Rowlett of the Signal Corps:

> While I was taking his affidavit, Rowlett told me in a disarming manner that "Friedman thinks he deserves all the credit, but I'm the guy who actually did the impossible trick with the 'Purple' machine." …Later, I learned that what Rowlett had told me was, indeed, true.[20]

The modest Frank B. Rowlett began his cryptologic life as first assistant to Friedman, who in the decades that followed, rose to the very top of the cryptologic establishment serving with the CIA and eventually replacing his mentor Friedman as Special Assistant to the Director of the National Security Agency (NSA). Until recently little was known about Rowlett. This began to change when in 1988 the US government withdrew its objections to the publication of his personal memoir that was afterwards issued by Aegean Park Press entitled *The Story of Magic Memoirs of an American Cryptologic Pioneer*. Its valuable foreword by Kahn sets the scene for a man whose important and dramatic role in the grand cryptologic play of life was central to the breaking of the Japanese cipher machine in a work which also secretly revealed that both Rowlett and Kahn were privy to the secret Bacon wrote the Shakespeare works.[21]

Eyebrows had been raised in military circles when Secretary of War Stimson selected the 'lowly major' to carry out what was at the time the most sensitive Top Secret investigation into the actions of those at the highest levels in the American administration and those in the military right up to the Army Chief of Staff. To carry out his Top Secret investigation Major Clausen, as the appointed representative of the Secretary of War, was given extraordinary powers of access and provided with all the available Top Secret Magic decrypts derived from the Japanese Purple Machine broken by Rowlett. In short, Major Clausen could go anywhere and ask anyone any question he saw fit, regardless of rank and position, and demand they tell him what they knew about Purple decrypts and all other Top Secret intelligence relevant to his investigation.

To successfully prosecute the case Major Clausen contacted Freemason Harry S. Truman, 33^0 and arranged a meeting. 'He was cooperative, but stiffer and more formal than I had expected. We reviewed the case. I said that to prosecute it properly, as he wished, I would need all the evidence his Committee had uncovered, plus both a Democrat and a Republican member of the Committee to testify and prove the prosecution was bipartisan. Truman nodded his approval to these ideas, but he didn't respond with any enthusiasm. Then I told him: "When you were the Grand Master of the Masons in Missouri, I was Grand Orator of the Masonic Grand Lodge of California." Hearing this, Truman literally jumped up from his chair, came around the desk and began shaking my hand vigorously, "You'll have my complete cooperation, Henry," he promised, and he immediately began to put his words into action.'[22]

In the process of his investigation, Major Clausen was confronted with what appeared to be the insurmountable problem of getting those inside the 'Top Secret Purple group' who had all secretly taken the 'special cryptological oath which was above Top Secret',[23] to frankly and fully divulge what they knew. One of the important and principal elements of this secret oath was it required those who had sworn it to lie to any future investigation boards and if necessary, all of those who were not members of the Top Secret group, including Congress itself. In giving an account of his own testimony before the Congress Committee investigating the controversial issues surrounding Pearl Harbour Clausen said 'Now, if you ever want to upset a Senator, all you have to do is…say there is information that Congress cannot have because of security regulations' and in referring to the Top Secret Purple group, he goes on to say, that Congress could not 'comprehend that these men had sworn to tell the truth before various investigating bodies, but, at the same time, were bound by a higher oath not to reveal anything about Magic.'[24] These investigatory powers lacked however the extraordinary power of Clausen who was, along with Friedman, Rowlett and his team, 'one of the Top Secret group, too'.[25]

As his comments revealed, Major Clausen understandably shared a natural understanding or affinity with those happy band of men who had sworn a 'higher oath' not to reveal sensitive cryptologic secrets even to the United States government and its first legislative body. His own special investigation into the Pearl Harbour was itself Top Secret and Clausen was only able to reveal his findings after fifty years of silence, and only then, when his investigation into the causes of Pearl Harbour were declassified, and as a Freemason, he had taken a similar higher oath not to reveal their secrets to others, and as his illustrious record shows, Brother Clausen was no ordinary Freemason:

Returning to his San Francisco law office after the war, Brother Clausen resumed a very active life of service to society. He had been a leader in the San Francisco and California Junior Chambers of Commerce and the San Francisco YMCA, of which latter two organizations he was director and president. He is a member of the Board of Trustees of The George Washington University, and a member in San Francisco of the Bohemian Club, the San Francisco Golf Club, Commercial Club, Commonwealth Club and the Golden Gate Breakfast Club. In Washington, Grand Commander Clausen belongs to the Metropolitan Club, National Lawyers Club, the Burning Tree and the Columbia Country Clubs. He is, further, a member of Bar Associations and of The Judge Advocate General's Association. In 1972 he received the Ballington and Maud Booth Award (VOA), and each year since he became Sovereign Grand Commander he has received the Freedoms Foundation Award.

Grand Commander Clausen has originated and launched creative, charitable and fraternal programs, including the Scottish Rite Institute for Childhood Aphasia at Stanford University and a chair in Great American Fundamentals at the University of the Pacific.

Parallel to his success in all these legal, social, commercial, military and charitable endeavors, Illustrious Clausen's Masonic career is equally outstanding. He was Raised in Ingleside Lodge No. 630, F.:&A.:M.:, at San Francisco, California, on May 21, 1935 and served as Worshipful Master for 1940. He served the Most Worshipful Grand Lodge of California as San Francisco General Chairman, Public Schools Week, 1938 to 1940; Chairman, Correspondence Committee, 1941 to 1947; Organizer and Chairman, San Francisco Grand Lodge Masonic Breakfast, 1940 to 1942; Grand Orator, 1941; Vice Chairman, War Fund Committee, 1942; member, Committee on Policy and General Purposes, 1947 to 1950; member, Committee on Jurisprudence, 1951, 1955-1967. He was elected Junior Grand Warden in October 1951, Senior Grand Warden in 1952, Deputy Grand Master in 1953 and Grand Master in 1954. He was and is Representative in California of the Grand Lodge of England.

In the York Rite, Brother Clausen was Exalted in San Francisco Chapter No. 1, R.:A.:M.:, on February 13, 1956; Greeted in California Council No.2, R.:& S.:M.:, on March 3, 1956, and Knighted in California Commandery No. 1, K.:T.: on March 23, 1956.

Illustrious Clausen received the Scottish Rite Degrees in the San Francisco Scottish Rite Bodies in San Francisco, California. He was honored with the Rank and Decoration of Knight Commander of the Court of Honour on October 21, 1947 and Coroneted an Inspector General Honorary of the Thirty-third Degree on October 23, 1953. He was appointed Deputy of The Supreme Council in California on December 1, 1953 and Crowned Sovereign Grand Inspector General on October 21, 1955.

As a member of The Supreme Council, Illustrious Clausen was appointed and served as Grand Master of Ceremonies and Grand Orator. He was elected Grand Minister of State on October 19, 1965; Deputy Grand Commander on September 28, 1967 and Sovereign Grand Commander on October 16, 1969.

In allied organizations, his affiliations include: Islam Temple, A.A.O.N.M.S., and honorary memberships in other Temples; the National Sojourners, Inc.; George Washington Camp Heroes of '76; the Royal Order of Scotland; St Francis Conclave, Red Cross of Constantine (Past Sovereign). He is also an Active Member of the International Supreme Council, Order of DeMolay.[26]

In 1969 Henry C. Clausen 33^{o} became possibly the most powerful Freemason on earth when he was sworn in as the Sovereign Grand Commander of The Supreme Council, 33^{0} (Mother Council of the World), possibly the highest and most powerful Freemasonry body on earth.

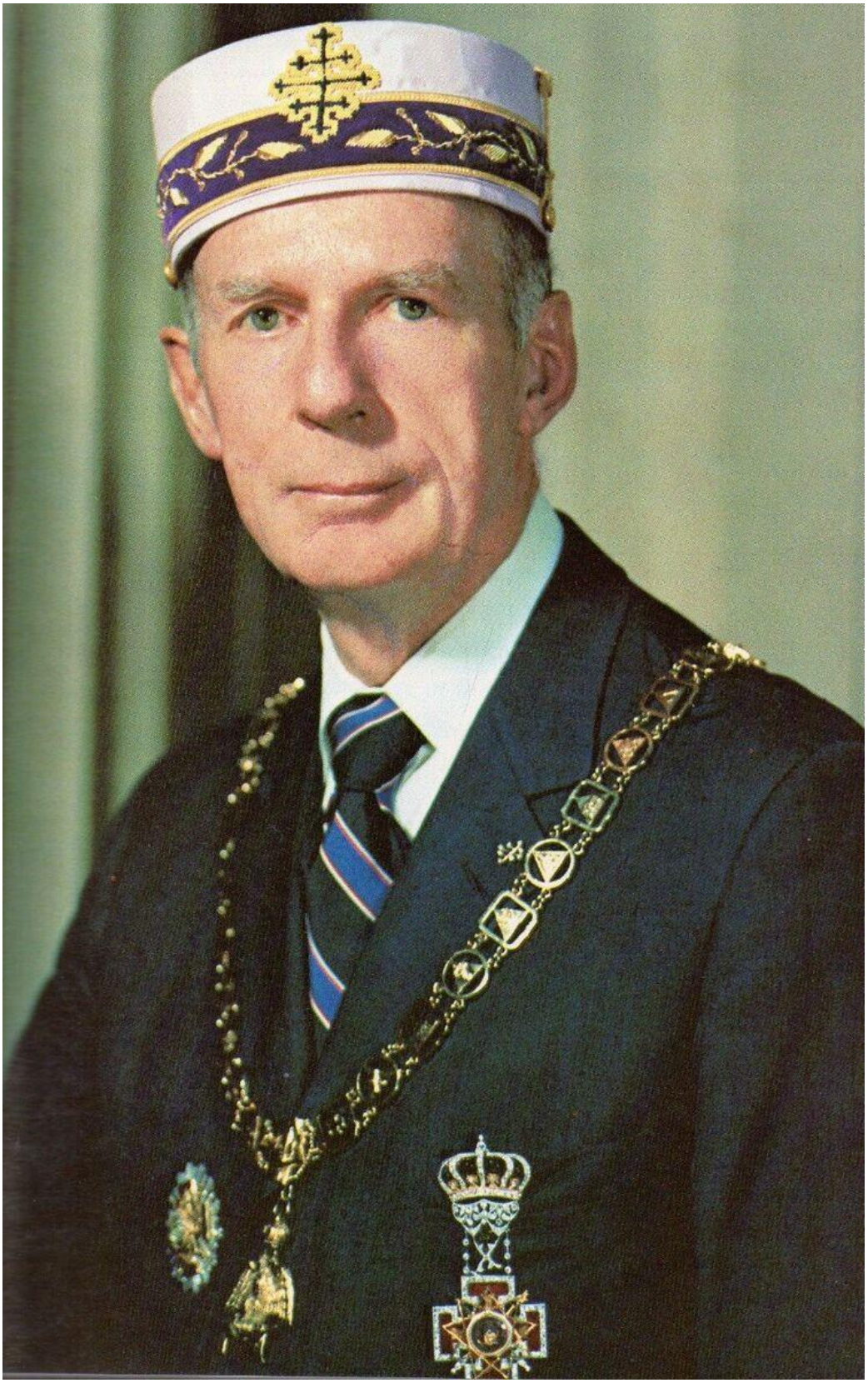


Fig. 166 Henry C. Clausen, 33^0 Sovereign Grand Commander of The Supreme Council, 33^0 (Mother Council of the World)

In the course of his illustrious and distinguished career, one which took him to the very heart of the Top Secret world of US Intelligence and very pinnacle of the Freemasonry Brotherhood, Supreme Commander Clausen 33º, like Friedman before him, acquired a special knowledge of secret codes and ciphers, which included secret Baconian ciphers and codes in the Shakespeare works.

His investigation into Pearl Harbour demanded a detailed knowledge and understanding of cryptology and Clausen reveals that he acquired his 'understanding of the system of codes and decoding according to the experts who made the system work.'[27] In discussing the history of ciphers and codes Supreme Commander Clausen 33^0 recounts the importance of cryptography in history in which he also reveals his familiarity with Bacon's cipher systems and the studies into their presence in the Bacon-Shakespeare works carried out by Elizabeth Wells Gallup and the Friedmans at Riverbank:

> Secret messages and eavesdropping on one's enemies and friends are facts of history. Polybius enumerated several codes used in ancient Greece. In about 1516, a writer named Trithemius wrote a famous treatise on the subject. Francis Bacon saw codes as a part of grammar. He devised an ingenious plan of deciphering, explaining that while ciphers usually consisted of letters, they could also be found in words. Thus, words collected from dictionaries might represent complete ideas. Also, numbers and other characters could be used as substitutes for letters.
>
> For example, the dispatches of the Venetian ambassadors to England during Queen Mary's reign have only recently been deciphered. The diaries of Samuel Pepys contained codes to keep his servants from reading his innermost thoughts. In 1641, Wilkins, the Bishop of Chester, published a treatise called *Mercury, or the Secret History of Swift Messenger*. And when the Earl of Argyle was trying to overthrow James II, the Earl wrote to his co-conspirators in sentences of no apparent importance, the real meaning of which was found in words placed in sequence or at certain intervals.
>
> …Here, a remarkable man appeared on the scene, Wolf Frederick Friedman. He had graduated with honors from high school in his native Bucharest and, to escape anti-Semitism, had come to America to study agriculture at Michigan Agriculture College in East Lansing. His abilities in the field of genetics won him a scholarship to Cornell. He obtained his Bachelor of Science degree, then became a geneticist at the River Bank Laboratories in Geneva, Illinois.
>
> The man who ran River Bank was "Colonel" George Fabyan, the heir to a large fortune, who dabbled in science: acoustics, chemistry, genetics and cryptology. It was his hope to prove that Francis Bacon was really the author of Shakespeare's works, and Friedman became interested in this venture. Soon he found himself heading up the Department of Ciphers, which began receiving assignments from an unexpected source: the American government.[28]

In the above extract taken from a much larger discussion on the history and importance of ciphers and codes, Supreme Grand Master Clausen 33^0 (the number 33 Bacon in simple cipher), Sovereign Grand Commander of The Supreme Council, 33^0 (Mother Council of the World), the keeper of secrets, refers and alludes to secrets relating to Bacon, and, he is also of course, privy to the secrets of the true beginnings of the Rosicrucian-Freemasonry Brotherhood.

What follows is some of the secret history of Lord Bacon and the Rosicrucian-Freemasonry Brotherhood, his authorship of the anonymous Rosicrucian manifestos and the importance of other Rosicrucian publications relating to Shakespeare, and the part played by Baconian ciphers in revealing Bacon's authorship of the Shakespeare works. Secrets known from the beginning by his Rosicrucian-Freemasonry Brotherhood, by Dr Anderson, editor of the first and second editions of the *Constitutions* and the Grand Lodge of England, by the Supreme Grand Master Clausen, Sovereign Grand Commander of The Supreme Council, 33^0 (Mother Council of the World), Southern Jurisdiction, USA, and elite members of US Intelligence, including its most secretive arm, the National Security Agency (NSA).[29]

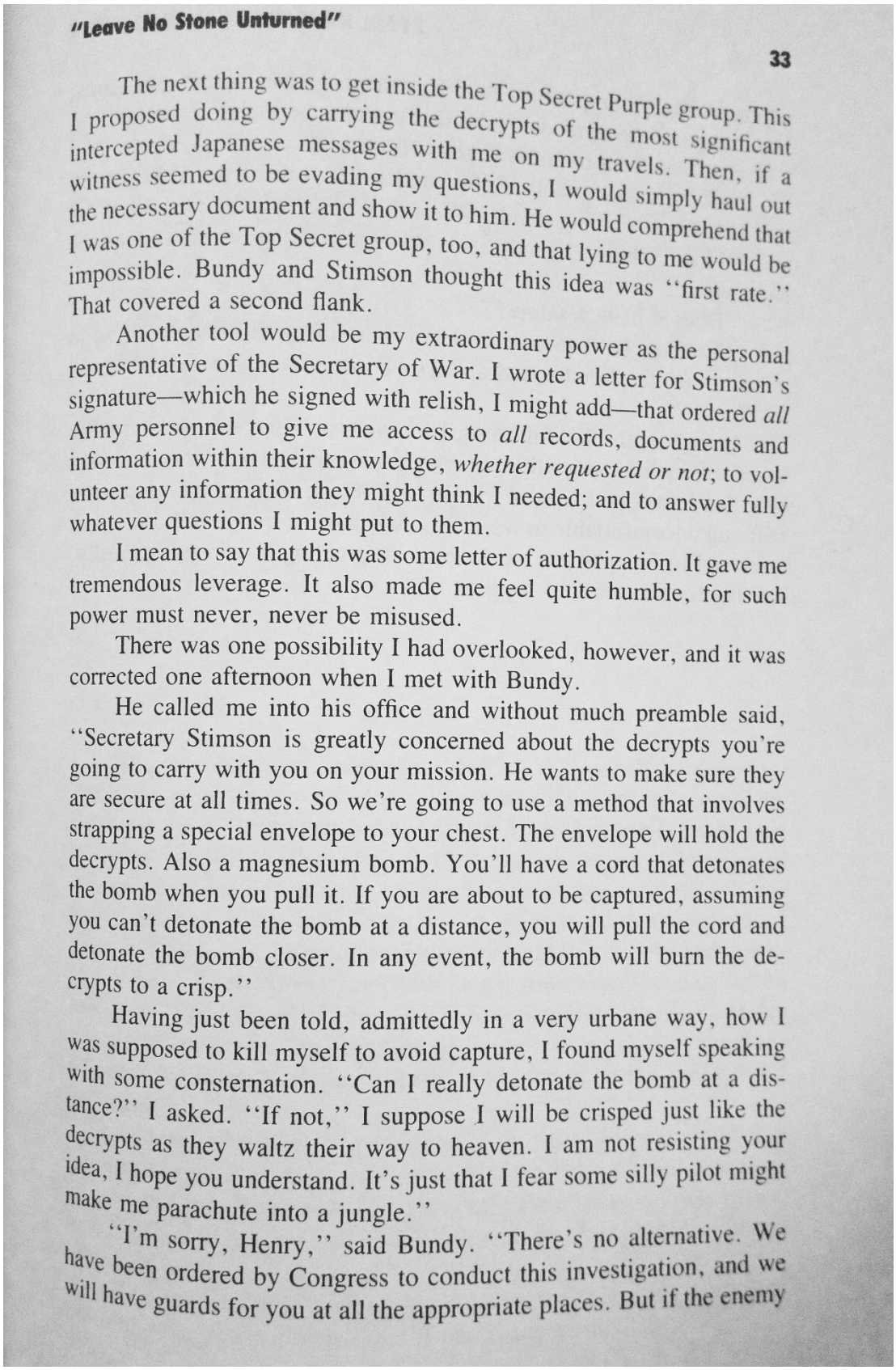
Like Supreme Commander Clausen 33^0, many of his Masonic forefathers, and those closely linked to the sublime Brotherhood of the Rosy Cross, had a masterly grasp of secret ciphers, not least of all Bacon himself, and his disciple Dr Wilkins, first Secretary of the Royal Society. It must have been Supreme Commander Clausen's cosmic fate that his life became intertwined with Freemasonry and secret ciphers and codes, and the cryptologist most famously associated with Baconian-Shakespearean ciphers, William Friedman, who was part of the team who broke the Japanese Purple cipher machine providing the Magic decrypts that formed part of Clausen's investigation. He too was part of the Top Secret Purple Group and had taken its Cryptographic Oath of Secrecy. He was also very familiar with the history of Friedman whom he described as remarkable, and the time Friedman spent at Riverbank and the detailed investigations by the Riverbank Cipher Department, into the presence of Baconian ciphers in the Shakespeare works.

A close inspection of the work wherein Supreme Commander Clausen 33^0, himself a keeper of secrets, discusses Baconian Ciphers, the Riverbank Cipher Department and its investigation into their presence in the Shakespeare works, yields up its own cryptographic secrets. On page 33 (Bacon in simple cipher) the first line contains 53 letters the numerical equivalent in simple cipher for the initials SOW standing for Sons of Wisdom, a secret code for Bacon's Rosicrucian Brotherhood and there are 157 roman words printed in the first two paragraphs Fra Rosicrosse in simple cipher, cryptically conveying Henry C. Clausen 33^0, Sovereign Grand Commander of The Supreme Council, 33^o (Mother Council of the World), was a member of Bacon's inner secret Rosicrucian Brotherhood. The top two paragraphs of page thirty-eight where Supreme Commander Clausen 33^0 refers to Bacon and his ciphers appropriately contains a cipher. The two paragraphs contain 177 words (not including '1641' and 'II'): 177 William Shakespeare in simple cipher.

On page 67 (Francis in simple cipher) there are 33 words on the first three lines: 33 Bacon in simple cipher. On page 103 (Shakespeare in simple cipher) the first four lines have 39 words F. Bacon in simple cipher. The first two paragraphs have 177 words William Shakespeare in simple cipher. The first two paragraphs also have 14 italic letters added to the addition of the numbers 1+9+7+8=25: 14+25=39 F. Bacon in simple cipher. On page 157 (Fra Rosicrosse in simple cipher) there are 198 words (OSS is counted as three as it stands for Office Strategic Service) and five numbers (8, 1, 9, 4, 5) 198+5=203:100/103 Francis Bacon (100)/Shakespeare (103) in simple cipher.

The Stimson report based upon Major Clausen's Top Secret investigation was submitted to Congress in March 1946. The committee report highlighted twenty-five areas of deficiency, fourteen of which, observed Major Clausen, 'dealt with intelligence matters raised by my own investigation.'[30] After studying the causes of the Pearl Harbour attack and what it saw as the unworkable system of gathering and distributing intelligence gained from the Magic decrypts by the American army and navy Congress it recommended 'that there be a complete integration of Army and Navy intelligence agencies' to avoid the pitfalls of divided responsibilities which experience has made so abundantly apparent.[31] This recommendation was to have far reaching implications.

After the war US Intelligence learned some very harsh lessons which resulted in a searching review of its own structure and operations. In 1947 the Central Intelligence Agency (CIA) replaced the Office for Strategic Services (OSS) and in 1949 the newly created Defence Department established the Armed Forces Security Agency (AFAS). The ASAF had control over Army, Navy & Air force intelligence communications 'The merits of the unified approach to cryptology quickly manifested themselves. They warranted expanding that approach beyond the Defense Department to all cryptologic activities of the United States government… Accordingly, President Harry S. Truman promulgated a directive which created the National Security Agency on November 4, 1952, abolishing A.F.A.S. and transferring its personnel and assets to N.S.A.'[32]



"Leave No Stone Unturned"

33

The next thing was to get inside the Top Secret Purple group. This I proposed doing by carrying the decrypts of the most significant intercepted Japanese messages with me on my travels. Then, if a witness seemed to be evading my questions, I would simply haul out the necessary document and show it to him. He would comprehend that I was one of the Top Secret group, too, and that lying to me would be impossible. Bundy and Stimson thought this idea was "first rate." That covered a second flank.

Another tool would be my extraordinary power as the personal representative of the Secretary of War. I wrote a letter for Stimson's signature—which he signed with relish, I might add—that ordered *all* Army personnel to give me access to *all* records, documents and information within their knowledge, *whether requested or not*; to volunteer any information they might think I needed; and to answer fully whatever questions I might put to them.

I mean to say that this was some letter of authorization. It gave me tremendous leverage. It also made me feel quite humble, for such power must never, never be misused.

There was one possibility I had overlooked, however, and it was corrected one afternoon when I met with Bundy.

He called me into his office and without much preamble said, "Secretary Stimson is greatly concerned about the decrypts you're going to carry with you on your mission. He wants to make sure they are secure at all times. So we're going to use a method that involves strapping a special envelope to your chest. The envelope will hold the decrypts. Also a magnesium bomb. You'll have a cord that detonates the bomb when you pull it. If you are about to be captured, assuming you can't detonate the bomb at a distance, you will pull the cord and detonate the bomb closer. In any event, the bomb will burn the decrypts to a crisp."

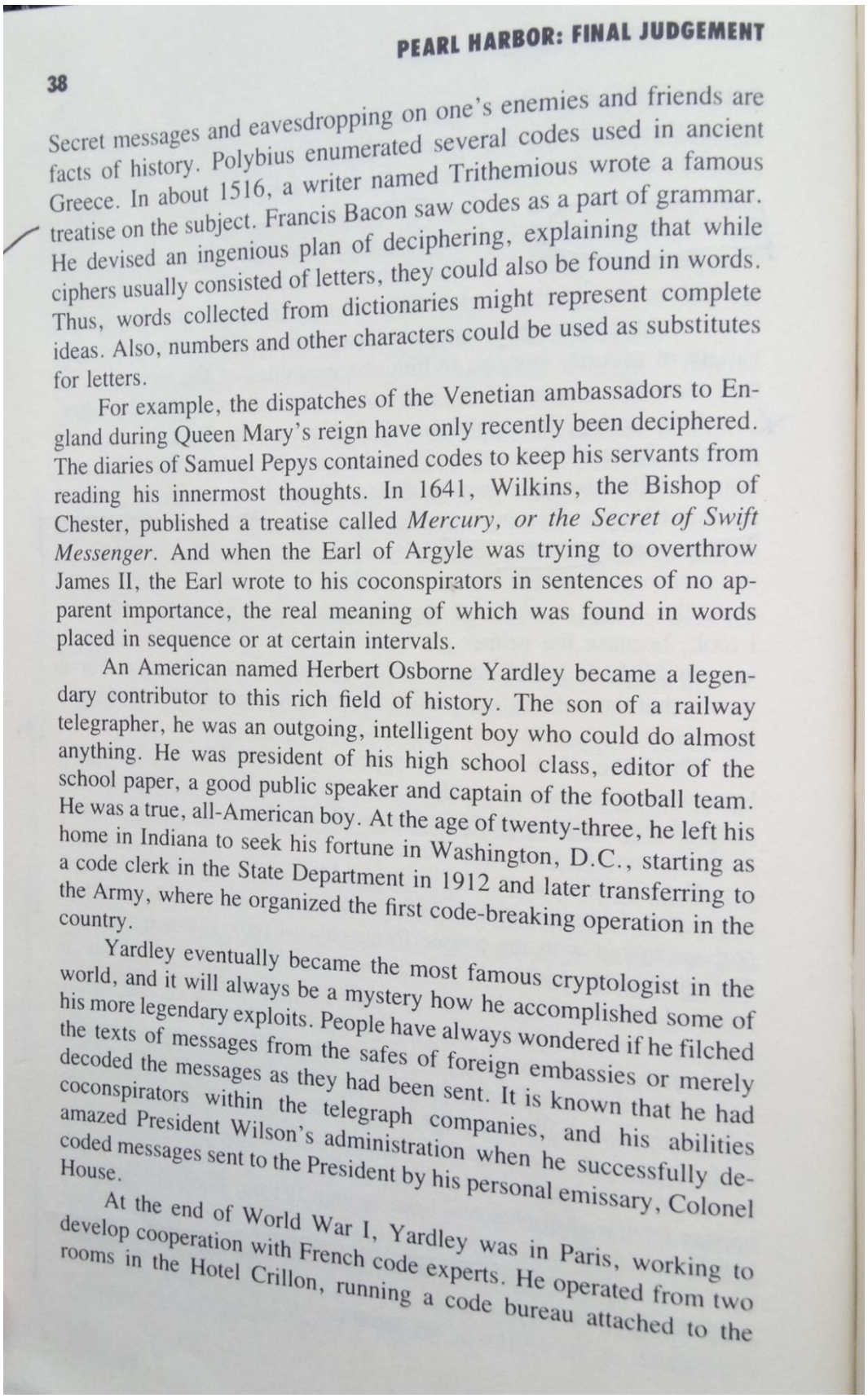
Having just been told, admittedly in a very urbane way, how I was supposed to kill myself to avoid capture, I found myself speaking with some consternation. "Can I really detonate the bomb at a distance?" I asked. "If not," I suppose I will be crisped just like the decrypts as they waltz their way to heaven. I am not resisting your idea, I hope you understand. It's just that I fear some silly pilot might make me parachute into a jungle."

"I'm sorry, Henry," said Bundy. "There's no alternative. We have been ordered by Congress to conduct this investigation, and we will have guards for you at all the appropriate places. But if the enemy

53 Letters

157 Words

Fig. 167 Page 33 of *Pearl Harbor*: *Final Judgement* by Henry C. Clausen 33^0, Sovereign Grand Commander of The Supreme Council, 33^0 (Mother Council of the World), indicating he was a member of Bacon's inner secret Rosicrucian Brotherhood



PEARL HARBOR: FINAL JUDGEMENT

38

Secret messages and eavesdropping on one's enemies and friends are facts of history. Polybius enumerated several codes used in ancient Greece. In about 1516, a writer named Trithemious wrote a famous treatise on the subject. Francis Bacon saw codes as a part of grammar. He devised an ingenious plan of deciphering, explaining that while ciphers usually consisted of letters, they could also be found in words. Thus, words collected from dictionaries might represent complete ideas. Also, numbers and other characters could be used as substitutes for letters.

For example, the dispatches of the Venetian ambassadors to England during Queen Mary's reign have only recently been deciphered. The diaries of Samuel Pepys contained codes to keep his servants from reading his innermost thoughts. In 1641, Wilkins, the Bishop of Chester, published a treatise called *Mercury, or the Secret of Swift Messenger*. And when the Earl of Argyle was trying to overthrow James II, the Earl wrote to his coconspirators in sentences of no apparent importance, the real meaning of which was found in words placed in sequence or at certain intervals.

An American named Herbert Osborne Yardley became a legendary contributor to this rich field of history. The son of a railway telegrapher, he was an outgoing, intelligent boy who could do almost anything. He was president of his high school class, editor of the school paper, a good public speaker and captain of the football team. He was a true, all-American boy. At the age of twenty-three, he left his home in Indiana to seek his fortune in Washington, D.C., starting as a code clerk in the State Department in 1912 and later transferring to the Army, where he organized the first code-breaking operation in the country.

Yardley eventually became the most famous cryptologist in the world, and it will always be a mystery how he accomplished some of his more legendary exploits. People have always wondered if he filched the texts of messages from the safes of foreign embassies or merely decoded the messages as they had been sent. It is known that he had coconspirators within the telegraph companies, and his abilities amazed President Wilson's administration when he successfully decoded messages sent to the President by his personal emissary, Colonel House.

At the end of World War I, Yardley was in Paris, working to develop cooperation with French code experts. He operated from two rooms in the Hotel Crillon, running a code bureau attached to the

177 Words

Fig. 168 Page thirty-eight of *Pearl Harbor*: *Final Judgement* where Supreme Commander Clausen 33^0 refers to Bacon and his ciphers appropriately contains a 177 count William Shakespeare in simple cipher

they both knew how to lie convincingly. I wouldn't make any conclusion now about the conflicting statements, but I promised myself that I'd get to the bottom of it all sooner or later.

As an aside, when I say that I was flabbergasted by what a witness might be telling me under oath, that doesn't mean that I ever allowed the witness to see my surprise. Good lawyers have poker faces. We hear so many conflicting bits of testimony during the course of a trial that we have to keep a tight check on our emotions. When a wise lawyer appears angry in a courtroom, for example, he's pretending to be angry. If he isn't pretending, then he's lost control and, most likely, his case. So while Rochefort continued his statement, I kept my face blank.

According to Rochefort, his duties from the fall of 1941 up to December 7 did not include the gathering of information or intelligence from Japanese political or diplomatic sources. He knew this was being done in other places by joint units of the Army and Navy. (What Rochefort was really saying was that he was concentrating on another aspect of Magic: breaking the Japanese naval codes for flag officers.) I noticed a flicker of emotion behind Rochefort's eyes, however, when I showed him the Magic decrypts I had brought with me to the interview. He picked out five of them, saying that he knew their substance before Pearl Harbor, and he wrote his initials on the back of each one.

For reasons of security, when I produced my report back in 1945, I could not attach the Magic decrypts to an individual's affidavit so the reader could easily understand the secret part of the interrogation. This made it terribly difficult, if not impossible, for the historian. But for the reader of this book, I can say that the full text of the five messages that Rochefort acknowledged having known about before Pearl Harbor can be found in the appendix on pages 322 (SIS 25432), 322–323 (SIS 25392), 335 (SIS 25545), 335–336 (SIS 25787), and 339 (SIS 25640). As for the significance of these messages, let me explain briefly.

The first two messages constituted the basis for the so-called Winds Code, which has been a constant source of debate and irritation for half a century. On November 19, 1941, Tokyo used a low-grade code called J-19 to advise its diplomats in Washington to be on the alert for a special radio broadcast in the "case of an emergency (*danger of cutting off our diplomatic relations*) *and the cutting off of international communications*." (Emphasis added) Should this happen, a special warning would be added to the middle of the daily Japanese-language shortwave news broadcast.

33 Words

Fig. 169 Page 67 (Francis in simple cipher) of *Pearl Harbor*: *Final Judgement* containing 33 words Bacon in simple cipher in its first paragraph

Purple code while serving as a civilian technical officer to the officer in charge of the Crypto-Analytical Unit of the War Department. At the time I took his affidavit, Rowlett was the Branch Chief of the Signal Security Agency.

Rowlett was extremely precise but diffident in his thinking and in the way he spoke. It was almost like listening to a computer whir, click and then talk. He could recall comments to the effect that a "Winds Code" broadcast had been intercepted, but his search of the files could not disclose any confirmation of this. (It was not until 1978, when the *Washington Post* revealed that a Japanese spy, Takeo Yoshikawa, who had been working undercover in Honolulu as a vice consul, claimed that he heard the broadcast while listening to a short wave radio broadcast from Tokyo as the bombs were falling on Pearl Harbor.[1]) But knowing Rowlett's penchant for accuracy, I found him a believable witness when he said that his search of the files had failed to confirm an interception of a "Winds Code" broadcast.

Rowlett had also prepared a special chart for me that answered my questions about when certain messages had been intercepted, when they had been decrypted and translated and whether or not the Army at Pearl Harbor had copied (or read) the messages. The chart is reproduced in full on page 104, and it is important to note that as far as Rowlett believed, the top leadership of the Army at Pearl Harbor had seen only *two* out of the 50 intercepts that concerned me. Of course, this chart represented only what Washington knew. As such, it seemed to support Short's claim that Washington had kept him in the dark about intelligence matters.

But I had already taken affidavits from Rochefort and Bicknell disputing this. Rochefort had acknowledged seeing at least five of the messages (Nos. 25432, 25392, 25545, 25787, 25640), and Bicknell had acknowledged that he knew about at least four of these messages, if not all five. As I explained earlier, these were the five most important messages of the fifty, because they included the warning messages about the "Winds Code" and the orders from Tokyo to its embassies and consulates around the world that they were to destroy their codes and code machines. (The generic use of the word "codes" includes the machine that creates the codes.)

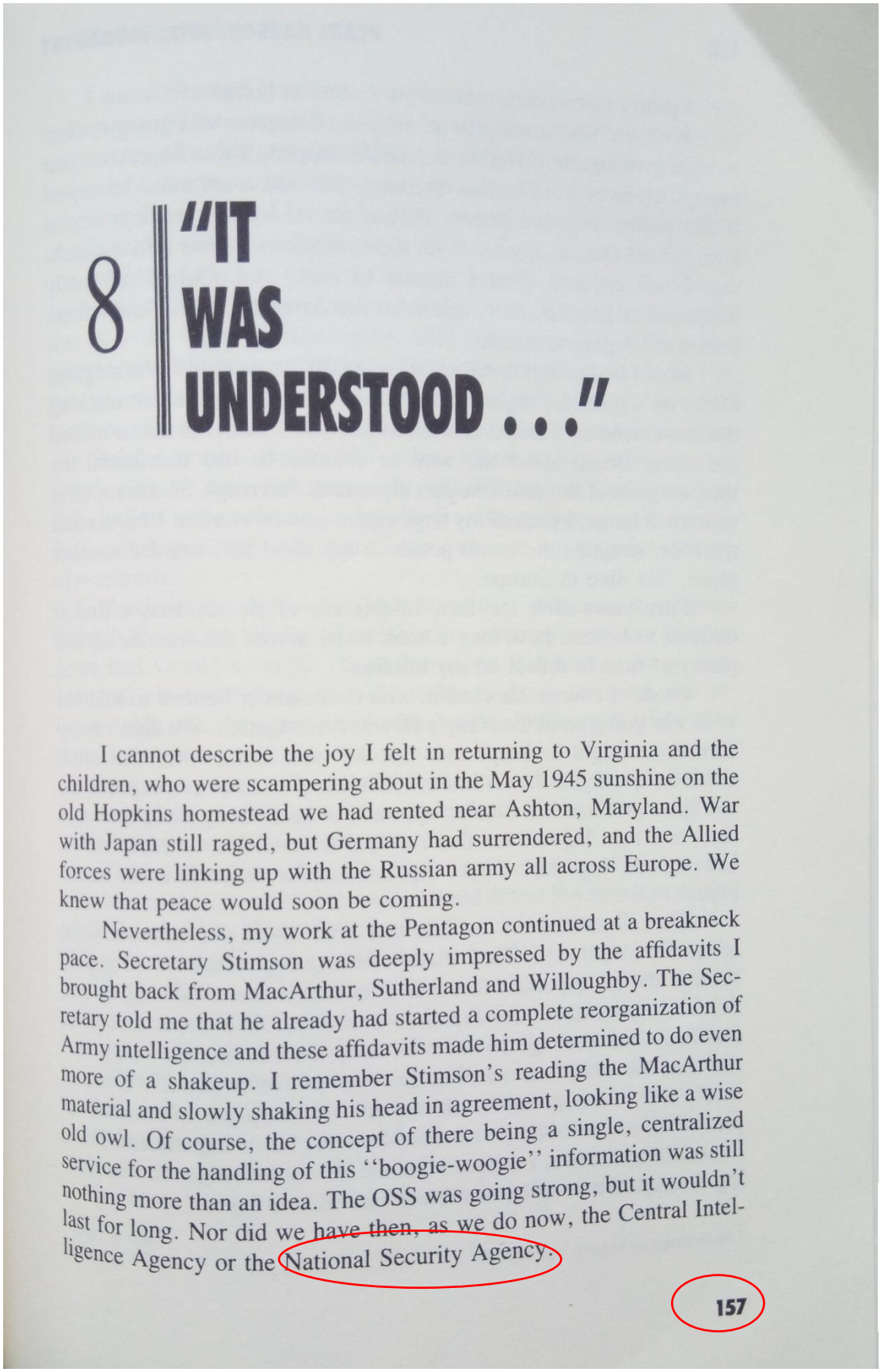
By studying the chart, it became apparent to me that the Army in Washington had not understood what information was available to

[1] Ron Laytner, *Washington Post*, Dec. 10, 1978.

39 Words

177 Words

Fig. 170 Page 103 of *Pearl Harbor*: *Final Judgement* cryptically conveying Bacon is Shakespeare



8 "IT WAS UNDERSTOOD . . ."

I cannot describe the joy I felt in returning to Virginia and the children, who were scampering about in the May 1945 sunshine on the old Hopkins homestead we had rented near Ashton, Maryland. War with Japan still raged, but Germany had surrendered, and the Allied forces were linking up with the Russian army all across Europe. We knew that peace would soon be coming.

Nevertheless, my work at the Pentagon continued at a breakneck pace. Secretary Stimson was deeply impressed by the affidavits I brought back from MacArthur, Sutherland and Willoughby. The Secretary told me that he already had started a complete reorganization of Army intelligence and these affidavits made him determined to do even more of a shakeup. I remember Stimson's reading the MacArthur material and slowly shaking his head in agreement, looking like a wise old owl. Of course, the concept of there being a single, centralized service for the handling of this ''boogie-woogie'' information was still nothing more than an idea. The OSS was going strong, but it wouldn't last for long. Nor did we have then, as we do now, the Central Intelligence Agency or the National Security Agency.

157

198 Words +
5 Numbers
= 203

Fig. 171 Page 157 (Fra Rosicrosse in simple cipher) of *Pearl Harbor*: *Final Judgement* reveals Bacon is Shakespeare

The recommendation made by the US Congress for a complete integration of Army and Navy intelligence agencies eventually led to the creation of the Ultra Secret NSA, the most secretive organisation in the world. Major Clausen wrote that:

> The historians at the NSA have told me that mine was the first public testimony advocating the creation of their intelligence service. If this is true, and I believe it is, I am proud to have been of service.[33]

In Supreme Commander Clausen's heavily ciphered book *Pearl Harbour*: *Final Judgement* there occurs a profoundly revealing correlation. The first entry listed in his Index for NSA is:

National Security Agency (NSA), 157[34]

157 the special magic number for Fra Rosicrosse in simple cipher.

As if to underline the secret relation between the Rosicrucian Brotherhood and the secret arm of the American government, it is apparently so determined that the words 'National Security Agency' intentionally end the page, to fall in full accord with the page number 157, below and directly to the side (see facsimile above):

National Security Agency 157[35]

The events leading up to the creation of the NSA are equally revealing. On 13 December 1951 Freemason President Truman, 33^0 directed Secretary of Defence Robert Lovett and Secretary of State Dean Acheson to set up a committee to thoroughly examine the US communications intelligence resources and authorized them to take whatever appropriate action was necessary. The secretaries appointed George Abbot Brownell to head up a distinguished panel to carry out the inquiry. In the 239-page report dated 13 June 1952, based upon its findings, the Brownell Committee made a number of proposals which effectively brought about a restructure and replacement of the ASAF with the NSA:[36]

> On October 24, 1952, four months after the committee had submitted its final report, President Harry S Truman attached his signature to the bottom of a top secret-code word, seven page presidential memorandum addressed to Secretary of Defense Lovett and Secretary of State Acheson. Contained in those seven pages was an almost verbatim iteration of the Brownwell Committee's recommendations translated into a presidential order and mandated to take effect secretly on November 4. But there was one added surprise for the supersecret organization. It has a new name to reflect its new role-the National Security Agency.[37] [ed., Top Secret Code Word: BACON?]

> Note. The memorandum was most likely given to Secretary of Defense Lovett, Undersecretary of State David K. E. Bruce, and Everett Gleason of the National Security Council, during a 3:30 P.M. meeting in the Oval Office.[38]

The note by NSA historian Bamford refers to an off the record meeting which took place on 24 October 1952 between President Truman, Secretary Lovett, Secretary Bruce and Everrett Gleason at the White House. 33^0 Freemason President Truman's appointment calendar for 24 October 1952 is now housed in the Harry S. Truman Presidential Museum & Library. The appointment calendar for 24 October begins at 9:45am with an off the record appointment with Admiral William D. Leahy followed by a staff meeting. The next entry for 10:45 am is for a meeting with General W. Bedell Smith, Director of the CIA and the Honourable James Lay, Executive Secretary of the National Security Council. This meeting is followed by a series of meetings with various state officials and foreign dignitaries. The rest of the morning was taken up with a multi-national delegation on behalf of the YWCA International Leadership Training

Project. Lunch was taken from 1:00 p.m. before President Truman returned at 3:15 p.m. for an unspecified matter involving the Honourable Robert Butler. This was immediately followed with the 3:30 p.m. off the record meeting.

The combined time and date for the secret birth of the NSA was deliberate and precise:

AT 12:01 ON the morning of November 4, 1952, a new federal agency was born. Unlike other such bureaucratic births, however, this one arrived in silence. No news coverage, no congressional debate, no press announcement, not even the whisper of a rumour. Nor could any mention of the new organization be found in the Government Organization Manual or the Federal Register or the Congressional Record. Equally invisible were the new agency's director, its numerous buildings, and its ten thousand employees.

Eleven days earlier, on October 24, President Harry S. Truman scratched his signature on the bottom of a seven-page presidential memorandum addressed to Secretary of State Dean G Acheson and Secretary of Defense Robert A. Lovett. Classified top secret and stamped with a code word that was itself classified, the order directed the establishment of an agency to be known as the National Security Agency. It was the birth certificate for America's newest and most secret agency, so secret in fact that only a handful in the government would be permitted to know of its existence. Even the date set for its birth was most likely designed for maximum secrecy: should any hint of its creation leak out, it would surely be swallowed up in the other news of the day-the presidential election of 1952.

Thirty years later Mr. Truman's memorandum is still one of Washington's most closely guarded secrets. Those seven pages remain "the foundation upon which all past and current communications intelligence activities of the United States government are based," according to a senior official of the National Security Council. And in its defense against a 1976 lawsuit seeking access to the memorandum, the NSA argued successfully against the release of even one word: "This Memorandum remains the principal charter of the National Security Agency and is the basis of a number of other classified documents governing the conduct of communications intelligence activities and operations, functions [and] activities of the National Security Agency."

…Three decades after its birth the agency itself remains nearly as secretive and mysterious as when it emerged from the presidential womb. Its name is no longer classified information, but virtually all other details concerning the agency continue to be.[39]

The supersecret National Security Agency officially came into existence at precisely 12:01 on 4 November 1952. The addition of the numbers 1+2+0+1+4+1+9+5+2=25 and there are eight letters in November: 25+8=33 Bacon in simple cipher, representing the name of the Founding Father of the United States of America.

From 1733 Sixteenth Street NW Washington DC the House of the Temple, headquarters of The Supreme (Mother Council of the World) of the Inspectors General, Knights Commander of the House of the Temple of Solomon, of the Thirty-Third and last degree of the Ancient and Accepted Rite of Freemasonry for the Southern Jurisdiction of the United States of America, regulates its recognized Supreme Councils and their Subordinate Bodies around the world.

The emblem of the Supreme Mother Council of the World is a Double Headed Eagle. Resting on the top of the two-headed eagle is a royal crown which has for its peak a triangle (comprising 3 straight lines and 3 angles) within which appears the number 33 (simple cipher for Bacon), an allusion to the secret Founding Father of the Rosicrucian-Freemasonry Brotherhood. His concealed authorship of the Shakespeare First Folio was known to some of his contemporary Rosicrucian-Freemasonry Brethren and to the *sanctum sanctorum* of the first Grand Lodge of England, to Henry C. Clausen 33^0, Sovereign Grand Commander of The Supreme Council, 33^o (Mother Council of the World), and other elite members of Bacon's Rosicrucian-Freemasonry Brotherhood all the way down to the present day.



Fig. 172 National Security Agency (NSA), a secret
Baconian-Rosicrucian-Freemasonic Institution

12.

The Folger Shakespeare Library A Secret Baconian-Rosicrucian-Freemasonic Institution

The Folger Library maintains the culture of modesty and secrecy established by its founders.

[Andrea E. Mays, *The Millionaire and the Bard Henry Folger's Obsessive Hunt for Shakespeare's First Folio* (New York and London: Simon & Schuster, 2015), p. 271]

Henry [Folger] would call for stained-glass windows, crests, floor tiles, quotations cut in stone, and symbols-including the ubiquitous Tudor Rose-carved in wood. He chose every design element to communicate a specific meaning-many of them sophisticated and obscure. The symbols, images, and sayings formed a silent composition that only he and Emily could hear…Folger exercised great care in choosing them, specifying their exact spelling and punctuation, preserving archaic forms. In the realm of these secret words and signs, only a time traveler or a scholar could comprehend and decode them.

[Andrea E. Mays, *The Millionaire and the Bard Henry Folger's Obsessive Hunt for Shakespeare's First Folio* (New York and London: Simon & Schuster, 2015), p. 240]

The Folgers trace their colonial descent directly back to Peter Folger (1617-1690) translator and government official born in Norwich, England, in 1617, the son of John Folger and Meriba Gibbs.[1] His father John Folger was born in 1594 in the county of Norfolk and his wife Meriba Gibbs two miles east of the county of Norfolk, England in 1600. Virtually nothing is known about either John and Meriba Gibbs Folger and the early years of their son, Peter. There is however every likelihood that the Folgers knew members of the Bacon family. The twin counties of Suffolk and Norfolk of East Anglia were the political strongholds of the prominent Bacon family, whose wide and extensive private and social circles, extended across the whole region. The great Lord Keeper Sir Nicholas Bacon, son of Robert Bacon of Drinkstone, Suffolk whose first wife was Jane, daughter of Thomas Ferneley from West Creeting, Suffolk, built his first country seat at Redgrave in Suffolk and owned property and land in parts of both Suffolk and western Norfolk. His eldest son and namesake Sir Nicholas Bacon (*c*. 1543-1624) married Anne, daughter and heir of Henry Bures of Acton, Suffolk who received from his father the Bacon family country seat at Redgrave and through his wife he inherited substantial estates in both Norfolk and Suffolk. He was first knight of the shire for Suffolk in 1572 and both Sheriff of Suffolk in 1581-2 and of Norfolk in 1597-98, Justice of the Peace in Suffolk from 1573 and in Norfolk from 1578 almost continuously until 1624. His younger brother Sir Nathaniel Bacon (1546?-1622) who married Anne, illegitimate daughter of the financier Sir Thomas Gresham the founder of the Royal Exchange and Gresham College, forerunner of the Rosicrucian Royal Society, through their respective fathers inherited substantial land and property in Suffolk and Norfolk. He and Anne settled at Stiffkey Hall and for the next forty years Sir Nathaniel Bacon devoted himself to the governance of local government. He was appointed Justice of the Peace in 1573 a position he served until his death and in 1582 he was appointed deputy steward of the duchy of Lancaster estates in Norfolk. He also served twice as sheriff of Norfolk in 1586-7 and again in 1599-1600, twice as second knight of the shire for Norfolk in 1584 and 1593, as well as burgess for King's Lynn, Norfolk in 1597, the county Sir Nathaniel famously described as his 'country'. The younger brother Edward Bacon (1548/9-1618) who married Helen, daughter of and heir of Thomas Little of Bray Berkshire and Elizabeth, daughter of Sir Robert Lytton of Knebworth, Hertfordshire from 1592 settled with his wife at Shrubland Hall, Suffolk the county in which he served as Justice of the Peace between 1592 and 1609 and sheriff in 1600-1.[2] The great philosopher-poet Lord Bacon, concealed author of the Shakespeare works, the *rasion d'etre* of Henry and Emily Folger for the Folger Shakespeare Library, successively

served as the Member of Parliament for Ipswich in the county of Suffolk in 1597, 1601, 1604 and 1610.

This was the period of the great expansion into North America secretly directed by Francis Bacon and his Rosicrucian Brotherhood that was to forever change the future direction of the modern world. Several earlier attempts at establishing an English settlement in America had run into difficulties and though these earlier expeditions had provided the necessary knowledge and experience in paving the way for the colonisation of America, the situation at the turn of the seventeenth century had now become critical. In 1606, the Virginia Company was formed to organize and promote the colonisation of Virginia and shortly after the first permanent English-speaking settlement in North America was established at Jamestown, Virginia in 1607, the seed which grew and evolved into the first modern constitutional and federal republic, the United States of America.[3]

It is conceivable that through knowledge of the activities of Francis Bacon and the London Virginia Company and the first permanent English settlement in Jamestown, followed by Bermuda (1609), Newfoundland (1610) and afterwards Massachusetts founded by the Pilgrims transported across the Atlantic in the *Mayflower* in 1620, the Folger family developed the idea of emigrating to the New World. It is not known whether any of the Folger family or their relatives were members of the Rosicrucian-Freemasonry Brotherhood or whether any of them were on close and intimate terms with Bacon and privy to the secret of his authorship of the Shakespeare works, that passed down the Folger family from generation to generation. A secret known to the great scion of the Folger family and leading light of the Rosicrucian-Freemasonry Brotherhood, Benjamin Franklin, the illustrious ancestor of Henry Clay Folger, founder of the Folger Shakespeare Library.

The elusive John Folger and his eighteen-year-old son Peter Folger emigrated to Massachusetts in 1635. During his voyage to America on the vessel *Abigail,* Peter first met Mary Morrill, an indentured servant, and spent the next nine years working as a weaver, miller, surveyor and shoemaker to raise the £20 to buy her out of her contract whom he married in 1644. The father and son initially settled in Dedham and then in Watertown, Massachusetts where John Folger acquired six acres of land which served as a small family holding. During the 1640s the Folgers moved to Martha's Vineyard (now the home and destination of the rich and powerful American elites) an island located south of Cape Cod in Massachusetts where Peter Folger began a long career as an intermediary and interpreter with the Indian population. He learned Algonquian, one of the major American indigenous languages and at the Puritan mission he taught the natives Indians the English language.[4] Peter and Mary Folger had nine children that survived infancy, all born on Martha's Vineyard, save their youngest Abiah, who was the mother of the great writer, scientist and philosopher Benjamin Franklin, the most important Freemason with President Washington of the Revolutionary period. In 1663 the Folgers returned to Nantucket where Peter Folger made a lasting impression for his learning and industry which characterised his illustrious grandson Benjamin Franklin, one of the Founding Freemasonic Fathers of the United States of America and signatory to the Declaration of Independence. Macy writes:

> Peter was probably the best educated man on the Island and had the proprietors known that they were employing none other than the grandfather of Benjamin Franklin, his honors, doubtless, would have been greater than they saw fit to accord him. But the many-sidedness of our Great Philosopher, Dr. Franklin, is more readily understood in the light of his maternal grandfather's accomplishments.[5]

W. O. Stevens observes:

...the characteristics of the Folgers were independence, force of character, and intellect, and an amazing versatility. The Folger type of mind was inventive, mechanical, and scientific. His grandson, Benjamin Franklin, was a true Folger.[6]

Peter Folger died on Nantucket Island in 1690:

His importance resides not only in his role as a biological sire of a great American family, but as an intellectual forefather whose early concern with religious liberty, racial tolerance, freedom of expression, and democratic government would through his own work and that of his descendants, help to shape the nation.[7]

In his autobiography the great American statesman and leading Freemason of his era Benjamin Franklin praised his grandfather's work for being 'in favour of liberty of conscience, and in behalf of the Baptists, Quakers, and other Sectaries, that had been under Persecution'.[8]

In his final years Franklin held a position equal to his fellow Freemason George Washington as the hero of American Independence. He was the only statesman to sign all three fundamental documents of US independence: the Baconian *Declaration of Independence* (1776), *The Treaty of Paris* (1783), ending the War of American Revolution, and the Baconian US *Constitution* (1787), the document that established the national frame of government for the United States of America. On 17 April 1790, the great Benjamin Franklin died at his home in Philadelphia and the whole of the first Baconian Federal Republic of the Modern World went into mourning.

By his own words Franklin's guiding principle was the common good of humankind and that all humankind are of one family that is reminiscent of the Rosicrucian manifestos anonymously written by Lord Bacon, the true Founding Father of the United States of America, issued with his divine statement of intent *The Universal Reformation of the Whole World*, whose Utopian manifesto *New Atlantis* (*Land of the Rosicrucians*), was the secret philosophical and scientific blueprint for the United States of America.

In homage to his great ancestor Benjamin Franklin, the originator of the magnificent and unique Folger Shakespeare Library, Henry Clay Folger:

maintained that had he not collected Shakespeareana, he would have collected Frankliniana.[9]

The Founding Father of the Folger Shakespeare Library Henry Clay Folger was born in New York City on 18 June 1857 the eldest son of Henry Clay Folger of Nantucket, Massachusetts and Eliza Jane Folger, descended on his father's side from Peter Folger whose daughter Abiah, was the mother of the Revolutionary Father of the United States, Benjamin Folger Franklin.

From his young schooldays in New York, Henry Clay Folger showed early academic acumen and a serious wide interest in classical and modern literature. In 1875 he entered the prestigious Amherst College, Massachusetts and for a Christmas present in his freshman year his brother gifted him a single volume edition of Shakespeare's *Complete Works* which still survives full of quotations about our immortal poet by some of Folger's contemporaries, among them the President of the United States Abraham Lincoln and especially Ralph Waldo Emerson, filled in by Folger over a period of many years. He quoted the great American poet and philosopher Emerson more than any other author with most of the passages taken from 'Shakespeare; or the Poet' from *Representative Men* (1850).[10] His future wife Emily 'considered that Henry's epiphany' about the greatness of Shakespeare, which marked the true beginning of his lifetime passion for the poet, occurred on 19 March 1879 'when he sat on the edge of seat 33A [perhaps another piece of cosmic serendipity: 33 Bacon in simple cipher] in Amherst's College Hall' for

a lecture delivered by the poet and philosopher Ralph Waldo Emerson on 'Superlative or Mental Temperance', that writes his biographer, had a 'profound, lasting impact' on Folger.[11]

The great essayist Emerson had earlier given a series of lectures on Bacon and Shakespeare. In Bacon he discovered a universal man with a 'universal mind' one that saw 'what all saw and also what few see and what none understand' who he says 'conceived more highly than perhaps did any other of the office of Literary Man'.[12] Emerson later corresponded, met and became an active patron of Delia Bacon, who had sent him an outline of her ideas on the true meaning of the Shakespeare plays. The immortal plays teeming with profound learning were not the work of William Shakspere of Stratford rather the New Philosophy so closely associated with Lord Bacon and a secret circle of Elizabethan wits shared a combined vision of freeing the world from the bondage of darkness and ignorance, and for future generations, wished to build a New World. Some years prior to Delia Bacon making known to Emerson her own firm convictions regarding the embarrassing absurdity of the Stratford myth, the great philosopher Emerson had expressed in *Representative Men* his own complete wonder at the discrepancy between the life of the Stratford man and the sublime Shakespeare plays:

I cannot marry this fact to his verse: Other admirable men led lives in some sort of keeping with their thought, but this man in wide contrast.[13]

In his junior year at Amherst College Folger was elected to the Phi Beta Kappa the oldest academic society in the United States of America. In Bacon's *New Atlantis* in their great college of Salomon's House (Solomon's Temple being the central founding myth of the Freemasonry Brotherhood) its divine Rosicrucian philosopher-scientists pursue research in all the arts and sciences for the future benefit of humankind. In similar vein the aims of Phi Beta Kappa, is to promote and advance excellence in the liberal arts and sciences and induct the accomplished students of the arts and sciences from all the elite American colleges and universities.

The fraternity of Phi Beta Kappa was founded at the College of William and Mary in 1776 and was the alma mater of several early American presidents, Thomas Jefferson (whose hero was Bacon); James Monroe, who received the Entered Apprentice degree in Williamsburg, Lodge No. 6, while a student at the College of William and Mary, and most likely received his 2nd and 3rd degrees at St John's Lodge; and John Tyler, the tenth President of the United States. The college was also alma mater to the first President of the Continental Congress Peyton Randolph, Grand Master of the Lodge at Williamsburg, Virginia (No.6) in a warrant from Lord Petrie, Grand Master of the Grand Lodge of England; the first US Attorney-General Edmund Randolph, Charter Master of the Jerusalem Lodge No. 54 and Grand Master of the Grand Lodge of Virginia; the US Supreme Court Chief Justice John Marshall known as the 'Father of the Judiciary', Grand Master of the Grand Lodge of Virginia; 16 members of the Continental Congress, several of whom were also Freemasons, and four signatories of the Declaration of Independence. This earned the College of William and Mary the moniker 'the Alma Mater of the Nation'. Folger's ancestor and Freemason Benjamin Franklin received William and Mary's first honorary degree in 1756 and his Brother George Washington, the most famous Freemason in American history, became it first American chancellor in 1788.[14] All through its glorious history countless members of Phi Beta Kappa have continued to go on to become Freemasons.

On graduating from Amherst in 1879 Phi Beta Kappa Henry Clay Folger joined Charles Pratt & Company-aligned with Standard Oil-while pursuing a law degree at Columbia University. He received his law degree in 1881 and was admitted to the New York bar but never practised as an attorney. During these years he met his future wife Emily Clara Jordan (1858-1936), a graduate from Vassar College and the two of them later married in 1885.

She too came from a distinguished American family. Her father Edward W. Jordan a newspaper editor and lawyer, was the solicitor of the US Treasury under President Abraham

Lincoln (who some believe was a Freemason) and Vice-President Andrew Johnson, who was a Freemason.[15] Vice-President Johnson replaced his predecessor Lincoln as the seventeenth President of the United States in 1865. He was initiated in the Greeneville Lodge, Tennessee, No. 119 and from 1867 received the 4th through to the 32nd degrees of the Scottish Rite, thereby becoming the first president to receive the Scottish Rite degrees.[16]At the time the Jordan family lived in Washington and her father Edward once took Emily to meet President Lincoln at the White House.[17] After the family relocated, along with her sisters Mary Augusta and Elizabeth, Emily went to Miss Ranney's School in Elizabeth, New Jersey. Her brother Francis, named after the great philosopher-poet Francis Bacon, studied law,[18] the discipline in which Bacon excelled (occupying the positions of solicitor-general, attorney-general, Lord Keeper and Lord Chancellor), whose Shakespeare plays display an intimate familiarity with the principles and practices of all the major branches of law: common law, civil law, statute law, the maxims of English law, as well as its complex technicalities, customs and jurisprudence.[19]

In 1875, Emily followed her sisters Mary Augusta and Elizabeth by entering Vassar College winning a Phi Beta Kappa golden key engraved with the letters SP the initials of the Latin words *Societas Philosophie* (society of philosophy) and on the other side the Greek letters PBK for Phi Beta Kappa meaning 'Love of wisdom is the guide of life'. A pointing finger symbolises the ambition of its members to attain the principles of friendship, morality and learning which are represented by three stars (3 letters and 3 stars: a possible allusion to the number 33 Bacon in simple cipher). Emily excelled in English literature and her classmate Sophia Richardson, secretary of the Shakespeare Club invited her to become a member on 28 September 1876.[20] She was educated at Vassar by Professor Maria Mitchell an endearing character beloved by her students born in a Quaker family in Nantucket, a descendant of Peter Folger, who had travelled to the New World with his father John Folger who was born in 1594 in the county of Norfolk, the political stronghold of the prominent Bacon family, whose famous scion Francis Bacon served as Member of Parliament for Ipswich in the late sixteenth and early seventeenth century. It may well have been some kind of divine serendipity that her commencement day at Vassar on 25 June 1879, departing as the president of her class, was the same day her future husband Henry Folger graduated from Amherst.[21]

On 6 October 1885 Henry and Emily were married in the Westminster Presbyterian Church in Elizabeth, New Jersey. It was a match made in Shakespearean heaven. His new bride Emily shared her husband's passion for Shakespeare and in the following years the two of them conceived and developed a far-reaching idea that would lead all the way to the magnificent Folger Shakespeare Library. This all lay in the future as the fabled couple settled into their new lives. Now working for Standard Oil owned by John D. Rockefeller in 1886 Henry Folger who had impressed at the company through his skills as a mathematician and statistician with his scrupulous management of its data was appointed secretary of its manufacturing committee. His consummate knowledge of the oil business found expression in an article *Petroleum*: *Its Production in Pennsylvania* written for the *Chambers*' *Encyclopaedia*. He was already a man destined for the very top and in the years ahead he enjoyed a stellar rise in the oil business and the money derived from it he used to build the greatest Shakespearean collection the world has ever seen.[22]

In the 1890s Emily keen to deepen and broaden her knowledge on all things Shakespeare decided to return to college for further study. With the kind of forward planning and preparation that characterised the Folgers, she wrote to the renowned American scholar Horace Howard Furness the editor of the New Variorum editions of Shakespeare requesting him to provide her with a reading list to enable her to work towards an advance degree course on the bard which marked the beginning of a lifelong relationship with Horace and Helen Furness, the golden Shakespeare couple of America.[23] Her distinguished and eminent mentor Dr Furness was also a lecturer at the University of Pennsylvania whose largest city Philadelphia is home to the

Folgers' illustrious ancestor and Freemasonic Father of the United States of America Benjamin Franklin. As a notable predecessor to the Folger Shakespeare Library, Dr Furness was himself a celebrated collector of rare Shakespeare folios and quartos as part of a collection of several thousand Shakespeare editions and works reputed to be the most complete in the United States. The renowned scholar and collector Dr Furness was a trustee of the University of Pennsylvania and chairman of the building committee for its library designed by his brother Frank Furness. In 1887 the trustees authorized plans for a new library and in the July directed Dr Furness to directly organize the ceremony for laying the cornerstone. On 15 October 1888 around three hundred invited guests joined the provost, trustees, other university dignitaries, and special officers of the Grand Lodge of Free and Accepted Masons of Pennsylvania:

> The Provost and Trustees of the University, together with the Right Worshipful Grand Lodge of Free and Accepted Masons of Pennsylvania, assembled in the chapel and proceeded to the site of the Library building. The Grand Lodge took its place on the platform, and the Officers and Trustees of the University took their places on the north side. The Provost presided. The Grand Master thanked the Trustees "For the honor paid to the Craft, in their invitation to lay the corner-stone," and then the Lodge proceeded to perform that duty according to their ancient usages and customs.[24]

The ceremony concluded with an address by Dr Furness, who pays stirring tribute to the educational interests (and it might be added the little-known Shakespearean interests) of the noble Brethren, punctuated with Baconian-Rosicrucian-Freemasonic imagery and language:

> The founding of a Library is a momentous, even solemn event. It consecrates a building to the preservation of the intellect of the past and of the present. It gives a permanent habitation to the fleeting thoughts that have stirred or soothed men's minds, and are here garnered for the service of all. It is the wealth here stored that is indestructible; all other wealth that can be heaped up may take to its wings and fly away. Intellectual wealth is alone permanent, and affords the standard of a nation's power. A nation without libraries is a nation without books; and a nation without books vanishes from the earth, and we have to send forth expeditions with shovel and spade to exhume its scanty traces. The fight of light against darkness, the battles of knowledge, the wings whereby we fly to heaven, against ignorance which is the curse of God, are all fought outside in the world, but a library is the armoury where the weapons are stored, and where the campaigns are planned. If we are the heirs of all the ages, it is in libraries that our inheritance is recorded, and to them we resort to enter on possession.[25]

He headed the committee responsible for the library until January 1896 the year in which his charge Emily Folger, whose study and progress he had closely monitored, received her MA from Vassar, further cementing the Folgers long personal relationship with Horace and Helen Furness, whose all-consuming passion for Shakespeare matched their own.

In the meantime, the Folgers spent a number of years attending lectures and reading everything they could on the bard including *The Philosophy of the Plays of Shakespeare Unfolded* by Delia Bacon and various other key Baconian works. Around the time of their marriage, the Folgers purchased a copy of the Halliwell-Phillips facsimile edition of the First Folio which became the cornerstone of their Shakespeare collection and future library. In 1889 Henry made his first appearance in an auction house and purchased a copy of an original Shakespeare Fourth Folio for $107.50. It served as another noteworthy milestone on the road to the great purchases to come.

In 1897 they purchased their first major collection in the form of the outstanding Shakespeare library originally belonging to nineteenth century Shakespeare scholar Halliwell-Phillipps. The collection had earlier been sold to the Earl of Warwick in the 1850s. The complex negotiations and purchase of the collection was conducted in strict secrecy with the use of codes to conceal information from possible prying eyes:

Utmost secrecy surrounded a flurry of correspondence, which Folger signed with the code name "Golfer." His messages use other coded terms: Roboro (telegram received); Obsono (offer is accepted); Aspico (commission will be allowed of…..).[26]

The Earl of Warwick eventually accepted Folger's offer of £10,000 for the great collection that included copies of the first four Shakespeare Folios and twenty-six quarto editions including *The Merchant of Venice* and *Romeo and Juliet*.

Its purchaser Henry Folger, a keeper of secrets, was a secretive man by nature and carried out most of his important purchases in secret, often with his identity concealed behind trusted book dealers and other intermediaries who maintained his anonymity with the major auction houses and individuals. He carried out his transaction for the Warwick Castle Library 'in such secrecy' it was not reported by the *Times Literary Supplement* until another two decades later in 1923, and although the *New York Times* listed *The Merchant of Venice* quarto among the sales in 1897, it did not provide the name of purchaser.[27]

More purchases of quarto editions followed with the unique copy of the 1594 quarto edition of *Titus Andronicus* discovered in of all places Sweden in 1905. On hearing of its discovery by reading about it in the *New York Times* Folger sent instructions to his trusted agent in London, Henry Sotheran, to immediately despatch a representative to Lund to manage its purchase, a transaction finally secured by the sum of $2,000 when his agent informed the seller, his buyer was prepared to pay cash.[28]This was and still is the only surviving copy of the first printed 1594 quarto edition of *Titus Andronicus*. A few years later in 1909 a rare and unusual collection of Shakespeare quartos eluded Folger which included a rare copy of the third quarto edition of *Titus Andronicus*. It was found among eight Shakespeare quartos at Gorhambury, most likely transferred over from Bacon's personal library in the old Gorhambury House: *Romeo and Juliet* (1599), *Richard III* (1602), *Hamlet* (1605), *King Lear* (1608), *The First and second Part of the Troublesome Raigne of John, King of England* (1611), *Titus Andronicus* (1611), *The History of Henry the fourth* (1613) and *The Tragedy of King Richard the Second* (1615). These eight quartos were transferred for safe keeping into the care of the Bodleian Library, where they remain to the present day.[29] Could you just imagine the headlines around the world if eight original Shakespeare quartos were discovered in the house of William Shakspere of Stratford or one of his relatives or descendants!

The purchase of the major library known as the Halliwell-Phillipps Shakespearean Rarities was also 'shrouded in some secrecy'. Part of it had been originally sold to another collector Marsden Perry, a rich financier descended from Richard Perry, a grantee of the Massachusetts Bay Company and John Brown, a founding father of Rhode Island. In 1919 Perry sold his Shakespeare collection to the important American legendary bookseller A.S.W Rosenbach. He wasted no time personally travelling to the 'Tower of Secrecy' headquarters of the Standard Oil Company where an executive committee was in session. Rosenbach gave a note to be urgently handed to Folger to the secretary and on its receipt the excited President of Standard Oil of New York rushed out of the session. In a moment of great excitement Folger breathlessly asked 'Will you give me first choice? I particularly want the 1619 volume that belonged to Edward Gwynne [seventeenth century book buyer]',[30] the earliest unique compilation of Shakespeare quartos known as the False Folio published four years before the First Folio by the same printer William Jaggard. For this once in a lifetime opportunity of obtaining the Shakespearean quartos bound together by Edward Gywnne Folger paid the enormous sum of $100,000, at the time, a world-record price paid for a book.[31]

It is little known that Francis Bacon had a secret, hidden and obscured relationship with the Jaggards over a period of two decades. From 1606 John Jaggard published a series of Bacon's *Essays* one of which was printed by his brother William Jaggard. The Shakespeare First Folio

was printed and published by William and Isaac Jaggard in November 1623. Elizabeth Jaggard (John's wife) reprinted Bacon's *Essays* in 1624 and at the time of Bacon's recorded death, the Jaggards owned the copyright to his *Essays* and partly owned the copyright to his Shakespeare First Folio.[32]

During the decades leading up to the opening of the Folger Shakespeare Library the Folgers usually in secret were continually adding to their collection of First, Second, Third and Fourth Shakespeare Folios steadily gathering together the largest collection of Shakespeare Folios in history.

Sometime in the second decade of the twentieth century Henry and Emily Folger began thinking about and planning for a library to house their enormous collection of Shakespeareana all hidden away in secret New York warehouses whose contents were virtually unknown to the rest of the Shakespeare world. They began pondering over a location for the library. For sentimental reasons the Folgers considered Nantucket, the ancestral home of Peter Folger, born in the Bacon family stronghold of Norfolk, who some twelve years after the publication of the Shakespeare First Folio and three years after the publication of the Second Folio, emigrated from Norwich to Massachusetts in the New World, founded by Bacon and his Rosicrucian-Freemasonic Brotherhood. The possibility of Manhattan in New York was looked at, but for practical and financial reasons it proved unrealistic. The University of Chicago situated in the same state that was home to the Riverbank Laboratories, where Elizabeth Wells Gallup with William and Elizebeth Friedman were studying the presence of Bacon's Bi-literal Cipher in the Shakespeare works, offered to construct a building to house the library, if the Folgers agreed to donate their collection to the city. The Folgers also repeatedly rejected appeals from Stratford birthplace of the illiterate Shakspere, the literary mask for Bacon's secret concealed authorship of the Shakespeare works. In the end Henry Folger said 'I finally concluded I would give it to Washington; for I am an American'.[33] The only question now was how to proceed, and Henry Folger did so the only way he knew how with the same *modus operandi* that characterised his whole life, in secret:

> Henry Folger acquired the Property for his Shakespeare Library through patience, secrecy and subterfuge.[34]

While travelling to Hot Springs in Virginia in 1918 the Folgers briefly stopped over in Washington DC which provided them the opportunity to look around the Jefferson Building of the Library of Congress over the street from the Capitol, the seat of the United States Congress, the legislative branch of the US federal government. It would be here in the very heart of the Capitol Hill district on East Capitol Street the Folgers decided to build the Folger Shakespeare Library across from the Library of Congress, raised phoenix-like on 6,487 volumes from the Bacon apostle Thomas Jefferson's personal library, then the largest private library in America.

The Folgers spent the next nine years purchasing fourteen houses that occupied the block of East Capitol Street known as Grant's Row hidden behind lawyers, advisers and estate agents, to maintain secrecy and anonymity. In fact, so secret was this process that the names of Henry and Emily Folger 'appeared on no official document connected with the home sales':[35]

> He would buy the parcels in secret. Front men acting on his behalf would negotiate with the owners and buy all the land. Only then, once he controlled the whole block, would Folger reveal his plan.[36]

Everything seemed to be going to plan until in January 1928 a spanner was thrown into the works when the Folgers learned of a bill pending in Congress that would give their Grant Row properties and another adjacent block to the Library of Congress for a planned new annex building. Dismayed by this unexpected turn of events Henry Folger contacted the Librarian of

Congress, Herbert Putman in an attempt to persuade him of the advantages of a new library containing the greatest collection of Shakespeare works in the world situated in Washington that would complement the Library of Congress, one following Jefferson's method organized around Bacon's system of the faculties of the mind of memory, reason and imagination. And, of course, no one had a greater imagination than the true author of the Shakespeare works. A man of vision himself, Putnam immediately grasped the cultural importance and significance for Washington, DC of a new Shakespeare library, as did Robert Luce, Chairman of the House Committee on the Library, who was instrumental in getting an amended bill through Congress. In early May 1928 the bill passed unanimously through the House of Representatives and a week later also unanimously through the Senate. On 21 May President Coolidge signed the bill into law which allowed the Library of Congress to acquire the southern half of square no. 760 and all of square no. 761 for the annex, with the northern half of square 760 allocated for the Folgers project of a grand Shakespeare library, just across from the future Supreme Court,[37] the highest arbiter of law and jurisprudence based on the Anglo-American tradition, influenced by Bacon and his writings on law:

> It is more than serendipitous that the two libraries sit across from one another within sight of the Capitol.[38]

In 1928 Folger resigned as chairman of Standard Oil of New York to dedicate his time and energies to the building of his monument to Shakespeare in which he closely involved himself in every aspect of its planning, design and build, down to the last detail. It was customary for the Freemasonry Brotherhood to lay the cornerstone of important public buildings, a tradition that included the laying of the cornerstones of The White House and the United States Capitol, in ceremonies overseen by President and Freemason George Washington, in 1792 and 1793 respectively, in a city built by the Rosicrucian-Freemasonry Brotherhood, who carefully watch over Washington DC and the Folger Shakespeare Library to the present day.

The founder of the Folger Shakespeare Library Henry Folger was very familiar with the secret concealed life and writings of the Founder of the Rosicrucian-Freemasonry Brotherhood Francis Bacon, Founding Father of the United States America. The whole Shakespeare world knows that Henry Folger obsessively collected all things Shakespearean but what is not widely known is that he also obsessively collected the largest collection of Baconiana ever assembled under one roof. He was fully aware of the Bacon-Shakespeare controversy and he and his wife Emily, whose brother Francis was named after Bacon, were widely read and well-versed in the subject:

> Folger always intended to allot Sir Francis Bacon a prominent place in his library, given his important contribution to English literature and thought. Rosenbach called the Folger collection of Baconiana "the most extensive ever gathered." Henry became a member of the Bacon Society of America at its creation in 1923. (Emily's brother Francis was named after Francis Bacon.) Folger purchased books (including over four hundred from William T. Smedley's library), notes, and autograph letters related to Bacon. He brought several items from Bacon's personal library, many with the author's annotations. He questioned whether some of these were genuine, however, and declined to buy certain Bacon items if their relationship to Shakespeare seemed too remote.[39]

The newly inaugurated The Bacon Society of America held its first general meeting in New York City at the rooms of the National Arts Club on 15 May 1922. It announced that in these times of amazing discoveries and inventions it was fitting to recognize 'the incalculable debt which mankind owes to the prodigious genius and indefatigable labours of the world's greatest modern philosopher, FRANCIS BACON'. The society aimed to study his life and works and 'Bacon's connection with the Shakespeare plays and poems' as well as his little known part in

the first permanent English settlement at Jamestown, Virginia.[40]This of course would have very much interested and intrigued Henry Folger as his British ancestors were then living in East Anglia, the political stronghold of the Bacon family, whose illustrious son Francis Bacon, represented Ipswich in Suffolk during a period when Shakespeare quartos were being published in London and in the following decade the much coveted 1623 Shakespeare First Folio, a book he would eventually end up owning more copies than anyone else in the world.

In addition to greetings from The Bacon Society of Great Britain, the newly formed Bacon Society of America received greetings from Francis Bacon societies in France, Germany and Austria, and an interesting letter from Dr H. A. W. Speckman, Professor of Mathematics at Arnhem in Holland. Dr Speckman had very kindly sent the Bacon Society of America a thirty-two page pamphlet entitled *The Origin of Free Masonry* 'being a most interesting study of the influence and activities of Francis Bacon in the founding of the Society of Rosicrucians and later, of Modern Freemasonry'.[41]In a letter addressed to its president Willard Parker the learned Baconian Dr Speckman tells him he has carried out scientific and mathematical investigations into Bacon's various cipher systems present in the Shakespeare works:

Dear Mr. Parker,

Your very kind letter of 11 Dec. was received by me today. And it was a very agreeable surprise to me to learn that the Bacon Society of America is not a co-operation of publishers but a new-born society of American Baconians, on an equal footing with the Austrian Bacon-Shakespeare Society of which I have the pleasure of being an honorary member.

In 1914 my attention was drawn to the possibility of a cipher in the Shake-speare works and since that time I have studied all the Baconian works and the old cipher books. As a result I published in 1917-18 in a Dutch literary paper NEOPHILOLOGUS an article entitled 'Bacon's Fundamental Cipher Methods.' Since then I have published no more, but have continued my studies and applied these methods to various particular texts in the works of Bacon and his pseudonyms with the result, that I have found the complete deciphering. The first part will appear in the 'Mercure de France' in 1923.

...If I may send you from time to time some of my publications or unpublished decipherings, I will be happy, if you find them apt for publication in your periodical. In the first place I would wish that my article on the cipher of Bacon, revealed by Silenus and Vigenere, would be taken into consideration to be published by the Bacon Society of America. Therein are mathematically given the foundations of Bacon's cipher methods.

I will send you soon a little paper for your periodical, which forms part of an article which will appear in Mercure de France.

I am, dear sir,
Yours very faithfully,
Dr. H. A. W. Speckman.[42]

The Bacon Society of America was also presented with three copies of the *Mercure de France* containing three articles by General Cartier of the French Cipher Intelligence Department on the Bacon Bi-literal Cipher, wherein he had examined and confirmed the decipherments by Elizabeth Wells Gallup and the Riverbank Cipher Department jointly headed by William and Elizebeth Friedman, discovered in the Shakespeare First Folio and other Elizabethan works.[43]

The subject of the Shakespeare authorship which then meant Bacon's authorship of the Shakespeare works formed a very prominent part of the Folger collection. It was a permanent reminder of the Rosicrucian *ludibrium* (comedy, farce, or joke) that the illiterate/semi-illiterate William Shakspere was the author of the Shakespeare poems and plays-the greatest literature known to humankind. An illusion maintained in public by institutions, prestigious university presses, major publishing houses as well as the international media by well-placed professors, journalists and others who knew better in private or secret, who had sworn affiliations to an invisible Rosicrucian-Freemasonic Brotherhood. Who adopted a position in public which they knew to be untrue in private bound by a higher truth and allegiance to maintain an illusion that

is articulated on the title page of his *New Atlantis* (*Land of the Rosicrucians*): 'Tempore Patet Occulta Veritas' ('In Time The Hidden Truth Will Be Revealed'). When Henry Folger was alive that time had not yet arrived and the illusion was still to be preserved. The year before he died Folger wrote to his British book dealer 'I…am coming towards the end of my interest in Bacon; for all the books I have seen, read by him, tend to prove that he could not have been in any way responsible for the Shakespeare Plays.'[44] Henry Folger, founder and public face of the Folger Shakespeare Library (a secret Baconian-Rosicrucian-Freemasonic institution) was more than capable of keeping secrets, maintaining illusions, and serving as a front for an institution.

While working for Standard Oil 'he willingly served as a front for his company in connection with an investment the company itself could not legally make',[45] perhaps not too dissimilar to William Shakspere acting as a front for Lord Bacon as the author of the Shakespeare works. In a lawsuit relating to the activities of Standard Oil, Folger himself actually testified he was a mere 'front', and as part of the proceedings he made a statement that was 'not believed', in a long legal process that 'in the end' was 'an elaborate charade', in which Folger played a leading and prominent role:[46]

> ...he took part, showing that he could become a key and willing player in a high-stakes business on the margins of the law. Folger had a shadowy duality: he maintained his shy, respected place in the firm while loyally allowing himself to walk on the dark side to foster and protect Rockefeller's Texas interests.[47]

In 1911 the Supreme Court ordered that the Standard Oil Company of New Jersey be broken up:

> A Supreme Court spokesman announced the judgement in succinct terms: "Seven men and a corporate machine have seized unlawfully the second greatest mineral of this country, and are converting it into mountainous private fortunes. For the safety of the Republic, we now declare that this dangerous conspiracy must be ended by Nov. 15.
>
> To comply with the decision, Standard Oil of New Jersey announced its breakup into thirty-four companies: the old parent company and thirty-three others. Stockholders of Standard Oil of New Jersey kept their proportionate stock ownership interests in that company; they also received the same proportionate stock ownership interests in each of the other thirty-three companies. The announcement of the breakup was signed on July 28, 1911, by Henry Folger as secretary of Standard Oil of New Jersey.[48]

The founder of the Folger Shakespeare Library was notoriously secretive, so much so that the 'secretiveness of', warranted its own entry on the index of *The Millionaire and the Bard*.[49] His secrecy was not only obsessive it also bordered on the paranoia. Like Bacon before him, if for different reasons, Folger 'sought to maintain his anonymity' to keep among other things his name out of the media and throughout his life 'secrecy became one of his signature traits.'[50] His 'reflexive compulsion for secrecy' was an integral part of his secret life and character, and again not dissimilar to Bacon, 'for almost forty years he led a double life',[51] one in private/ secret, and another in public. His compulsive secrecy had started early as part of Phi Beta Kappa, a secret society, many of whose members went on to become senior Freemasons. One of his former classmates said of him 'Henry Clay Folger was a shy, taciturn Phi Beta Kappa who lived by three rules: Never tell what you've done, what you are doing, or what you are going to do',[52] the kind of welcome qualities characteristic of a secret and invisible member of Bacon's Rosicrucian-Freemasonry Brotherhood.

The founder of the Folger Shakespeare Library knew Bacon's writings intimately and no doubt poured over his essay *Of Simulation and Dissimulation* to the point that he knew off by



Fig. 173 The Folger Shakespeare Library in Washington, DC a secret **Baconian-Rosicrucian-Freemasonic Institution**

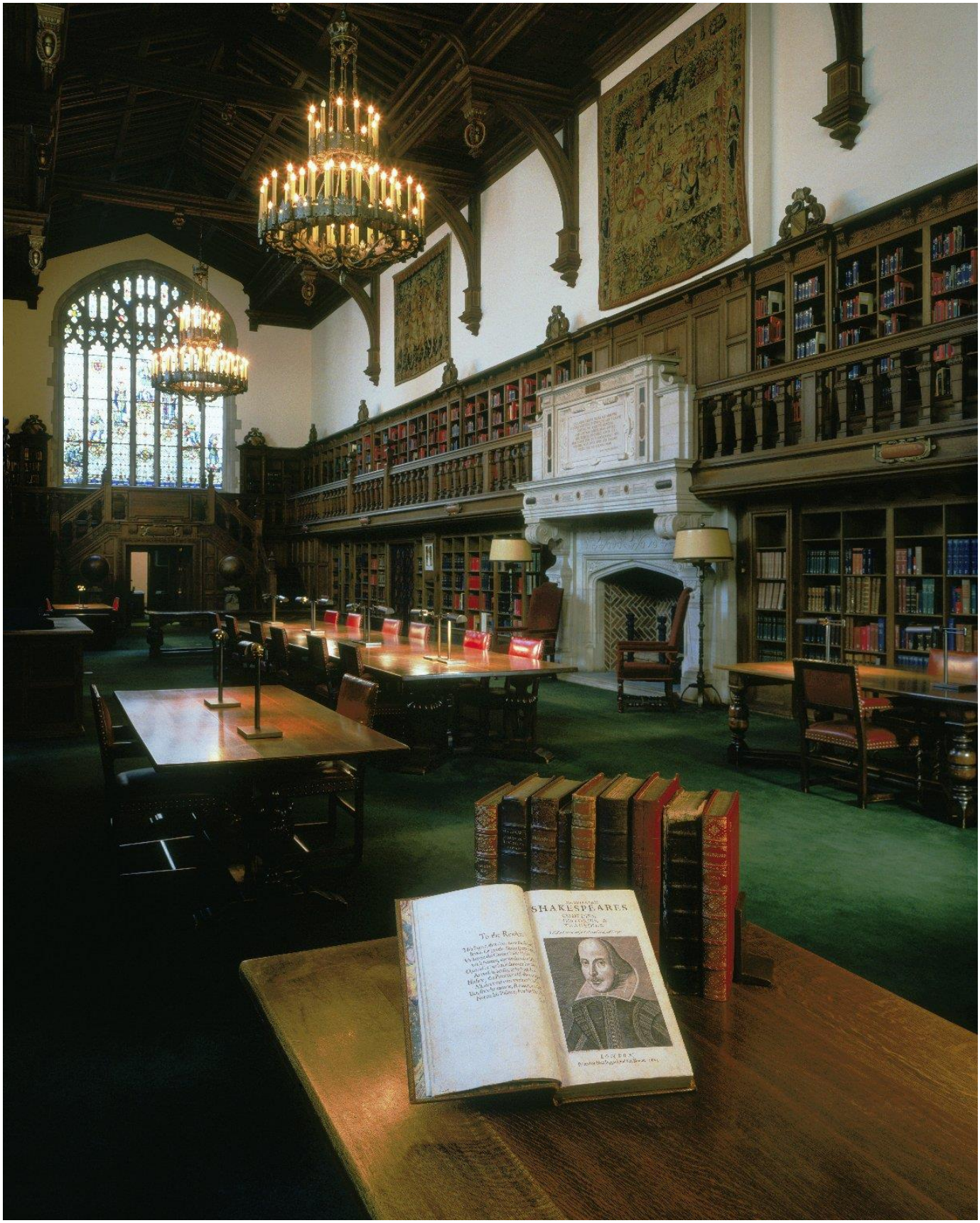


Fig.174 The Reading Room at the Folger Shakespeare Library a secret **Baconian-Rosicrucian-Freemasonic Institution**

heart what could be taken as a Rosicrucian-Freemasonic manifesto by which Henry Clay Folger lived his whole life:

For if a man have that penetration of judgement as he can discern what things are to be laid open, and what to be secreted, and what to be shewed at half lights and to whom and when,…

…There be three degrees of this hiding and veiling of a man's self.

For the first of these, Secrecy; …mysteries are due to secrecy…Therefore set it down, *that an habit of secrecy is both politic and moral*.

For the second, which is Dissimulation; it followeth many times upon secrecy by a necessity; so he that will be secret must be a dissembler in some degree…

But for the third degree, which is Simulation and false profession; that I hold more culpable, and less politic; except it be in great and rare matters.[53]

In 1928 Folger resigned as chairman of Standard Oil of New York when he retired to devote all of his energies for his plans and the development of the Folger Shakespeare Library. For an architect Folger contacted an old acquaintance Alexander Trowbridge during the summer of 1928 who he hired as a consulting architect. For a primary architect Trowbridge recommended to Folger the French-born Philadelphia architect Paul Philippe Cret. In France Cret was educated at the Beaux Arts School in Paris at the atelier of the renowned and celebrated French architect Jean-Louis Pascal. Cret arrived in the United States in 1903 and was appointed as professor of design at the University of Pennsylvania. His first major commission designed with Albert Kelsey was the Pan American Union Building the headquarters for Organization of American States erected on Constitution Avenue in Washington, DC. Its cornerstone was laid on 11 May 1908 by President and 32^0 Freemason Theodore Roosevelt. He had been present at the memorial service held by the Grand Lodge of Pennsylvania in 1906 in honour of Folger's illustrious ancestor Benjamin Franklin and that month delivered the address at the laying of the Masonic cornerstone of the House of Representatives Office building in Washington, DC.[54] The El Paso Scottish Rite Temple designed by Hubbell and Green of Dallas, Texas 'is an almost literal transcription' of Cret's Pan American Union Building.[55] Situated close to the Folger Shakespeare Library on 1733 Sixteenth Street is The Supreme Council (Mother Council of the World) of the Thirty-Third Degree of the Ancient and Accepted Scottish Rite whose emblem is a double headed eagle with at its peak a triangle containing the number 33 simple cipher for Bacon. The Folgers worked hand in glove with the architects every step of the way down to the absolute minute details of every single aspect of its design and build:

The library would become two different buildings, one concealed within the other. The architect's vision would rule the exterior design, but the Folgers' Shakespearian taste would dominate the interior. On the outside, Cret's design would harmonize with its surroundings: the Capitol, the Library of Congress, the Russell Senate Office Building, and the soon-to-be-built Supreme Court Building…The Folger Library would be an institution with two personalities. To passersby, the exterior would suggest the federal buildings of twentieth-century Washington. To those who ventured inside, the interior would, in an instant, transport visitors back more than three hundred years to Elizabethan or Jacobean England. Like a play within a play, the architecture of the Folger Library contained secrets.

…Henry and Emily wanted the library's interior to mesmerize visitors with words, signs, and symbols. Emily wrote that they intended the library to represent "the First Folio, illustrated." Thus, Henry would call for stained-glass windows, crests, floor tiles, quotations cut in stone, and symbols-including the ubiquitous Tudor Rose-carved in wood. He chose every design element to communicate a specific meaning-many of them sophisticated and obscure. The symbols, images, and sayings formed a silent composition that only he and Emily could hear. In balance, they created a harmonic resonance that conjured up the spirit of Shakespeare's England. Folger exercised great care in choosing them, specifying their exact spelling and punctuation, preserving archaic forms. In the realm of these secret words and signs, only a time traveler or a scholar could comprehend and decode them.[56]



Fig 175. The monument of Francis Bacon at St Michael's Church at St. Albans with its Rosicrucian Roses

For the main north façade the Folgers selected quotations from Ben Jonson, Samuel Johnson, and the supposed editors of the Shakespeare First Folio John Heminges and Henry Condell. For the nine white marble bas-reliefs depicting scenes from *Henry IV*, *Hamlet*, *Macbeth*, *King Lear*, *Julius Caesar*, *The Merchant of Venice*, *Richard III*, *Romeo and Juliet* and *A Midsummer Night's Dream* selected by the Folgers, Cret suggested New York sculptor John Gregory, to which the Folgers agreed.[57] For a planned garden on the west side of the library they requested that a marble statue be 'embowered in shrubbery', overlook a fountain, and portray Puck gesturing with the caption with its simply immortal line 'Lord, What Fools These Mortals Be', a coded message to the Shakespeare academics and ordinary schoolmen who have never yet had the required wit to decipher it. For its design and execution Trowbridge suggested the sculptor Brenda Putman, daughter of Henry Putnam, Librarian of Congress, who had been instrumental in facilitating the very existence of the Folger Shakespeare Library. Both Grant and Mays point out the 'angle of Puck's gaze' is 'toward the Library of Congress',[58] founded or re-founded on Thomas Jefferson's personal library based on Lord Bacon's organization of knowledge-Memory, Reason and Imagination, followed by the Library of Congress, till just before the dawn of the twentieth century. The angle of Puck with its associated immortal caption 'Lord, What Fools These Mortals Be', in the west garden of the Folger Shakespeare Library, gazing towards the Bacon inspired collection of the Library of Congress, sends a cryptic message to the deceived and deluded fools who believe the illiterate Shakspere of Stratford was the author of the greatest literature known to humankind: *Bacon is Shakespeare*.

As part of the secret complex cryptogram carefully designed by the Folgers which in many respects forms the key occult theme of the Folger Shakespeare Library with its arcane symbols, images and allegories, shrouded in mystery, the very language of Lord Bacon's Rosicrucian-Freemasonry Brotherhood described in its own rituals as 'a profound system of morality, veiled in allegories and illustrated symbols', is a large stained-glass window set in the west wall of the reading room. To the Folgers' specifications it was created by the Italian-born American stained glass designer Nicola D'Ascenzo who also created the window for the Washington Memorial Chapel in Pennsylvania dedicated to Freemason President George Washington and Washington National Cathedral whose foundation stone was laid in the presence of Freemason President Theodore Roosevelt, 32^0. This magnificent 400 sq. ft. window 'the library's single grandest decorative element', writes Mays, is 'visible only from inside, and its theme was of vital importance to Henry'.[59] It depicts the passage from Jacques's (who has been identified with Bacon) 'Seven Ages of Man' speech from *As You Like It* which begins with the heavily pregnant and immortal lines conveying that universal truth:

All the world's a stage,
And all the men and women merely players.
[*As You like It*: 2:7:139-40]

In the centre of the east wall the Folgers had a replica of the Shakespeare Memorial Bust overlooking the grave of William Shakspere mounted in the Holy Trinity Church at Stratford-upon-Avon which gazes across the room to the stained-glass window of the 'Seven Ages of Man'. To the present day no one knows just who was responsible for placing the Stratford Bust at Stratford sometime before 1623 a *terminus ante quem* determined by the publication of the Shakespeare First Folio. Well, this is what is said in orthodox accounts of William Shakspere. But Henry and Emily Folger avid readers of Baconian literature would have known Baconian scholars and cryptologists have for a long time presented evidence or reasons indicating that it was placed there by Bacon and his Rosicrucian-Freemasonry Brotherhood. Few knew any better than Henry Folger that all the world's stage and the men and women merely players. He himself had lived a double life, served as a front, and had a shadowy duality, and was part of a secret society. All his life Folger had played one role in private and another role in public. On



Fig. 176 Portrait of Henry and Emily Folger

the Shakespeare stage extending to the four corners of the world he and his wife Emily Folger played their respective parts exceedingly well. A grand performance that Bacon, Founder of the Rosicrucian-Freemasonry Brotherhood, would surely have been impressed with.

The arcane message of placing a replica of the Shakespeare Memorial Bust looking out at the magnificent stained-glass window depicting the 'All the world's a stage,/And all the men and women merely players' scene from *As You Like It* is that: Shakspere of Stratford was playing a role and was merely a literary front for the true author of the Shakespeare poems and plays, Lord Bacon.

The ubiquitous Tudor Rose conceals another part of the grand secret of the silent composition in the arcane cryptogram of the Folger Shakespeare Library. The word Rosicrucian is derived from 'Rose Cross' and Christian Rosencreutz of *The Chemical Wedding* adorns a red cross and roses as key symbols of the Rosicrucian Brotherhood. The secret invisible Order is frequently referred to as the Brotherhood of the Rosy Cross and the title page of Rosicrucian publications depict the symbol of the Rose.

The rose has an ancient history as a symbol of secrecy and the phrase *sub rosa* means to secretly communicate or done in secret. If we look at the monument of Francis Bacon at St Michael's Church, St. Albans we see that his feet are sporting a matching pair of Rosicrucian Roses befitting of the secret Founder of the Brotherhood of the Rosy Cross and the ubiquitous Rosicrucian Rose in the Folger Shakespeare Library, denotes that it is a Rosicrucian Temple devoted to Lord Bacon, Grand Master of the Rosicrucians and author of the Shakespeare works.

After the cornerstone of this Rosicrucian Temple of Baconian learning had been laid in May 1930 Henry Clay Folger entered St John's Hospital in Brooklyn for what was believed to be a fairly routine operation for an enlarged prostate. While confined to his bed recuperating and recovering Folger in characteristic fashion was still conveying orders and directives concerning the construction and design of the library. But things took a turn for the worse and three weeks after the first operation his medical team informed him that he required a second operation which proved unsuccessful. On 11 June 1930 the great collector of Shakespeareana Henry Clay Folger unfortunately died without deservedly seeing his lifetime project completed. His funeral took place two days later on 13 June in the Chapel of the Central Congregational Church in Hancock Street, where Henry had been a worshipper, trustee and donor, near Franklin Avenue, named after his ancestor Benjamin Franklin, the great leading Freemason of his time. The great statesman would doubtless have been proud of him for the Baconian-Shakespearean shrine he left to the American people.

The funeral service and eulogy were delivered by its pastor and Henry Folger's close friend Reverend Samuel Parkes Cadman. The English-born Reverend Cadman was a great liberal Protestant clergyman, newspaper writer, author of numerous books and pioneer Christian radio broadcaster of the 1920s and 1930s and from 1924 to 1928 the President of the Federal Council of the Churches of Christ in America. His true impact upon his times and humanity was enormous 'It has been said in his generation no man exerted more influence for the brotherhood of man.'[60] He was also a member of the Independent Royal Arch Lodge No. 2 New York City and Grand chaplain of the Grand Lodge of New York for twenty-eight years.[61] In his eulogy the Rev. Cadman said that 'Mr. Folger was a singular mild man: he kept a steady silence which was more eloquent than speech. I do not recall a single instance when an unkind word left his lips. His life was marked by self-discipline and poise.'[62] His grieving lifetime companion Emily did not bury him. His remains were cremated and in keeping with his wishes his ashes now lie in a mortuary urn in the wood panelled Reading Room in the Folger Shakespeare Library beneath the replica of the Stratford Shakespeare Monument installed by Lord Bacon and his Rosicrucian-Freemasonry Brotherhood. The urn of Henry Clay Folger is concealed behind a bronze tablet on which is engraved 'To the Glory of William Shakespeare and the Greater Glory of God' containing 53 letters an occult number in Baconian-Rosicrucian-Freemasonic



Fig. 177 The White House, the Capitol, The Supreme (Mother Council of the World) of the House of the Temple of Solomon, of the 33rd Degree, and the Folger Shakespeare Library, all secret **Baconian-Rosicrucian-Freemasonic Institutions**

circles denoting the letters SOW in simple cipher, standing for SONS OF WISDOM, or members of Bacon's Rosicrucian-Freemasonry Brotherhood.

In his will Folger named his wife as executor and bequeathed $10,000,000 to the Trustees of Amherst College as an endowment for maintaining and developing the Folger Shakespeare Library. The will was drawn up two years before the 1929 stock market crash and its reduced value proved insufficient as an endowment with which to operate the library. To ensure that her husband's ambition and dream to establish the greatest Shakespeare Library in the world was realised Emily Folger very generously donated a large sum of money from her own private funds to complete its construction and cover ongoing costs. In October 1930 Emily transferred the deed to the library to the trustees of Amherst. The trustees created a Folger committee of board members chaired by Dwight Morrow, US Ambassador to Mexico (1927-30). When Morrow died in 1931 his Amherst classmate and former US president Calvin Coolidge became chairman, whose wife Grace was a member of the Order of Eastern Star,[63] a Freemasonic appendant body accessible to both men and women, with men having to be Master Masons, and the women, the daughter, wife or mother, of a Master Mason.

The library finally officially opened on 23 April 1932 supposedly the 368th birthday of William Shakspere and the date (23 April) that he is said to have died in 1616. It is of course well-known that 23 April is St George's Day, though it is less well known that the patron saint invariably portrayed with a red cross similar to the red cross of the Rosicrucian Brotherhood is the saint after whom early Freemasons named their Lodges.

The special opening ceremony attracted a list of distinguished guests from around the world among them ambassadors from Great Britain, Germany and France, as well as various members of Congress, Justices of the US Supreme Court and numerous dignitaries from US colleges and universities. And with good reason the British Ambassador to the United States Sir Ronald Lindsay (Knight Grand Cross of the Order of St Michael and St George) was specially invited to participate in the opening of the Rosicrucian Temple or Shrine to Bacon-Shakespeare. He was the fifth son of James Lindsay, 26th Earl of Crawford whose ancestor David Lindsay, first Lord Lindsay of Balcarres (1587-1642), was a contemporary of Bacon and owner of the earliest known English manuscript version of the two Rosicrucian manifestos the *Fama Fraternitatis* and *Confessio Fraternitatis* first published anonymously at Cassel in Germany in 1614 and 1615. This manuscript containing the *Fama* and *Confessio* dates at least as early as 1633 and may be even earlier. It shares many similarities with the Thomas Vaughan text, the English version of the *Fame* and *Confession* which first saw print in 1652, which cryptically revealed Lord Bacon's authorship on its title page. Both the Lindsay and Vaughan texts most likely independently derive from a common ancestor via a copy of the original manuscript of the Rosicrucian manifestos,[64] directly or indirectly from their anonymous author, Lord Bacon.

The British Ambassador to the United States delivered the congratulations of King George V (Royal Grand Patron of three Freemasonic charities of the Grand Lodge of England),[65] now sitting on the throne previously occupied by Bacon's royal mother Queen Elizabeth. On the arrival of Freemason President Hoover, 33^0 and his wife the large crowds about and around the Folger Shakespeare Library excitedly waved and cheered. The president and his wife were seated directly to the left of Emily Folger as they all took their places on the stage of the Elizabethan Theatre in the Folger Shakespeare Library. With her deceased husband Emily also knew that the Folger Shakespeare Library and the world are stages, and men and women merely players, playing their public roles.

The Reverend Dr S. Parkes Cadman, a member of the Independent Royal Arch No. 2, New York and Grand Chaplain of the Grand Lodge of New York read the invocation and benediction 'As the pastor of Mr. and Mrs. Folger for the past thirty years, I can testify to the energy, concentration, and devotion which they so boundlessly exhibited in behalf of this enterprise. It was a dream of their lives and to it they gave all they were, and much of what they had.'[66] The

Folger Shakespeare Library's Director of Research Dr Joseph Quincy Adams delivered the first 'Shakespeare Birthday Lecture' entitled 'Shakespeare and American Culture' in which he placed the importance of the Folger Shakespeare Library on a par with the Lincoln Memorial and the Washington Monument:

In its capital city a nation is accustomed to rear monuments to those persons who most have contributed to its well-being. Amid…Washington D.C., three stand out conspicuous above the rest: the memorials to Washington, Lincoln and Shakespeare. They stand out as symbols of the three great personal forces that have moulded the political, the spiritual and the intellectual life of our nation.[67]

13.

Francis Bacon-Shakespeare Secret Republican Father of the United States of America & the Modern World

From the moment you learn to speak you are under the necessity of drinking in and assimilating what perhaps I may be allowed to call a hotch-potch of errors. Nor do these errors derive their strength only from popular usage. They are sanctioned by the institutions of academies, colleges, orders, and even states themselves.

[Francis Bacon, The Refutation of Philosophies; Benjamin Farrington, *The Philosophy of Francis Bacon* (Liverpool University Press, 1964), p. 108]

Both Bacon and Shakespeare (obviously treated separately by orthodox scholars) have very largely been presented as conservative political thinkers whereas more recently several modern scholars have finally begun to partly recognise the republican themes running through both the canons, which completely revolutionises and transforms our understanding of the first philosopher-poet of the modern world. The modern Bacon scholar Markku Peltonen, editor of *The Cambridge Companion to Bacon* (Cambridge University Press, 1996) and author of the *Life* of Bacon in the *Oxford Dictionary of National Biography* (Oxford University Press, 2004-24), in his article 'Politics And Science: Francis Bacon And The True Greatness Of States' and his full length work *Classical Humanism And Republicanism In English Political 1570-1640* shows that a close reading of his writings on the greatness of states and civic greatness reveal that 'Bacon's moral and economic ideas could be classified as classical republican.'[1] As with the *Treatise of Monarchy* the subject of monarchies and republics were not far from Bacon's mind in his essay *Of The True Greatness of Kingdoms and Estates*. In fact the paired phrases *kingdoms and estates* which occurs nineteen times throughout Bacon's essays 'connotes' as noted by Professor Vickers 'Monarchies and Republics', corresponding to the very similar terms 'principati e repubbliche', frequently used by Machiavelli.'[2] In his unfinished treatise *Of the true Greatness of the Kingdom of Britain* and essay *Of The True Greatness of Kingdoms and Estates*, the main emphasis Peltonen correctly observes is 'placed on the virtues and qualities of the people. The omission of the king's role and the bestowal of a prominent part to the people in the attainment of true greatness led Bacon to emphasize the active role of the people. This becomes particularly apparent in his discussion of the social and political elements behind true greatness. It is especially here that he endorsed some of the central notions of republicanism.'[3] Although, Bacon was 'a loyal supporter of the English monarchy', or to be more precise at least outwardly, 'he was sometimes ready to acclaim republican governments.'[4] The classical republicans 'supposed that because of the ultimate similarity of human nature, ancient history had an important lesson to teach, and the purpose of the admiration of the Roman republic was to seek practical guidance. Bacon completely approved of the general implication.'[5] In Italy, and other parts of Europe classical republicanism was on the wane by 1600 and the contribution of seventeenth century republicanism to the development of western political thought, that played a vital fundamental role in the founding of the United States of America, the greatest and most powerful republic in all history, was made in England. [6] It was Bacon through his writings on civic greatness and the greatness of states 'more than anyone else who familiarized the English with the Machiavellian theory of *grandezza*. Bacon's Machiavellianism, in other words, exercised a profound influence on subsequent English political discourse. He can be seen as the beginner of a new, indigenous vein of classical republicanism, which found several followers in the decades before the Civil War and which culminated in the writings of James Harrington.'[7] His representations of republican thoughts and ideas were also obliquely and openly expressed in a number of his Shakespeare poems and

plays, but as with his acknowledged works, for some strange and curious reason (or perhaps for predictable reasons) it similarly took four hundred years before it slowly came to be meaningfully recognised by a handful of modern scholars, most notably, by Andrew Hadfield in his brilliant and groundbreaking full length work *Shakespeare and Republicanism* issued by Cambridge University Press in 2005. Hadfield recognised as Peltonen identified in Bacon's acknowledged writings that the Shakespeare poems and plays were the most important contribution to classical republicanism expressed in poetical and dramatic literature of a newly breaking modern world:

> Shakespeare produced literary works of republican significance at key points in his career: the *Henry VI* plays (late 1580s, early 1590s); *The Rape of Lucrece* (1593); *Titus Andronicus* (1594); *Julius Caesar* (1599); *Hamlet* (1601); *Othello* (1602?); and *Measure for Measure* (1603), to name only the most obvious examples. However, this history has disappeared from view for a variety of reasons, resulting in an impoverished and distorted understanding of the nature of Shakespeare's achievement…
> …Advocates of republican thought could not risk anything…explicit in the 1590s…rather they had to rely on suggestive hints, references and lavish praise of foreign and historical nations, rarely in outright and sustained expression…
> ...republicanism seems to have had a particular influence on Shakespeare, who, more than any of his contemporary playwrights, was especially interested in how political institutions functioned, who they represented, and how individuals came to occupy offices of state. In turning his attention to issues of republicanism, Shakespeare became the most prominent of a number of Renaissance writers who wished to explore similar issues in their writing…
> ....[He] narrates more of the republican story than any other dramatist working in Elizabethan and Jacobean England, as well as applying the lessons of a history of the republic to the English crown. He tells the birth of the republic in *The Rape of Lucrece*, and the death of the republic in *Julius Caesar* and *Anthony Cleopatra*, which show the rise of Julius Caesar leading eventually to the assumption of power by the colourless Octavius Caesar, the future Augustus….[8]

In his work Professor Hadfield traces under the chapter heading 'Shakespeare's early republican career', referring to a period from about the late 1580's to the early 1590s, the unfolding of these republican ideas that Bacon behind the guise of his pseudonym Shakespeare, wished to obliquely explore as he wrestled with determining the most effective political system he wished to see implemented for the future of a new modern world. The first time Bacon's pseudonym William Shakespeare appeared in print was in the narrative poems *Venus and Adonis* (1593) and *The Rape of Lucrece* (1594), the story representing the founding of the Roman republic, beneath the dedication to the Earl of Southampton. Two other Shakespeare plays appeared in 1594: the quarto of *2 Henry VI* first published as *The first part of the Contention betwixt the twoo famous houses of York and Lancaster*, and *The Most Lamentable Romaine Tragedie of Titus Andronicus*, that addressed the decline of the Roman republic. The dating of the first Shakespeare plays is problematic and uncertain however it is believed by some that some of the earliest written plays were most likely *I Henry VI*, *2 Henry VI*, *3 Henry VI* and *Richard III*, otherwise known as the first tetralogy, a group of four English history plays penned in the late 1580s, or early 1590s. We do not know for certain in which order the three Henry VI plays were written, nor when they were performed onstage. Part One of *Henry VI* first appeared in print in the First Folio. There are grounds for believing that the first part was written after the second and third plays in the trilogy. The second part of the reign of *Henry VI* written sometime between 1588 and 1591, was anonymously issued in print in 1594. The third Part of *Henry VI* which may well have also been written in the late 1580s, also first appeared anonymously in a quarto edition in 1595 as *The true Tragedie of Richard Duke of Yorke, and the death of good King Henrie the Sixt, with the whole contention betweene the two Houses Lancaster and Yorke, as it was acted sundrie times by the Right Honourable the Earle of*

Pembrooke his seruants. The fourth drama in the tetralogy likely written in the early 1590s was first issued anonymously as *The Tragedie of King Richard III. Conteining his treacherous Plots against his brother Clarence*: *The Pitifull murder of his iunocent Nephewes*: *his tyrannicall Vsurpation*: *with the whole course of his detested life, and most deserued death* sometime in 1597. The four plays represented what can be described as a republican tetralogy or as Hadfield framed them in his next chapter '*Shakespeare's* Pharsalia: the first tetralogy', wherein he reminds his readers that it 'is often asked why Shakespeare chose to begin his career with plays on the life of Henry VI, especially when he later wrote plays narrating the histories of the three kings who preceded him'. The answer 'may well be that they were conspicuously designed to represent Henry's troubled reign as the English civil war, a means of adapting Lucan onstage to suit the republican climate of Elizabeth's 'second reign'; adding 'perhaps we should see Shakespeare as the English Lucan, a republican poet who could write about troubled times that had a bearing on current political issues'.[9] Or to use the language of Bacon's editor Markku Peltonen he can be seen as the beginner of a new, indigenous vein of classical republicanism which ultimately in the following centuries was to shape the future direction of the western world, in Europe, and of course, in the New World of the United States of America, the republic based on his philosophical-political-scientific Rosicrucian utopia the *New Atlantis* (*or, Land of the Rosicrucians*).

There are many similarities between Lucan's unfinished republican epic and the *Henry VI* plays-pointed out at some length by Hadfield-and as these plays originated from the late 1580s or early 1590s they most probably 'had a crucial influence on the vogue for Lucanizing English history.'[10] Who then was behind this vogue for Lucan in the late 1580s or early 1590s? No English translation of *Pharsalia* had yet appeared in print. The so-called Marlowe translation, if it did circulate in manuscript, according to most commentators was translated at the earliest 1593, post these Shakespeare plays; and regarding the full translation of the *Pharsalia* credited to Sir Arthur Gorges it was carried out in the second decade of the seventeenth century.

In *Epic Romance Homer to Milton* (Oxford Clarendon Press, 1993) Professor Burrow states the play *The Misfortunes of Arthur* 'contains the first actual translation of Lucan into English',[11] which I have shown elsewhere was written by Bacon.[12] In *The Origins Of Shakespeare* (Oxford Clarendon Press, 1977), Professor Emrys Jones discusses the influence of Lucan's *Pharsalia* on the Shakespeare plays *I Henry VI* and *2 Henry VI* (and *Julius Caesar, Henry V, Anthony and Cleopatra,* and *Hamlet*).[13] The extent of Lucan's influence on *The Misfortunes of Arthur* was pointed out in a little known or certainly little noticed article 'Lucan's First Translator' by J. C. Maxwell appearing in the 1947 edition of *Notes and Queries*. Its author as Burrows highlights 'compares III. iii.1-65 [of *The Misfortunes*] with *Phars*. 1. 195-391 and 7. 250-98.'[14] Maxwell also made known that Act III Scene iii of *Misfortunes* is 'closely imitated from a number of passages in Lucan, with only the omissions and alterations necessary to adapt it to the play…thus in the whole scene of 130 lines only 16 are…unaided work.'[15] The *Misfortunes* Maxwell concludes is evidently indebted to Lucan's *Pharsalia* and its author 'establishes a claim to supplant Marlowe as the first translator of a substantial portion of Lucan into English blank verse.'[16] A play written in 1587-88, around or just prior to the time some scholars place the date of composition for *2 Henry VI* and *3 Henry VI*, which were according to Hadfield 'probably' written 'in the late 1580s or early 1590s', with *I Henry VI* first put on at the Rose on 3 March 1592.[17] Yet the huge debt owed by *The Misfortunes of Arthur* to Lucan's *Pharsalia* was far more extensive than even Maxwell knew. In 1963 O.A.W. Dilke, an editor of Lucan, pointed out that 'Act IV deserves a fuller analysis than it has so far been given.'[18] He showed that in Act IV Scene III lines 34-219, Scene III lines 5-35, and its Chorus, the author of *The Misfortunes of Arthur* had translated or borrowed nearly as much from Lucan as he had in the scene highlighted by Maxwell. Even more recently the indebtedness was investigated much more extensively by G. M. Logan. In his detailed article Logan pointed out that the author of

The Misfortunes who knew Lucan thoroughly 'borrows from at least eight books of the *Pharsalia*' and it contributed at least '330' lines to the *Misfortunes*.[19] Going way beyond Maxwell and Dilke he shows that the borrowings are spread over the entirety of the five acts of the play (Act I contains two, Act 2 twenty-three, Act 3, one hundred and twenty-two, Act 4 'at least' one hundred and sixty, Act 5 sixteen).[20] Beyond the influence illustrated by the literal translations and borrowings Paleit maintains Lucan's *Pharsalia* gives *Misfortunes of Arthur* its 'action poetic colouring and an ethical-political structure',[21] which supports and pervades this complex and sophisticated work. The reason why *Misfortunes of Arthur* which in part literally translated and heavily borrowed from *Pharsalia* and the 'Shakespeare's *Pharsalia*: the first tetralogy' (*I Henry VI*, *2 Henry VI*, *3 Henry VI* and *Richard III*) which were also heavily influenced by the republican epic *Pharsalia* and written around the same time or shortly after the *Misfortunes*, is because they share the same author, Francis Bacon.

The two most important works of early Jacobean literature Bacon's *Advancement of Learning* and the Shakespeare play *Hamlet* which share the same philosophical DNA were published in the aftermath of the Essex rebellion (whose life was in so many ways bound up with Bacon's and whom for many scholars looms large in the play), and the passing of the monarchy from Elizabeth to the Scottish succession of King James. In both *The Advancement* and the play the rule of monarchy, both Elizabethan-Jacobean and the complex history of the Roman republic explored previously in *The Rape of Lucrece, Titus Andronicus* and *Julius Caesar*, and about to be examined and explored in *Coriolanus* and *Antony and Cleopatra*, is at the fore of Bacon's mind. And it is no coincidence that just as the crown of the monarchy passed from one semi-absolute ruler to another, that republican themes and values are very deliberately interwoven and insinuated into the text of *Hamlet*:

> It is also clear that Belleforest's version has a pronounced republican theme, something that Shakespeare exploits and expands. Any tale of the assassination of a malicious king would remind readers of the banishment of Tarquin, because any such change was likely to lead to a transformation of the form, as well as the occupant of the ruling office…In *Hamlet*, the link between the founding of the Roman republic and the story of the murderous infighting at the Danish royal court is made explicit. Hamlet feigns madness to buy himself time before he acts, a tactic employed by Lucius Junius Brutus, and one that makes his name especially appropriate ('Brutus' means 'fool' or 'madman'). Brutus is the nephew of the king-like Hamlet-and he decides to adopt a role when he learns of the actions of the king, Tarquin Superbus.
> …*Hamlet* stands as a distinctly republican play….[22]

It has been regularly pointed out that *Hamlet* makes use of recent Scottish history and explores the issues surrounding the Scottish succession to the English throne;[23] and in the year Bacon published his *Advancement of Learning* he was already in the process of planning and preparing his Scottish play *Macbeth* believed to have been written in 1605 or 1606. The Jacobean play about Scottish history with its allusions to the new king and his Scottish circle at court and in government links this Shakespeare play to *Hamlet* and as Bacon contemplated a new and changing world he once more drew on echoes from the past. For some of the telling details in *Macbeth* about the king to whom he dedicated his *Advancement* Bacon drew upon some of his earlier Shakespeare plays and poems, written not long after *The Misfortunes of Arthur* whose major source was the republican poet Lucan. In *Macbeth* there are echoes of *2 Henry VI* and *Richard III*, the two plays along with *I Henry VI* and *3 Henry VI*, that formed 'Shakespeare's *Pharsalia*: *the first tetralogy*', his earliest Shakespeare history plays. References and allusions to the republican Livy are present in the Roman history play *Titus Andronicus*, written around the same time as the tetralogy, with clear links to the poem Lucrece, with *Macbeth* containing significant echoes from the republican *The Rape of Lucrece* in both characterisation and various themes.

When writing *The Advancement of Learning* Bacon also had in mind *Coriolanus*. When the play was written still remains undetermined. It seems the first version of it cannot have been composed before 1605, since the first scene of the play draws on William Camden's *Remains of a Greater Work Concerning* (1605) for one or two of its minor details with most Shakespeare commentators placing its date of composition or revision around 1607-8. There is no known performance of the play until 1681. It was first printed in the 1623 First Folio. The play is set in 409BC in the early part of the Roman republic not long after the critical events narrated by Bacon in *The Rape of Lucrece*. The principal source of the play is the English translation of Plutarch's *Lives of the Noble Grecians and Romans* which includes Menenius's fable delivered in the first scene of the play, for which Bacon also drew on a number of other sources:

In writing *Coriolanus*, Shakespeare depended primarily upon Plutarch…he also had recourse to Livy, the chronicler of Coriolanus, Marcus Curtius, and the fortunes of republican Rome. It has long been recognized that lines 134-139 in Menenius' fable of the belly, those concerned with the distribution of nourishment through the blood derive from Livy's, not Plutarch's version of the tale. Those six lines are important in that they provide tangible evidence that Livy's *Ab Urbe Condita* was in Shakespeare's mind when he was meditating *Coriolanus*. But they matter far less than a series of overall attitudes, attitudes peculiar to this play, which I believe Shakespeare owed not to any one, particular passage in Livy, but to his history as a whole….[24]

The work closest to *Coriolanus* in date that refers to the Menenius fable is *The Advancement of Learning*:

First therefore amongst so many great Foundations of Colledges in *Europe*, I finde strange that they are all dedicated to Professions, and none left free to Artes and Sciences at large. For if men iudge that learning should bee referred to action, they iudge well: but in this they fall into Error described in the ancient Fable: in which the other parts of the body did suppose the stomache had beene ydle, because it neyther performed the office of Motion, as the lymmes doe, nor of Sence, as the head doth: But yet notwithstanding it is the Stomache that digesteth and distributeth to all the rest: So if any man thinke Philosophie and Vniuersalitie to be idle Studies; hee doth not consider that all Professions are from thence serued, and supplyed. And this I take to bee a great cause that hath hindered the progression of learning, because these Fundamental knowledges haue bene studied but in passage.[25]

In discussing the wide influence of Aristotle's *Politics* in '*Coriolanus*, Aristotle, And Bacon', its author F. N. Lees points out Bacon's essay *Of Friendship* with its 'god or beast' idea, an element of Aristotelian thought 'embedded' in the 'consciousness' of Bacon which rests behind *Coriolanus*, suggests that 'Bacon knew *Coriolanus* before he wrote the essay.'[26] For which there seems a good chance as he wrote both of them!

The history of the last critical years of the Roman republic narrated in *The Historical collection of the continuall factions, tumults, and massacres of the Romans and Italians* (1600) was written to bridge the gap that existed between the end of Livy's republican *History of Rome* translated into English in 1600 and the beginning of Tacitus's *Annales*. The Roman historian Tacitus (*c.* AD 56-after 117) is considered by many as the most important and greatest of the Roman historians. His two important writings the *Histories* and *Annals* cover the history of the Roman Empire from the death of Augustus Caesar in AD 14 to 96. Only around a third of the *Histories* and just over half of the *Annals* survive. His other writings include *Agricola*, a biography of his father-in-law the Roman general responsible for much of the Roman conquest of Britain and *Germania*, a work on geography and ethnography of Germany, where Tacitus had spent time travelling. His *Histories* and *Annals* narrated the reigns of the most tyrannical of Roman emperors Tiberius, Nero and Caligula and are read by some as republican texts which

provide a profound critique of absolutism revealing how Rome degenerated from the virtue of the Roman Republic to the excess of Roman imperialism.

Prior to the advent of the English translations of the *Histories*, *Agricola*, *Germania* and the *Annals* Bacon was familiar with the writings of Tacitus in the original Latin which he cites from in some of his earliest works. In *An Advertisement touching the controversies of the Church of England* written in *c*.1589 (first published as *A Wise and Moderate Discourse concerning Church-affaires* in 1641) he draws on the *Annals* 'I might advise that side out of a wise writer, who hath set it downe that *punitis ingenijs gliscit authoritas* ('when writers are punished their authorite encreaseth') & indeed we see it euer falleth out that forbidden writing is thought to be certayne spark*e*s of trueth *that* fly vp in the faces of those that seeke to choake it & tread it out'.[27] Bacon again took recourse to the *Annals* in *Certain Observations upon a Libel published this present year, 1592* (first published in the 1657 edition of *Resuscitatio)* 'they were fallen into that strange disease of the minde w*hi*ch a wise writer describeth in these words *fingunt simul creduntq*ue ('They invent, and at once believe').[28] In his *Letter of Advice to the Earl of Essex* (written in 1596 first published in *Resuscitatio*) Bacon adapts an expression from Tacitus's *Annals* when counselling Essex on how to behave with Queen Elizabeth 'when at ani tyme yo*u*r L*ordshi*p vppon occasion shall in speeches do her ma*ies*tie right (for there is no such matter as flattery amongst you all) I feare you handle it *magis in speciem adornatis verbis quam vt sentire videtur* ('in terms too speciously florid to be taken as the expression of his inmost feelings'), so that a man may reade formality in your countenance, whereas yo*u*r L*ordshi*p should do it familiarly *et oratione fida* ('and in faithful speech').[29] His own innermost feelings on his love and admiration for Tacitus is succinctly expressed in another private letter written about the same time in his *Letter of Advice to Sir Fulke Greville* where Bacon says of all the Roman historians 'I thinke Tacitus simplye the best, Livy verye good'.[30] None of these writings or private letters were at the time published but when Bacon did publish his first acknowledged works-the *Essays* and *Advancement of Learning*-the references, allusions and adaptations from the Tacitus works both in the original Latin and in English simply multiplied.

Of the discernible influence of Tacitus on the Shakespeare poems and plays there has been a curious and strange silence from orthodox scholars and critics that has lasted for centuries. Even at the beginning of the twentieth century at what might be described as the birth of modern scholarship Anders in what was then a standard work *Shakespeare's Book* running to more than three hundred pages only once makes an indirect and unimportant passing comment on the Roman historian.[31] This kind of passing general comment on Tacitus is also a feature of Professor Jones's *The Origins of Shakespeare* (1977) and Charles and Michelle Martindale's *Shakespeare and the Uses of Antiquity* (1990).[32] Tacitus does not once interrupt the pages of Whitaker's *Shakespeare's Use of Learning* (1953), nor is he once presented as a source in Statin's *Shakespeare and his sources* (1966). The influential *Shakespeare's Sources* (1957) by Muir, then the most widely available work on the subject, ignores Tacitus completely which is only marginally improved upon by a single mention of the Roman historian in *The Sources of Shakespeare's Plays* (1977).[33] The publication over a period of eighteen years of Geoffrey Bullough's groundbreaking eight-volume *Narrative and Dramatic Sources of Shakespeare* (1957-75) proved a good step in the right direction. Bullough following the early Shakespeare editor George Steevens compares the vivid description of the camps on the eve of the battle in the chorus of Act IV of *Henry V* (1599) with a passage by Tacitus in *Annals* translated by 'R. Greneway' in 1598, before proceeding to substantiate how the 'debt to Tacitus went further'.[34]As a source for *Henry V* Bullough reproduced several passages from the English translation of the *Annals*: Book I Chapters XIII and XIV and Book II Chapters III, IV and V.[35] He also reproduces Book 1 of the *Annals* as a possible source for *Julius Caesar*,[36] and in discussing some of the classical analogies in *Hamlet* Bullough makes reference to 'Tacitus XIV, 1-2'.[37] Five years earlier George Price writing in the *Shakespeare Quarterly* suggested if Shakespeare

had by chance read the 1598 English translation of Tacitus's *Annals* 'his imagination would have been struck not only by the device of the general's visiting men in disguise, but also by likeness of character between Tacitus' hero and Harry the warrior king'.[38] He also proceeded to state that 'Scholars interested in Shakespeare's knowledge of the classics have not mentioned Tacitus among those writers that he seems to have read. Nor need it be said that he knew Tacitus well.'[39] These Shakespeare plays post-date the English translation of the *Annals* which to some extent partly alleviated Baldwin's torturous task of continually having to insist the Stratford man either read classical works in the original Latin at the Stratford Grammar School, for which there is no evidence he ever attended; or that he later accessed the necessary material in a later English translations, when there exists no evidence that he was able to read and comprehend ancient texts.

This carefully constructed pattern was broken by D. J. Womersley in his article printed in *Notes and Queries* '3 Henry VI: Shakespeare, Tacitus, And Parricide'. Indignantly contending that the sources suggested by the editor of the 1964 Arden edition of *3 Henry VI* for 'a son that hath kill'd his father' in Act II Scene IV which on inspection are 'unconvincing' Womersley instead shows the actual indebtedness 'overlooked by Cairncross' and 'not included in Bullough's standard edition of Shakespeare's sources' is where Tacitus in '*Historiae* III. xxv' recounts 'the killing of his father by his son at the second battle of Bedriacum. To make good his point he reproduces the passage from the 1591 English translation by 'Sir Henry Savile' alongside the son's speech in *3 Henry VI*.[40] Womersley points out in a corresponding footnote 'This parallel was noted at the beginning of the century, and then apparently neglected or forgotten. In his *The Classical Element in the Shakespeare Plays* W. Theobald comments that 'The incident of the son slaying his father is borrowed from Tacitus', and goes on to quote the relevant passage from the *Historiae*'.[41] However this acknowledgment suppressed two key pieces of information; firstly Theobald was a voluminous Baconian writer who correctly believed Bacon was the author of the Shakespeare works, and secondly, Theobald, aside from the parallel for *3 Henry VI*, further presented a series of parallels between Tacitus and other Shakespeare plays. Womersley cites Baldwin who suggests 'it is unlikely Shakespeare would have come across the original text in school', and 'of course', Womersley further adds, 'Tacitus proves indigestible even to well-flogged Latinists.'[42] Womersley could also not be sure whether Shakespeare read Tacitus in the original Latin, in one of the several available foreign translations, or the 1591 English translation, or the translation of it in manuscript before it was published.[43] Familiar with Baldwin, Bullough, Price, Womersley and others that went before him Stuart Gillespie in his standard work *Shakespeare's Books*: *A Dictionary of Shakespeare Sources* (2004) confines his brief discussion of the influence of Tacitus to *Henry V* and *3 Henry VI* 'Shakespeare may have used Tacitus's *Germania* for *Henry V*-or may not' and 'A likely source in Tacitus has been proposed for one further episode in Shakespeare, that of the 'son that hath kill'd his father in *3 Henry VI*, 2.5.'[44]

In centuries of orthodox works recognition of the influence of Tacitus on Shakespeare has been very slow in emerging and deliberately narrow in its focus when in reality the influence of Tacitus on the Shakespeare canon is extensive and pervasive. One reason this has been ignored and suppressed and the likely reason why there has never been a comparative full-length study on Tacitus and Shakespeare is because of Bacon's knowledge and very close links to his works, its translator(s) and translations, all of which is bound up with his authorship of the Shakespeare plays. More than a century ago the Baconian writer William Theobald put forward a number of parallels between Tacitus and passages in *3 Henry VI*, *Richard II*, *Richard III*, *Henry V* and *Antony and Cleopatra*.[45] Four of the five of these Shakespeare plays are early plays, written from possibly in the case of *3 Henry VI* in the late 1580s or very early 1590s to *Henry V* written in 1599, with only the Roman history play *Antony and Cleopatra* coming later. These parallels were arrived at independently by Theobald who it seems was unaware of a

more extensive study of the lines of affinity between Tacitus and Shakespeare published over a series of three articles in *Baconiana* in 1894 by an anonymous writer 'Tacit', beginning with the title 'Bacon's Use Of The Writings Of Tacitus In Passages Of The Shakespeare Plays'. He presented numerous parallels between Tacitus's *Annals*, the *Histories*, and *Life of Agricola* and the early Shakespeare plays *I Henry VI, 2 Henry VI, 3 Henry VI, King John, The Taming of the Shrew, Titus Andronicus, Romeo and Juliet, Love's Labour's Lost, Richard II, Richard III, A Comedy of Errors, I Henry IV, 2 Henry IV, The Merchant of Venice, Julius Caesar*, and *Henry V*.[46] Again, all of these plays were written from the late 1580s to 1599. Ronald Mellor in his major study of *Tacitus* observed that *Richard III* is 'distinctly Tacitean',[47] yet this observation can and should be applied to all Shakespeare history plays, perhaps in particular to the two *Henry IV* plays, and both *Richard III* and *Richard II*, for which 'Tacit' presented a sizeable number of parallels with Tacitus's works:

> Taking only the Play *Rich. III.* (coupled with *Rich. II.* in the catalogue of the [Northumberland] MS. book) and the two parts of *Hen. IV.* (coupled with *Rich. II.* in Bacon's anecdote) we may multiply by ten the number of such allusions. But, in fact, they abound and increase in number throughout the Historical Plays, and in sprinklings throughout the whole *Shakespeare* series.[48]

In a recent edition of Bacon's *Essays*, its editor Dr Pitcher says that the 'number of times Bacon quotes from Tacitus' in his essays 'calls for some explanation'.[49] One explanation put forward by Benjamin in his article on 'Bacon and Tacitus' is that the subject of political secrecy or dissimulation is particularly associated with Tacitism.[50] Secrecy in all its forms was a watchword that Bacon lived his life by. In fact, his life on occasion, his writings in the names of others, and secret projects for the future of mankind, depended upon it. And for Benjamin, wherever Bacon 'discusses secrecy or dissembling, he almost instinctively resorts to Tacitean examples.'[51] One such example is found in Bacon's appositely titled essay *Of Simulation and Dissimulation* in which Tacitus is cited numerous times:

> For if a Man, have that Penetration of Judgement, as he can discerne, what Things are to be laid open, and what to be secretted, and what to be shewed at Half lights, and to whom and when, (which indeed are Arts of State and Arts of Life, as Tacitus well calleth them).[52]

The answer to the question asked by Dr John Pitcher is in essence a simple one. The reason Bacon quotes Tacitus so often in his essays is because he is so familiar with his writings in the original language, as well as the editions of their English translations, for which there is ample evidence he was directly involved. In his essay *Of Seditions and Troubles* Bacon draws or cites from the *History* and *Annals* on five occasions,[53] he paraphrases the *Annals* in his essay *Of Cunning*,[54] and again it twice acts as a source for his essay *Of Friendship*.[55] On occasion Bacon also makes use of a Tacitean phrase '*Negotiis pares*' ('equal to the business', used twice by Tacitus in the *Annals*) to describe the limitations of some counsellors and advisers in *Of True Greatness of Kingdoms and Estates* who are not able 'to raise and amplifie an Estate, in Power, Meanes, and Fortune.'[56] The *Annals* also supply Bacon in his essay *Of Riches* with an opinion from Seneca,[57] and he puts the *Annals* and the *History* to good use in the essays *Of Prophecies*, and *Of Death*.[58] The *History* is again drawn upon for *Of Vaine-Glory*.[59] The *History* and *Annals* also provide material for the surviving *A Fragment Of An Essay on Fame* which did not appear in the 1597, 1612 or 1625 editions of the *Essays*, which was first published by Dr Rawley in the 1657 edition of *Resuscitatio*.[60]

Yet the unexplained influence of Tacitus on Bacon's essays is even greater in the also unresolved influence of the Roman historian in *Advancement of Learning* written in the years 1603 and 1604, prior to publication, in 1605. The work is dedicated to the king in which Bacon compares him to the first Roman emperor 'And for your gift of speech, I call to minde what

Cornelius Tacitus sayth of *Augustus Caesar*: *Augusto profluens & quae principem deceret*; *eloquentia suit*' ('Augustus's style of speech was flowing and prince-like').[61] All in all, in the *Advancement* Bacon adapts, refers, alludes to, or draws on the writings of Tacitus on around twenty different occasions.[62] One such instance is of some interest because of its affinity with the now famous scene in *Hamlet* (first printed in quarto in 1603 and 1604) written around the same time as the *Advancement* 'we see a notable example in *Tacitus* of two stage-plaiers, *Percennius* and *Vibulenus*, who by their facultie of playing, put the Pannonian armies into an extreame tumulte and combustion', with a highly-charged fictitious story of the murder of the latter's brother 'whereas truth was he had no brother, neyther was there any such matter, but hee plaide it merely as if he had beene vpon the stage.'[63] Or as Hamlet well described the reactions of the stage players in their recital of Hecuba's response to the killing of her husband:

> In a fiction, in a dream of passion,
> Could force his soul so to his whole conceit
> That from her working all his visage wanned,
> Tears in his eyes, distraction in 's aspect,
> A broken voice, and his whole function suiting
> With forms to his conceit? And all for nothing.
> For Hecuba!
> [*Hamlet*: 2:2: 554-60]

The unexplained or unresolved influence of Tacitus on the *Essays* and *Advancement* is silently connected to the ignored and suppressed influence of Tacitus on the later plays in the Shakespeare canon. The *Advancement* was written and published in the early years of the Jacobean reign and the above essays written and printed over a period of around twenty years from 1605 or thereabouts, to the final edition in 1625. In between Bacon also again turns to Tacitus in the fable of *Daedalus*: *or the Mechanic* in the *De Sapientia veterum* (*The Wisdom of the Ancients*) first published in Latin in 1609,[64] in a speech to parliament in 1610,[65] and in *An Offer to the King of a Digest to be made of the Laws of England* in 1621.[66] The virtually unknown influence of Tacitus on later plays in the Shakespeare canon during a corresponding period from 1599 or thereabouts to the publication of the First Folio in 1623 is highlighted by 'Tacit' in the second of three articles in the *Baconiana*. He points out parallels, resemblances, verbal echoes, similar uses of language and words, and themes and ideas between the writings of Tacitus and the following late Elizabethan and Jacobean plays: *As You Like It*, *Troilus and Cressida*, the great tragedies *Hamlet*, *Othello*, *Macbeth* and *King Lear*, the two Roman history plays *Coriolanus* and *Antony and Cleopatra* and *All's Well That Ends Well*, *Cymbeline*, *Pericles* and *Henry VIII*.[67] With republican themes, points out Professor Hadfield, also running throughout the Shakespeare canon:

> Shakespeare remained interested in republican issues throughout his writing career. His later plays all show an absorbing interest in the question of the prerogative of the monarch and the problem of creeping tyranny, an issue central to republican thought. Plays such as *Coriolanus* (1607-8) and *Pericles* (1609) demonstrate a concern for the republican need to 'define civic virtue and create a sustainable balanced state'. *Macbeth* (1605-6) is a trenchant study of tyranny, as, to a lesser extent, are *King Lear* (1605-6), *The Winter's Tale* (1610-11) and, arguably, *The Tempest* (1611-12).[68]

A century ago J. Johnstone noted in passing that the sonnets written over some twenty years 'imitate', among others, our Roman historian Tacitus;[69] and it came full circle from his earlier Shakespeare English history plays when Bacon published his Tacitean influenced republican prose work *The Historie of the Raigne of King Henry The Seuenth* in 1622, the year before the

Shakespeare First Folio, filling the gap of the only reign of an English king not covered in his Shakespeare English history plays, from *Richard II* to *Henry VIII*.[70]

In his recent masterly and groundbreaking edition of Bacon's *History of Henry VII* Professor Weinberger reveals its critical importance to the rise of modern republicanism and the politics of progress which ingeniously presents a complex picture of a modern democratic state that now characterises the western hemisphere and much of the rest of the world:

> The *History* is a window to the spirit of modern politics and government…secularism, utilitarianism, republicanism, and democracy....
>
> It presumes that Bacon had a reason for making the *History* so hard to penetrate. Obviously, he must have meant for many readers-perhaps most-to misunderstand it in some way. Why on earth would he want to do this? For the following reasons. Bacon wanted to pave the way for a society based on modern science and technological progress. Such a society would be essentially egalitarian, because the efforts of the few, scientists and inventors, would serve the desires of the many… But he lived in a monarchy and could not wish it away, and so he had to use the existing forms of political power as a means to his own ends. This meant advising monarchs to do what he knew was, in the long run, not in their interests-certainly tricky and even dangerous.
>
> …the truly discerning and daring will understand, when they add everything up, that the *History* actually shows the way to a world in which kings are no longer necessary.[71]

The republican play *The Tempest* has been described by Shakespeare and Baconian scholars as the most Baconian of all the plays and its central God-like figure the scientific-philosopher Prospero is a complex portrait made in the image of his creator, the great scientific-philosopher Francis Bacon, Founding Father of the Modern World. Through his all-knowing all-seeing mind, the scientific-philosopher Prospero controls the world and future destiny of mankind and can be seen as the commander-in-chief of the Rosicrucian Brothers who govern Salomon's House in Bacon's *New Atlantis* (*Land of the Rosicrucians*) with Solomon's Temple adopted as the founding legend of its outer body, the Freemasonry Brotherhood. *The Tempest* described by Dr Yates as a Rosicrucian manifesto,[72] is a condensed dramatic refraction of the discovery of the New World and the utopia *New Atlantis* (*Land of the Rosicrucians*), a philosophical and scientific blueprint for the United States of America, the greatest and most powerful republic, in our modern republican-democratic western world.

APPENDIX

THE BACONS IN THE UNITED STATES OF AMERICA: A BIBLIOGRAPHY

In the biographies and editions of the works of Francis Bacon as well as the commentaries and criticisms there is no mention or discussion of his relatives that emigrated to America which is also the case with the other Bacons that emigrated across the Atlantic to the New World. This is partly an extension of the secrecy and silence that surrounds Bacon as the secret Founder of the United States of America. Whether by accident or design the number of his relatives and the impact of some of them (not least that his descendants were Presidents of the United States of America) have had on the history of the United States has been largely and systematically suppressed, hidden or obscured.

Following the present work, the history of the Bacons in the United States of America requires an academic historian, with the full backing and support of one of the leading US universities, to produce an up to date first modern full-length book, to bring the Bacons out of the shadows into the full light of day.

In this appendix I intend to briefly highlight a few other Bacons and their achievements who have contributed to the history, planning and culture of the United States in different areas and disciplines, as well as those who have excelled in the various arts of literature, drama and film.

Then for those readers wishing to gain some kind of overview of the Bacon families and their little-known genealogies stretching back to the beginning of the seventeenth century from the first permanent English-speaking settlement at Jamestown, Virginia to the present day, I have thought it might prove helpful to provide a bibliography of largely little-known sources.

Located close to the universally known White House is the historic less well-known DACOR Bacon House at 1801 F Street, N.W., Washington, DC built in 1825 whose last private resident was Virginia Murray Bacon. This special residence has a very long and important history.

The property on which the house is located was a farm tract owned by David Burnes (1739-99) who emigrated from Scotland in 1721. He trained as a lawyer and became a justice of the peace and magistrate in Prince George's County that became part of the District of Columbia. He increased his vast holdings of land to which included much of the area that evolved into Washington, DC. Towards the end of the eighteenth-century Burnes and others negotiated with George Washington, first among Freemasons, to sell their land to the Federal government for the ten-square-mile city of Washington directed by George Washington and the Bacon apostle Thomas Jefferson, who commissioned Freemason Pierre Charles L'Enfant to plan and design it. The White House whose Freemasonic ceremony for the laying of the cornerstone held on 13 October 1792 was presided over by Peter Casanave, Grand Master of Georgetown Lodge No. 9, the South Lawn, The Ellipse, and the National Mall, sit on this land. His house called Burnes Mansion was regularly visited by President Washington and third President Thomas Jefferson, Secretary of the Treasury, Alexander Hamilton, and third Vice-President Aaron Burr, and its owner Burnes counted among his neighbours the Calverts and the Carrolls.[1]

The land on which the DACOR Bacon House was built passed from the descendants of the Burnes family passed through Jacob Wagner, Chief Clerk of the Department of State and the owner and editor of the *Federal Republican* newspaper; Tobias Lear V, a private secretary to Freemason President Washington who also served as a US diplomat under President Thomas Jefferson and Freemason President James Madison and Tench Ringgold, US Marshall for the District of Columbia, appointed by Freemason President James Monroe. Down the eighteenth century the property continued to pass through a series of other owners and occupants until in 1923 the newly elected US congressman from New York's First District Freemason Robert

Low Bacon (1884-1938),[2] and his wife Virginia Murray Bacon, rented the house which they purchased from Alice Thaw Whitney two years later in 1925.

Born in Jamaica Plan, Massachusetts he was son of Robert Bacon (1860-1919), a successful soldier, banker, diplomat, Secretary of State and Ambassador to France. Their English Puritan ancestors settled in New England. Educated at Harvard University (founded in 1636) Robert Bacon was deservedly loved and greatly admired by all those who knew him. In the brilliant introduction prefixed to the biography of Robert Bacon by James Brown Scott, the Honourable Elihu Root captured the essence of the man:

> To his friends only superlatives seemed adequate. To them what he was seems infinitely more than any career could possibly be. It was a distinguished and useful career, yet his usefulness consisted not merely in what he did but still more in the impression produced by his persuasive and compelling personality and his intense convictions upon the great events in which he played a part.
>
> …They followed his qualities naturally; they were the by-products of strenuous labours for others unselfishly directed with little or no thought of self, inspired by sympathy, friendship, loyalty, love of country, humanity, idealism.[3]

The foreword to the biography was written by Freemason Field Marshall Douglas Haig, first Earl of Haig, Master of Elgin Lodge and Junior Grand Deacon of the Grand Lodge of Scotland.[4] Field Marshall Haig served alongside and was a close companion of Colonel Bacon in the First World War:

> From our first meeting, he struck me as a most honest, upright man, and absolutely to be trusted. My early impressions of him were confirmed and strengthened by longer acquaintance, till acquaintance ripened into friendship. His obvious sincerity and sympathy drew the confidence and affection of all he met, while to a fine character and courteous manner, he joined ability beyond the common and a wide experience of men and affairs…He was a man of large mind and great heart, very keen on the success of our common cause which, he believed as we did, stood for justice and freedom.
>
> …He often spoke of the future as being with America and Great Britain [and] he did much to cement the friendship of our two countries…[5]

His biographer James Brown Scott provides a twenty-page history of the Bacons from the first arrival of Nathaniel Bacon in 1639 all the way down the generations to his great subject matter Robert Bacon:[6]

> Moral character, energy, and industry are ascribed to Nathaniel, the first of the Bacons to set foot on the soil of New England. They are the qualities of each successive generation. They were noticeably conspicuous in Robert Bacon.
>
> The Bacons did not live for themselves alone; they held these qualities as a trust for the benefit of others. They devoted their talents in the first instance to the service of the little colony of Plymouth, later to the service of the colony of Massachusetts Bay, and lastly to the service of this Union of the States which we call the United States. And the mental horizon broadened in each case and with each successive generation.
>
> The Nathaniel Bacon from whom Robert Bacon descended came direct from England, from Stratton, in the county of Cornwall. He arrived in Barnstable in 1639, the year of the settlement of that town in the neck of Cape Cod, to seek his fortune in America…Nathaniel Bacon built his house in 1642, which stood for 187 years, occupied during this period by successive Bacons.[7]

He enrolled at Harvard in 1876 where he was ‘in all respects the most popular man in the class, respected by all, and beloved by many’.[8] He proved an outstanding athlete captaining the football and baseball team, a member of the rowing team, winner of a heavyweight boxing championship, and both the quarter mile and hundred-yard sprint. He was also president of the



Fig. 178. Robert Bacon (1860-1919), Secretary of State/Ambassador to France

Glee Club 'and took a prominent role in all the theatrical performances of the various college clubs he was a member.'[9] He was also a member of the secret society known as the A. D. Club, a continuation of a chapter of the Alpha Delta Phi. The alumni of the Alpha Delta Phi included former US presidents, senators and justices of the Supreme Court, and countless members who went on to become Freemasons. He was also a member Delata Kappa Epsilon, one of the oldest fraternities in the United States, with fifty-six active chapters across America, whose alumni also included several US presidents and vice-presidents, among them Theodore Roosevelt, and other senior government officials, many later initiated into the Freemasonry Brotherhood. He graduated as the youngest member of the class of 1880, that included future President Theodore Roosevelt, 32^0 with whom he formed a very close and lifelong friendship.

On 5 September 1905 Bacon was appointed by Freemason President Theordore Roosevelt as Assistant Secretary of State and four years later in January 1909 he succeeded Elihu Root as the 39th Secretary of State. He served as United States Ambassador to France under Freemason President William Harding Taft until 1912. He resigned as ambassador on 2 January 1912 upon his election as a Fellow of Harvard University.

Following the outbreak of the First World War in August 1914 Bacon went to France to help with the American Ambulance Hospital in support of French and British forces and personally drove one of the ambulances near the battle front. He was also attached to the British Royal Medical Corps (RAMC) and assisted in the establishment of a typhoid hospital near Ypres.

His book entitled *For Better Relations with our Latin American Neighbors A Journey to South America* was published by Carnegie Endowment for International Peace in 1915, on whose behalf Bacon visited South America in 1913, on a mission to establish good relations with the continent as part of his and their contribution to the 'peace and good order of the world'.[10] A not dissimilar sentiment to the *Universal Reformation of the Whole World* published with the first Rosicrucian manifesto the anonymous *Fama Fraternitatis* by Bacon, Founding Father of the Rosicrucian-Freemasonry Brotherhood and United States of America.

When the United States entered the First World War in 1917 Bacon was commissioned as a Major and travelled to France with Freemason General John J. Pershing (received 32^0 Degree in 1920 and 33^0 Degree in 1930), Commander of the American Expeditionary Forces.[11] Bacon was born on 5 July:

> If he had been consulted it would have been a day earlier. The ideals of the Fourth of July, 1776, was his ideals, and he lived as if the Fourth of July was his day. On the one hundred and forty-first anniversary of that day he stood uncovered with General Pershing and officers of the American Expeditionary Forces before the tomb of Lafyette whose chivalrous cooperating, entailing that of his country, caused the ideals of the Declaration of Independence to prevail through a happy union of American and French arms on the battlefields of the New and the Old World.[12]

During the war Bacon served as Chief of the American Military Mission at the British General Headquarters with Freemason Field Marshall Sir Douglas Haig on the Western Front. He returned to the United States in April 1919, less than two months before his death following an operation for his mastoiditis in a New York hospital, on 29 May 1919.

He married Martha Waldrin Cowdin with whom he had three sons and a daughter. The one son Gaspar Griswold Bacon (1886-1947) was a graduate of Harvard and Harvard Law School. In 1912 he campaigned on behalf of Freemason Theodore Roosevelt and in 1920 supported the campaign for the Republican nomination for president of 32^0 Freemason Leonard Wood (who was elected to receive the 33^0 Degree but died before it was conferred upon him).[13] He was the President of the Massachusetts Senate (1929-32) and Lieutenant Governor of Massachusetts (1933–35). He was elected a trustee of Boston University in 1927 and served as a member of the Board of Overseers of Harvard University from 1933 to 1939. In the same year he received a professorship in American Constitutional Government at Boston University. After serving as



Fig. 179. Professor Gaspar Griswold Bacon, Snr., (1886-1947)



Fig. 180. Stage and film actor Gaspar Griswold Bacon, Jnr., (1914-43)

Professor of International Relations at the University of North Carolina in 1947 he returned to Boston as Professor of World Politics and Latin-American Relations. In 1948 French President Vincent Auriol posthumously awarded Bacon the Medal of Chevalier de la Legion d'Honneur.[14]

During his lifetime Bacon published a series of books: *The Constitution of the United States*: *In Some of Its Fundamental Aspects* (Harvard University Press, 1928); *The Founding of the Town of Barnstable, Commonwealth of Massachusetts: 1639-1939, Tercentenary Address* (Barnstable, Massachusetts: 1939); *Political Parties in the United States*: *Empty Bottles or Flowing Streams* (Boston, Massachusetts: 1940) and (with Wendell Dearborn Howie), *One by One* (Harvard University Print Office, 1943).

His son Gaspar Griswold Bacon, Jr., (1914-43), otherwise known as David Bacon, was a stage and film actor. He too like his father graduated from Harvard University in 1937. He summered with his family at Woods Hole on Cape Cod (near Martha's Vineyard named after the daughter of Francis Bacon's cousin Bartholmew Gosnold who died there in early part of the seventeenth century), where Gaspar Griswold Bacon, Jr., became involved during the early 1930s with the 'University Players' at West Falmouth. It was here that he met the then unknown actors James Stewart and Henry Fonda prior to them becoming Hollywood superstars. He later travelled to Hollywood where he met Howard Hughes and changed his name to David Bacon. His first role came in the *Ten Gentlemen from West Point* (1942) followed by *The Boss of the Big Town* (1942) and *Gals Incorporated* (1943). He was best known for his role in *The Masked Marvel* (1943). He died in mysterious circumstances while out driving his car in Santa Monica in a fatal incident in which he was killed by a single knife wound that pierced his heart. His murder has remained unsolved to the present day.[15]

The other son of Robert Bacon (1860-1919) and Martha Waldron Cowdin was Robert Low Bacon (1884-1938), future owner of DACOR Bacon House. He too graduated from Harvard University in 1907 and Harvard Law School in 1910. Following graduation, he went work for the United States Treasury Department until 1911 before removing to New York to work in the banking industry. From 1923 to 1938 Bacon represented the First District of the State of New York in the House of Representatives. His most enduring political achievement is the Davis-Bacon Act, a United States Federal Law, which established the requirement for paying local wages on public works that remains in force. It was passed by Congress and signed into law by President Hoover on 3 March 1931.[16] He died of a heart attack while on his way home from a speaking engagement in New York on 12 September 1938 at the age of 54. He is interred in Arlington National Cemetery.[17]On the tombstone of Freemason Robert L. Bacon above the family name BACON appears a Boar, similar in appearance to the Boar that appears on Francis Bacon's Coat of Arms, the Founding Father of the Rosicrucian-Freemasonry Brotherhood and Founding Father of the United States of America.

He married Virginia Murray (1890-1980) on 14 April 1913. She was born in New York in 1890. From her father's side she descended from Scottish nobility. Her great-great-grandfather was Lord John Murray, fourth Earl of Dunmore (*c.*1730-1809), Governor of New York and the last royal governor of Virginia. He fled the colonies under protection of the Royal Navy and was later appointed governor of the Bahamas. Her father Henry Alexander Murray (1857-1934) was the son of the English diplomat Virginius Murray (1817-61) and her mother Fannie Morris Babcock (*d.* 1940), an heiress from a family of wealthy landowners, bankers and businessmen. Her father Henry Alexander Murray moved from England to Canada, and later to New York, reaping the benefits of a successful career in finance in a city where he and his wife moved in high social and political circles.[18] Her marriage to Freemason Congressman Robert L. Bacon in 1913 was the highlight of the New York social season. Within a decade she and her husband had moved into what is now known as DACOR Bacon House in 1923 which they purchased from Alice Thaw Whitney a couple of years later in 1925:



Fig. 181. Freemason Congressman Robert Low Bacon (1884-1938)



Fig. 182. Tombstone of Robert L. Bacon with a Boar like Bacon's Coat of Arms

Built in 1825, the DACOR Bacon House is an architectural treasure; one of the best-preserved nineteenth-century, Federal-style landmarks in Washington DC. Just a short distance from the White House, the Capitol building, and the Supreme Court, the venue can boast almost two centuries of connections to the influential and the powerful who have conducted the nation's domestic and foreign affairs.

To enter the house is to walk in the footsteps of presidents, justices, governors, senators, diplomats, military leaders, and dignitaries who lived there or visited to attend dinners, balls, receptions, and musicales.

Virginia rapidly became a grand dame of Washington society. She hosted presidents, noted musicians, statesmen, and social leaders. She generously supported organizations concerned with world affairs and the arts. She was named to several boards and committees and received prestigious awards.

She remodelled the mansion and planted majestic trees in the garden, where she often hosted buffet luncheons during World War II, inviting weary officials to drop by, unannounced, for a midday respite. She filled the rooms with tasteful furniture, much of it imported from Europe and England, and objects of art, especially historic lithographs, and family portraits.

Today the stately, four-story, beautifully appointed mansion is the headquarters of the Diplomatic and Consular Officers, Retired foundation, known as DACOR, a non-profit educational and cultural institution dedicated to excellence in the field of international understanding and discourse in shaping US public policy. The foundation hosts meetings, dinners, receptions, and conferences for discussions of literature, history, and topics related to and bearing directly on current foreign affairs.[19]

WALTER W. BACON, 33 FREEMASON AND GOVERNOR OF DELAWARE

The son of John G. Bacon (1852-99) and Margaret Foster Bacon (1854-1934), the American accountant and politician Walter W. Bacon (1880-1962) was born at New Castle, Delaware in 1880. He was accountant successively with US Steel in Chester, Pennsylvania and Philadelphia and afterwards with Repauno Corporation. He moved to General Motors Division in Michigan where he was the treasurer of Buick Motor Company from 1918 until 1930. On retiring from his first profession, he returned to Wilmington and took up a second career in politics. He served as Mayor of Wilmington from 1935-41 which he resigned from on being elected Governor of Delaware serving two terms from 1941-48. After the Second World War the facilities at Fort du Pont, Delaware City were replaced by the Governor Bacon Health Centre.[20] He gave long and distinguished Freemasonic service over a period of many decades serving as Grand Master of the Grand Lodge of Delaware and received the 33rd Degree from The Supreme Council, of the Ancient and Accepted Scottish Rite, Northern Jurisdiction which oversees the Scottish Rite of Freemasonry in fifteen states. Jurisdiction granted in 1823 by The Supreme Council (Mother Council of the World) of the Inspectors General Knights Commander of the House of the Temple of Solomon of the Thirty-third Degree of the Ancient and Accepted Scottish Rite of Freemasonry of the Southern Jurisdiction of the United States of America, whose headquarters in Washington, DC lies in the vicinity of the White House, US Capitol and Folger Shakespeare Library:

Member of St. John's Lodge No. 2, New Castle, Del., being raised July 2, 1902. In 1915 he was grand master of the Grand Lodge of Delaware. Member of St. John's Chapter, No. 4, R.A.M. of Wilmington and past high priest. Member of St. John's Commandery, No. 1 K.T., Wilmington and past commander. Member of Delaware Consistory, AASR (NJ) and 33^0. Also member of Shrine, Tall Cedars, National Sojourners.[21]



Fig. 183. Portrait of Virginia Murray Bacon last private owner of DACOR Bacon House



Fig. 184. The DACOR Bacon House, Washington, DC



Fig. 185. Governor of Delaware 33^0 Freemason Walter W. Bacon (1880-1962)

ACTOR, WRITER AND PLAYWRIGHT, FREEMASON FRANK BACON

The actor, writer and playwright Frank Bacon (1864-1922) was born in Marysville, California, the son of Lyddell Bacon and Lehella Jane McGrew. It is not known if he was named after his illustrious namesake, the great poet-philosopher and dramatist Francis Bacon, but as we know Frank is a common diminutive for Francis. It brings to mind an episode early in Bacon's life. His brother Nathaniel Bacon married Anne, the illegitimate daughter of Sir Thomas Gresham and his mistress Anne Dutton. Immediately after their marriage Nathaniel arranged for his new young bride to be placed with his mother Lady Anne Bacon for her education at Gorhambury alongside her sons Francis and Anthony. Some years later Nathaniel expressed his gratitude to Lady Bacon for all the love and care she took in educating and looking after his young wife. The recipient of her care and good will Anne Gresham Bacon also wrote to Lady Bacon to express her wholehearted appreciation for the 'great care' that she had shown her during her time at Gorhambury, recalling with affection the memories of her shared lessons Francis and Anthony, requesting that her *in locus parentis* Lady Bacon send her warmest 'commendacions to my brother Anthonie & my good brother Franck.'[22] In his autobiography titled *Barnstorming* written when he was much older Frank Bacon tells us that his mother Lehella Jane McGrew was 'of a pious Scottish family' and on his father's side 'the Bacons,…(Some of them like to trace our ancestry back to the Sir Francis of Shakespeare's day'.[23] Perhaps, as a fitting tribute to their illustrious ancestor: the actor, writer and playwright Frank Bacon, was named after the great poet, writer and dramatist Francis Bacon, and Freemason Frank Bacon,[24] was hinting that he knew Francis Bacon, was the secret author of the Shakespeare works.

In his teens he left school to work in a photography studio in the Wright Photographic Gallery and eventually he and his brother Ed opened their own studio in San Jose.[25] After a few years he left photography behind and became a newspaper agent for San Jose Mercury, a co-owner of *The Napa Reporter* and founded *The Mountain View Register*.

None of this was to his taste and from an early age his true interest lay in acting, the stage and the wonderful magical world of the theatre, something that evidently ran through the very veins of some Bacons. In his autobiography, he traces his love for the theatre ('his destiny') to when at twelve years old he saw the Montgomery Queen Circus in Bakersfield, California a vivid recollection that lasted a lifetime.[26] His first stage appearance at age fourteen was as part of the mob, one of the 'supes', in which he was required to 'mutter angrily', at the back of the stage.[27]

He recalled how when he was young lad of eighteen every show that played in San Francisco played for a night in San Jose and, he says, he never missed one. There was Frederick Warde 'in that Grand of old drama of North and South "Lynwood." He left me chilled with awe. This was before Warde's fine career in Shakespearean drama.'[28] He was, he said, 'stage-struck' and 'stage mad', all the more heightened when Shakespearean tragedian William Sheridan came to town celebrated for his performances of Richard III and Hamlet. Bacon saw him play Ingomar and King Louis the Eleventh 'and if I had been roused by his Ingomar, I was electrified by his Louis! The crafty, sinister old king lives with me today-next Booth's Hamlet.'[29] The American actor Edwin Thomas Booth was famed for his signature role Hamlet which he famously played for a then record 100 consecutive nights and for his performances in other great Shakespearean tragedies. Frank Bacon, most likely named after Francis Bacon, to whom his family trace their ancestry back to in the Shakespearean era was clearly infatuated with *Hamlet*, the incomparable tragedy written by the family dramatist behind his literary mask Shakespeare, a play which told the story of his secret life.

The Tragedy of Hamlet shadows the most explosive and sensational secrets of the Elizabethan reign in which the not so Virgin Queen Elizabeth was secretly married to Robert Dudley, Earl of Leicester with whom she had two concealed royal princes Francis Tudor Bacon and Robert Tudor Devereux. It tells the tale of its author a disinherited royal prince Francis Tudor Bacon

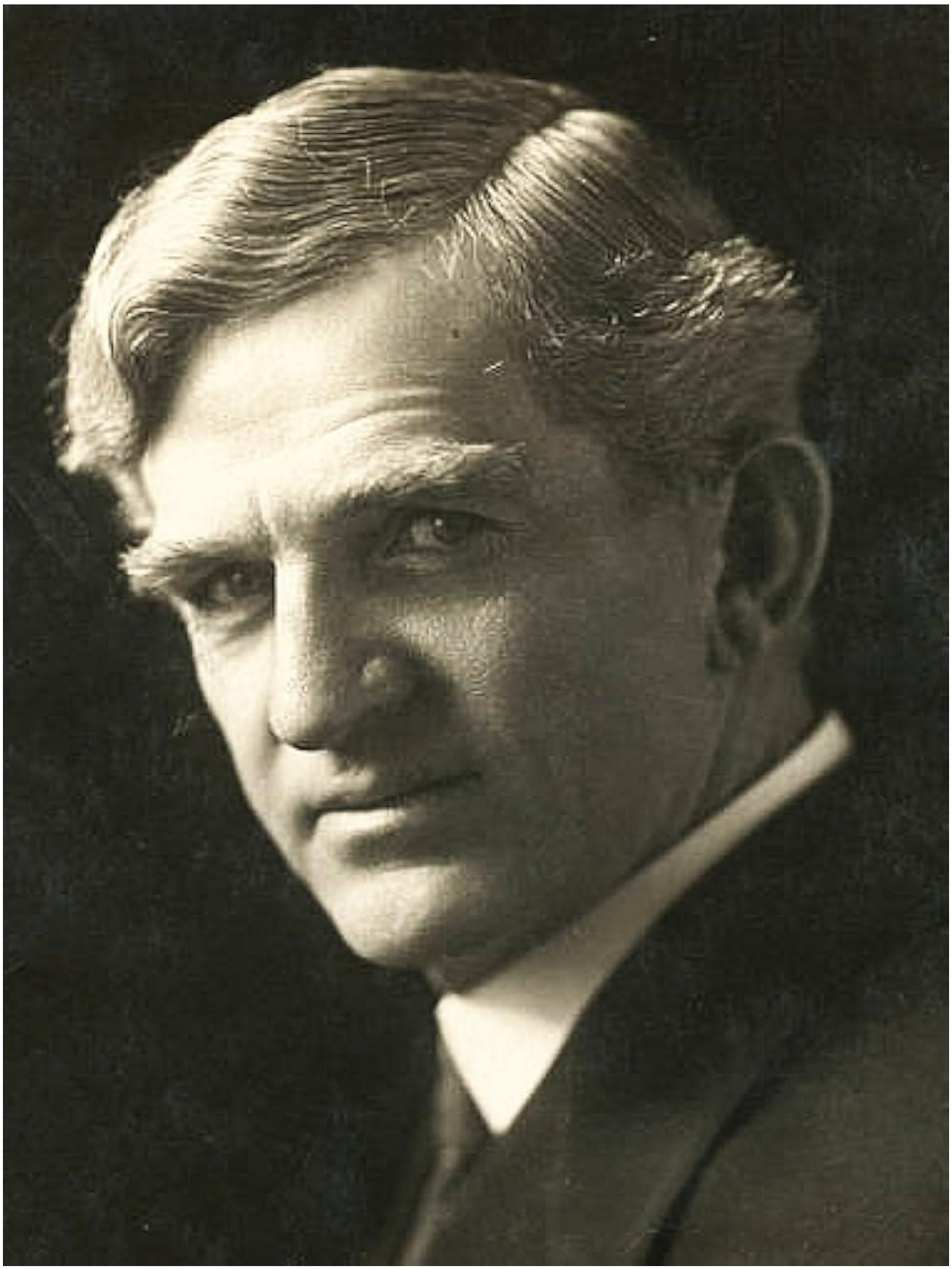


Fig. 186. Actor Writer and Playwright Freemason Frank Bacon (1864-1922)

in the shape of Hamlet who is denied his rightful kingship by his mother Queen Elizabeth and the exhaustion and death of the royal Tudor dynasty.

Behind its dramatis personae lies the leading figures of the Elizabethan period: Francis Bacon Tudor concealed Prince of Wales (Prince Hamlet), Queen Elizabeth Tudor (Queen Gertrude) and her husband Robert Dudley, Earl of Leicester (King Claudius), Robert Tudor Devereux, second Earl of Essex (Laertes), Sir Nicholas Bacon (the Ghost of Old Hamlet) and Sir William Cecil (Polonius).

It is an incredible story of a lustful Queen Elizabeth and the notorious poisoner and murderer Robert Dudley, Earl of Leicester and the strange death possibly through poisoning by Leicester of Sir Nicholas Bacon. It is a play that is all about revenge, murder and death, with poisonings of Old Hamlet, King Claudius, Queen Gertrude, Laertes and Hamlet himself, and by other means, the deaths of Polonius, Ophelia, and the state spies, Rosencrantz and Guildenstern.[30]

The role of the enigmatic Hamlet, for many the greatest role in the Shakespearean canon, that as beguiled and mesmerised critics for four hundred years, is a dramatic refraction of its creator, Francis Bacon. The tragedy that also hypnotised his namesake the actor and playwright, Frank Bacon, which subliminally captured and conveyed the essence of its concealed author, in what is the greatest drama ever presented on an English, American and world stage.

Frank and his Bacon Stock Company put on several performances of the 'Shakespearean classic' *Romeo and Juliet* in Spokane which proved a great success.[31] In the greatest love story ever told one of the characters in *Romeo and Juliet* is named Petruccio after Petruccio Ubaldini, the Bacon family calligraphist and illuminator. During his three years in France its concealed author Francis Bacon fell in love with the French princess Marguerite de Valois, his beloved Juliet, inspiring the most famous play about love in the history of the world. The complex and heartbreaking love affair between Bacon and Marguerite colours the very fabric of *Romeo and Juliet* and is the subject of several Shakespeare sonnets. The play became a staple part of the Frank Bacon Company who toured it around the towns making their own costumes and sets.

Frank Bacon and his wife Jennie joined a stock company and toured around California and the western states before joining the Alcazar Theatre Company in San Francisco. In the early years The Alcazar Theatre Company put on *Romeo and Juliet* written by Francis Bacon with Frank Bacon playing the lead role of Romeo-the cosmic Baconian synchronicity of it![32]

In 1904 the Bacons purchased a small farm near Mountain View, California that was named "Baconia" where Frank Bacon and his wife raised their children and spent many happy years.[33] For the next decade Bacon began to play a series of roles in different plays that increased his reputation among the acting fraternity and set him on his way to the mecca he so often dreamed as a young man.

He made his Broadway debut at the Gaiety Theatre in 1912 playing Papa Carr in *Stop Thief* and 1914 Bacon played Hiram Higgins at the Astor Theatre in *The Miracle Man* followed by a role in *The Cinderella Man* in 1916.[34] Between 1915 and 1916 he also appeared in four silent Hollywood films *The Silent Voice*, *Rosemary*, *Her Debt of Honor*, and *A Corner in Cotton*.[35]

For thirty years Bacon had been working on a comedy and while he was playing *The Fortune Hunter* in Chicago, he named it *The House Divided*. He later showed it to James Montgomery, a successful actor and writer who immediately liked it. Montgomery re-wrote the play and re-named it *Me and Grant*. It was put on for a week in Newark, New Jersey but ultimately failed. Undeterred Bacon showed it to writer and producer Winchell Smith who revised it and renamed it *Lightnin*' which was produced for the first time on 28 January 1918 in Washington, DC the Freemasonic Temple secretly dedicated to his illustrious namesake Francis Bacon. This was the year the First World War broke and in his autobiography Frank Bacon wrote, 'The life and secrets of America were centred in this lovely city [Washington] by the Potomac.'[36] The play not only proved a success with the public: 'Here, before me in box and stall, sat the leaders of

America', including President Woodrow Wilson, who sat with his family in a box nearest the stage, with members of his cabinet around and about him.[37]

The play opened at the Gaiety Theatre on Broadway in New York on 26 August where the it was an enormous success which went on to break all kinds of records. Bacon recalled with pride when it reached the milestone of 101 performances passing Booth's record in *Hamlet*,[38] the disguised dramatical portrayal of its concealed author, Francis Bacon.

On the night of 9 September 1919 Freemason General John J. Pershing (received 32^0 Degree in 1920 and 33^0 Degree in 1930), Commander of the American Expeditionary Forces, and his staff on the first day of his return to America went to watch Frank Bacon in *Lightnin*'.[39] At the end of the show Frank Bacon raised its hat to General Pershing "General, I salute you!" In turn Pershing 'rose in the box and stood at attention until I left the stage.'[40] Bacon had known and was friendly when the 'nation's idol', was a young lieutenant on the New Mexican desert, and Bacon himself, a young actor.

Five hundred nights on Broadway came and went and by then the newspapers were describing Bacon as 'the most feted man in New York'.[41] The next milestone was dubbed by the press as 'The show of One Thousand One Nights'. Three presidents, Wilson, and Freemason presidents Taft,[42] and Harding,[43] saw the play in turn.[44] The record run lasted three years reaching a total of 1,291 performances with over one million people having seen *Lightnin*'. The following day as the play left for Chicago, the then largest crowd in the history of New York, which Bacon recalled was '100,000' (100 Francis Bacon in simple cipher), serenaded him as he passed by chanting "Good-bye Frank, don't forget to bring home the Bacon!".[45] We turned away from Broadway, Bacon wrote, into 'Thirty-Third Street' (33 Bacon in simple cipher), and marched into the great vault of Pennsylvania Station.[46] On the train he turned to his wife Jennie and said "I wonder what father would have said to this" to which she replied "Just what he always said". "What was that!", he asked, with the answer providing last line of his autobiography: "Frank, the whole town's talking about you",[47] comprising 33 letters, the numerical equivalent of his illustrious ancestor and namesake, Bacon, the greatest playwright in the history of the world.

The 'theatrical sensation of America' Frank Bacon died in Chicago on 19 November 1922 and today he largely remains unknown to the modern world, with his ancestral heritage traced back by his family to Sir Francis Bacon, met with a conspiracy of silence.

His record-breaking play *Lightnin*' was adapted by the film producer and director John Ford as a silent film in 1925 with the film director and actor Jay Hunt playing the part of Lightnin' Bill Jones. Five years later the play was made into a successful talking motion picture by the Fox Film Company in 1930 starring Will Rogers in the role of Bill Jones, the play, film and character that will forever be identified with its creator, Frank Bacon.

With his actress wife Jennie Weidman Bacon, the acclaimed actor and dramatist Frank Bacon had a daughter Bessie Bacon Allen (1886–1952), an actress and writer, and a son Lloyd Francis Bacon (1889-1955), a stage and screen actor, and Hollywood director.

LLOYD FRANCIS BACON

Lloyd Francis Bacon was born on 4 December 1889 in San Jose, California, presumably named after his father the actor and dramatist Frank Bacon and their illustrious ancestor and namesake Francis Bacon, concealed author of the Shakespeare works and secret Founding Father of the United States of America.

After studying law at Santa Clara College, California Bacon with the support of his parents decided to enter the acting profession. In 1911 Bacon joined the stock company run by producer and theatrical impresario David Belasco touring the country and learning his craft.



Fig. 187 Lloyd Francis Bacon Stage & Screen Actor & Hollywood Director (1889-1955)

In 1915 he appeared in his first silent movies mostly at the Essanay Studios opposite cowboy Broncho Billy Anderson. He was also employed as a double and stuntman during this time and worked with Charlie Chaplin in a series of films which included *The Bank*, *The Tramp* and *The Champion* 1915, *The Floorwalker* and *Firefighter* in 1916, and *Easy Street* in 1917.

When America entered the First World War Bacon enlisted in the United States Navy and was assigned to the photographic department. Later as a director he drew on his experience of Navy life in *Here Comes the Navy* (1934), *Submarine D1* (1937), *Wings for the Navy* (1938) and *Navy Blues* (1941)

In total as an actor Bacon appeared in more than forty films among them the silent westerns *Square Deal Sanderson* and *Wagon Tracks*, the drama *The Blue Bonnet* and crime drama *The House of Intrigue* in 1919, the silent mystery *The Girl in the Rain* and *Broken Gate* in 1920, and the silent comedies *Hearts and Masks* and *Smudge* in 1922.

During the 1920s Bacon turned his attention to directing and between 1920 and 1955 directed more than a hundred films. In the early part of the decade Bacon made films for both Fox and Universal Studios such as *The Speeder* and *The Educator* in 1922, *Radio Romeo* and *The Host* in 1923, *Good Morning* and *Wedding Showers* in 1924 before joining Warner Brothers in 1925, where he spent most of his career earning a reputation as one of the best directors in Hollywood before the end of the decade. At Warner Brothers Bacon directed 42nd Street choreographed by Busby Berkeley which transformed the musical genre that the successful duo followed up with *Footlight Parade*, which ends with the chorus holding aloft football-stadium cards to form the National Recovery Administration eagle and likeness of the founder of the NRA, Freemason President Franklin D. Roosevelt, 32^{0}.

In 1937 Bacon directed his successful masterpiece *Marked Woman* starring Bette Davis and Humphrey Bogart about a New York gangster based on the life of Lucky Luciano. He also directed the black comedy *A Slight Case of Murder* starring Edward G. Robison in 1938, a crime film *Invisible Stripes* starring George Rafter as a gangster with Humphrey Bogart in 1939, the western in *Oklahoma Kid* with James Cagney (who he directed in a total of 14 films) and Humphrey Bogart the same year, and his celebrated biographical film *Knute Rockne, All American*, with Pat O'Brien and Ronald Reagan (future 40th President of the United States of America) in 1940. His final outing for Warner Brothers was the war propaganda film in the *North Atlantic* (1943), designed to mobilise the home front and galvanise morale.

He then moved to 20th Century Fox where he stayed for a number of years and directed *The Fighting Sullivans* (1944), nominated for the Academy Award for Best Story, the Technicolor musical fantasy *Wake Up and Dream* (1946), *Give My Regards to Broadway* (1948), the sport comedy film *It Happens Every Spring* (1949) and the musical *Golden Girl* (1951). He finished his career with the musical comedy *The French Line* starring Jane Russell and the comedy *She Couldn't Say* staring Robert Mitchum and Jean Simmons both for RKO in 1954.

He died from a cerebral haemorrhage on 15 November 1955 in Burbank, California at the age of 65 and was subsequently interred in Forest Lawn Memorial Park in the Hollywood Hills.

For his enormous contributions to the film industry the screen actor and Hollywood director Lloyd Francis Bacon was posthumously inducted into the Hollywood Walk of Fame with a five-pointed terrazzo and brass motion pictures star just like the five-pointed star that appears on the crest and coat of arms of the incomparable poet and dramatist Francis Bacon. The star of Lloyd Francis Bacon is located at 7011 Hollywood Boulevard.[48]

Francis Bacon-Shakespeare is the greatest storyteller in the history of the world. *The Guiness Book of Records* lists 410 feature length film and TV versions of the Shakespeare plays, making Shakespeare the most filmed author in any language of all time, a great many of them produced by Hollywood Film Studios.



Fig. 188. The Hollywood Freemasonic Temple on Hollywood Boulevard

The secret relationship between Francis Bacon-Shakespeare, Hollywood and the Freemasonry Brotherhood has never been revealed to an unsuspecting world.

In *Masons Who Shaped Our Nation* Henry C. Clausen, 33^0 Sovereign Grand Master of the Supreme Council, 33^0 Ancient & Accepted Rite of Freemasonry (Mother Council of the World) who knew, as do elite high-ranking Freemasons in Hollywood, that Bacon is Shakespeare, cast a sidelight on some of these links:

"All the world's a stage," a line from Shakespeare's "As You Like it," applies with especial significance to Freemasonry. Thousands of famous entertainers have been Brothers in the Craft. Through the tears and laughter of the theatre, they have proved one of Freemasonry's fundamental principles, the Brotherhood of Man. In seeing others on stage, we see ourselves and recognize our common bonds to others…It would be impossible to note all the great personalities of the entertainment world who were or are Freemason…and very many Brethren who have brought Masonic ideals to the macrocosm of the world through the microcosm of the stage.

…The film industry, of course, is noted for its great number of Freemasons. During the 1920s, for instance, members of Pacific Lodge No. 233 of New York City were in southern California and were impressed in learning of the many Brethren in motion pictures. They suggested organizing a social club and, during its heyday, the resulting "233 Club" had over 1,700 Masons of the motion picture and theatrical industries as its members, including Douglas Fairbanks, Harold and Frank Lloyd, Wallace Berry and Louis B. Mayer.[49]

Many of the most powerful and influential Freemason movers and shakers in the Hollywood Film Industry were members of Hollywood Masonic Temple situated on Hollywood Boulevard built in 1922, which operated as a Freemasonic Lodge until 1982, and is now owned by Walt Disney Company's Buena Vista Pictures.

IRVING ERNEST BACON

The Hollywood director Lloyd Francis Bacon directed the prolific actor Irving Ernest Bacon in some of his films in what was a long and industrious career in the stage and film world which also led him all the way to Hollywood.

The stage and film actor Irving Ernest Bacon (1893-1965) was the son of entertainers Millar West Bacon and Myrtle Vane. He was born on 6 September 1893 in St. Joseph, Missouri and grew up in San Diego, California. In his early years Bacon learned his craft on the stage before moving into the film world with Mack Sennet productions in 1912 acting in comedy shorts.

After serving in the US Army Air Corps in World War I Bacon worked on stage for several years before finding film work at Keystone Studios Hollywood in 1920. He appeared in several silent and sound comedies for different studios among them *California or Bust, His First Flame* and *The Girl from Everywhere* in 1927 and *The Three Sinners* in 1928. He had a reputation as a versatile actor performing in the 1930s in silent movies, westerns and dramas and in various other genres for the likes of Columbia, Paramount Pictures and Warner Brothers. He also began attracting roles in feature-length films playing the Secretary of the Navy in *Million Dollar Legs* (1932), starring W. C. Fields, appearing in *Sing, Sing, Sing* (1933) alongside Bing Crosby, and as police inspector in *The House of Mystery* (1934). In the same year he appeared in the award winning *It Happened One Night* (1934) starring Clark Gable, which won five academy awards for Outstanding Production, Best Director, Best Actor, Best Actress and Best Adaptation. And the romantic comedy *You Can't Take It With You* (1938), starring James Stewart, the recipient of Academy Awards for Best Picture and Best Director, Frank Capra. He also had a role in the epic historical romance *Gone With The Wind* (1939) with Clark Gable and Vivian Leigh, that set a record with eight Academy Award wins among them Best Picture, Best Director, Best Screenplay, Best Actor and Best Actress.



Fig. 189 Irving Ernest Bacon, Hollowood Actor (1893-1965)

He was well-known for playing parts like Tom the soda jerk comedy *Never Give a Sucker an Even Break* (1940) and the wagon driver in the Bing Crosby and Fred Astaire musical *Holiday Inn* (1941). He played the role of the bartender in *Action in the North Atlantic* (1943) directed by Lloyd Francis Bacon and *In Old Oklahoma* (1943) starring John Wayne.

In the 1950s Bacon played Glenn Miller's father in *The Glenn Miller Story* (1954) and Graves in the Musical tragedy *A Star is Born* (1954) which won Golden Globe Awards for its leading actors for Judy Garland and James Mason. All in all, Irving Ernest Bacon appeared in around 500 films and numerous TV shows and sitcoms.

He was married first to Freda Lee Scoville with whom he had a son Robert J. Bacon (1922-1985), and a daughter named Barbara Ann Bacon (1922-2016). With his second wife Margaret Beaver he had a son they named Frank (1932-2014) (with Frank/Francis being a favourite with the Bacons, presumably after the most illustrious and famous with that name, the philosopher-poet and dramatist Francis Bacon, secret author of the Shakespeare works). In an interview for a newspaper Irving Bacon was quoted as saying "I wish when Shakespeare wrote about the world being a stage where every man must play a part, he had said 'and mine is a strong one.' What he did write was 'and mine was a sad one.'"[50] He died in Hollywood at the age of 71 on 5 February 1965 and is buried at Fort Rosecrans National Cemetery in San Diego, California.[51]

EDMUND N. BACON FATHER OF MODERN PHILADELPHIA

The city of Philadelphia (City of Brotherly Love) was founded in 1682 by William Penn (1644-1718), an English Quaker born in London, capital of Pennsylvania during the British colonial era. He wrote the constitution of the colony with the assistance of Algernon Sidney (1623-83), the son of Robert Sidney, second earl of Leicester (1595–1677) and Dorothy Percy (*d.* 1659), the daughter of Henry Percy, ninth Earl of Northumberland. The earldom of Leicester was created by Queen Elizabeth for her favourite and secret husband Robert Dudley the biological parents of Francis Bacon, who was raised by his adoptive parents Lord Keeper Sir Nicholas and Lady Anne Bacon.[52] The title became extinct on the death of Robert Dudley. It was again created in 1618 for Robert Sidney Earl of Leicester (1563-1626), father of Robert Sidney, second Earl of Leicester (1595-1677), who succeeded to the earldom on 13 July 1626, three months after the supposed death of Francis Bacon on 9 April 1626.[53]

The Northumberland Manuscript was later discovered at the residence of the descendants Henry Percy, ninth Earl of Northumberland at Northumberland House on the Strand. The property of Francis Bacon, this unique collection dates no later than *c.*1596-97 before 'William Shakespeare' was publicly known as a dramatic author. The pseudonym first appeared on the 1598 quarto edition of *Love's Labour's Lost* the same year it appeared on the title pages of the quartos of *Richard II* and *Richard III*, very probably printed from the manuscripts that were originally part of the Bacon-Shakespeare Manuscript. In addition to originally having held two of Bacon's Shakespeare plays *Richard II* and *Richard III*, the outer cover of his collection of manuscripts contains references and links to his narrative Shakespeare poem *The Rape of Lucrece* and another three of his Shakespeare plays *Love's Labour's Lost*, *Romeo and Juliet* & *The Merchant of Venice*. This is moreover the only manuscript where the names Bacon and Shakespeare appear together in a contemporary document. Various forms of his name Bacon and Francis Bacon and his pseudonym Shakespeare/William Shakespeare have been scribbled across its outer cover on around twenty occasions. There are at least nine examples of Francis, Baco, Bacon and Francis Bacon etc, and a similar number of his pseudonym Shakespeare or William Shakespeare scribbled all over its outer cover. Above the entry for his Shakespeare play *Richard II* appears the entry 'By Mr. ffrauncis William Shakespeare', and further down the page, the word 'Your' is twice written across his pseudonym William Shakespeare-so it reads 'Your William Shakespeare'. As if to emphasise this entry a second occurrence of the

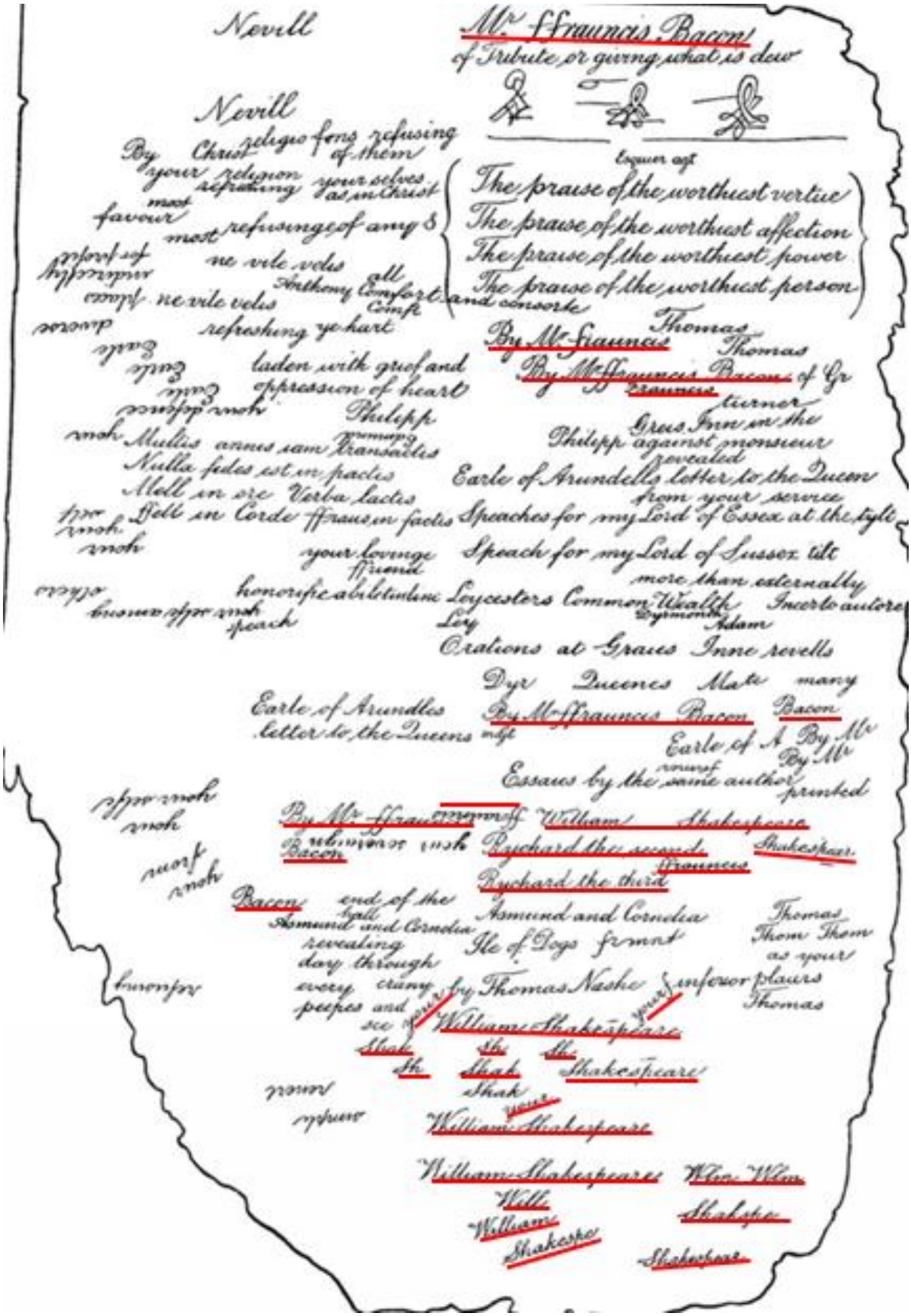


Fig. 190 The Outer Cover of Bacon's collection of MSS (Northumberland Manuscript) originally containing his Shakespeare plays *Richard II* and *Richard*

name ‘ffrauncis’ is written upside down above the first ‘ffrauncis’ thus reading from left to right ‘ffrauncis William Shakespeare’. Below the entry for ‘Rychard the second’, and above it for ‘Rychard the third’, appears his name ‘ffrauncis’ and to the left ‘Bacon’ and to the right ‘Shakespeare’. Below at the bottom of the outer cover his pseudonym ‘William Shakespeare’ is repeated numerous times, and as if to emphasise one more time Bacon is Shakespeare, we are met with the possessive entry ‘your William Shakespeare’.[54]

In his *Rosicrucian America How a Secret Society Influenced the Destiny of a Nation* (2019), in its chapter titled ‘The Rosy Cross Over Pennsylvania’ its author Sora tells how the hidden springs of Pennsylvania derived from Bacon and his *New Atlantis* (*Land of the Rosicruicans*), the philosophical and scientific blueprint for the United States of America:

> Perhaps no man did more to ensure that Bacon’s vision and the Rosicrucian tradition found a firm foundation in the New World than William Penn. He is the founder of Pennsylvania and the guiding force in bringing the tradition to America.
>
> …[Penn] wrote a constitution for a colony in the New World. Its co-author was Algernon Sidney, who was the grandnephew of Sir Philip Sidney and a follower of the Bacon philosophy.
>
> …In 1682, Masonry in England had yet to go public. Instead it was in the process of changing from the tradition of *craft* masonry to *speculative* Masonry. This change from craft to study of high concepts involved the laying out of cities and the building of bridges, churches, and cathedrals. This was Bacon’s doing. Masonry would be for those who worked not only with their hands but also those who sought to understand the universe and the sciences.
>
> …Northeast from the center of the city is Bensalem. This was named for the Bensalem envisioned in Bacon’s *New Atlantis*. In Bacon’s Bensalem, all were free to study, experiment, read and write and worship.[55]

The city of Philadelphia (City of Brotherly Love) played a key central role in the history and establishment of the republic of the United States of America. It was the important centre of gravity during the American Revolution and Revolutionary War providing the meeting place for the Revolutionary Founding Fathers hosting the First Continental Congress in 1774 and the Second Continental Congress that passed the resolution to form the Continental Army and elected as its commander Freemason George Washington in 1775. It also adopted the Baconian Declaration of Independence on 4 July 1776, drafted by Baconian disciple Thomas Jefferson, whose painting of his hero Bacon, still hangs on the wall at Monticello. It also holds the honour of serving as the first capital of the nation from 10 May 1775 to 12 December 1776. The Constitutional Convention was held in Philadelphia from 25 May to 17 September 1787 at the Pennsylvania State House now known Independence Hall where it adopted the Baconian US Constitution. The parchments of the Baconian Declaration of Independence and Constitution of the United States of America are now held at the National Archives in Washington, DC in what is known today as the Rotunda for The Charters of Freedom. The Freemasonic altar housing the Baconian Declaration of Independence and US Constitution is flanked by two huge painted murals one of the Baconian disciple Thomas Jefferson presenting the Declaration to Freemason John Hancock as President of the Continental Congress and the other of Freemason James Madison presenting the Constitution, to Freemasons George Washington, as President of the Constitutional Convention. The designer of the altar was Francis H. Bacon (1856-1940) (brother of Henry Bacon (1866-1924), the designer of the Lincoln Memorial), whose forebears were Francis Bacon and the Bacon family. The room holding the Charters of Freedom is a secret shrine to Francis Bacon. The city of Philadelphia served as the capital of the nation on several further occasions prior to the new capital in Washington, DC, a Temple dedicated by his Rosicrucian-Freemasonry Brotherhood to Francis Bacon, the Founding Father of the United States of America.



Fig. 191 The Justice by A. B. Frost from *As You Like It*

The Father of Modern Philadelphia Edmund Norwood Bacon was born in Philadelphia on 2 May 1910 'with Quaker roots on four sides of the family. Three of his ancestral families settled in Philadelphia with William Penn, the founder, in 1682.'[56] He was the son of Ellis Williams Bacon (1874-1961) and Helen Comly Bacon (1872-1964) both Quakers, and members of the Society of Friends. His father was a director of the medical department for the major publishing house of J. B. Lippincott (founded in Philadelphia in 1836 by Joshua Ballinger Lippincott) and his mother a volunteer with the Women's International League for Peace and Freedom, who also ran an art and literary circle.[57]

The publishing house of J.B. Lippincott was an important publisher of several editions of the Shakespeare plays and many other works relating to Shakespeare. One such example was *The Seven Ages of Man. From Shakespeare's* "*As you like It*." *The Artists' Edition. Illustrated with Photogravures from Original Paintings* (Philadelphia: J.B. Lippincott & co., 1885), with seven photogravure images that included one of The Justice by A. B. Frost depicting the fifth stage in the Seven Ages of Man (2:7:140-66) which commences with immortal line 'All the world's a stage'. The title, The Justice or Judge, can be construed as an allusion to its author Bacon, a Justice or Judge, and Lord Keeper and Lord Chancellor, of the Realm. Opposite the image of The Justice is the following extract from the Seven Ages of Man speech comprising 33 words: 33 Bacon in simple cipher:

> And then the justice,
> In fair round belly with good capon lined,
> With eyes severe and beard of formal cut,
> Full of wise saws and modern instances;
> And so he plays his part.[58]

The pastoral drama *As You Like It* belongs in the tradition of entertainments put on for Queen Elizabeth stretching back to the magnificent entertainment provided for her by Robert Dudley, Earl of Leicester at Kenilworth, at Bisham produced and written by Bacon, and the dramatic devices written by Bacon for the Earl of Essex to be presented on her Anniversary Day in 1592 and 1595. The court of Queen Elizabeth permeates the background of the play. The role of Rosalind, daughter of Duke Senior shares similarities with Elizabeth and Robert Dudley, Earl of Leicester informs the figures of Duke Senior and Sir Rowland de Boys, with their royal son Robert Tudor Devereux, reflected in the usurping brother Duke Frederick (Essex attempted to usurp Bacon's claim on the throne) and the character of Orlando, youngest son of Sir Rowland de Boys, a dramatic refraction of his blood father, the Earl of Leicester.

His parents sent Bacon to the Quaker run Friends West Philadelphia School and the Friends Central School before removing to Swarthmore High School from where he graduated in 1927. [59] For his graduation Bacon wrote a play entitled 'Paoenius and Ariadne', a story how the Nike of Samothrace lost its head and arms, from which the following is a quotation:

Nay, 'tis not a goddess, Paoenius, that lies beneath that veil. A god doth not come and place himself in stone at the call of mere men. Thou hast made a thing of beauty, my friend, a thing to raise the thoughts of men to Olympic planes, that they may feel more closely the presence of the Infinite. Plato [*in Symposium*] *hath said,* "*The love of man rises, as upon stepping stones, from beautiful bodies to beautiful customs, and from beautiful customs to beautiful ideas, until, from beautiful ideas, it attains to the idea of absolute beauty, and at last knows what the essence of beauty is.*" *And thou, Paoenius, hast made a body as superb as man may know, and that is, after all, the foundation of all beauty, and life without beauty is nothing.*[60]

In Greek mythology Ariadne was a Cretan princess who helped Theseus escape from the Minotaur and was abandoned by him on the island of Naxos. She is referred to by Bacon in his fable *Dionysus*; *or Desire* in *The Wisdom of Ancients* 'He took his wife Ariadne, whom Theseus had abandoned and deserted',[61] and in his Shakespeare plays *Two Gentlemen of Verona* and *A Midsummer Night's Dream*:

> About my stature; for at Pentecost,
> When all our pageants of delight were played,
> Our youth got me to play the woman's part
> And I was trimmed in Madam Julia's gown,
> Which served me as fit, by all men's judgements,
> As if the garments had been made for me;
> Therefore I know she is about my height.
> And at that time I made her weep a-good,
> For I did play a lamentable part.
> Madame, 'twas Ariadne, passioning
> For Theseus' perjury and unjust flight,
> Which I so lively acted with my tears
> That my poor mistress, moved therewithal,
> Wept bitterly; and would I might be dead
> If in thought felt not her very sorrow.
> [*Two Gentlemen of Verona*: 4: 4: 156-70]

> How canst thou thus for shame, Titania,
> Glance at my credit with Hippolyta,
> Knowing I know thy love to Theseus?
> Didst not thou lead him through the glimmering night
> From Perigenia, whom he ravished?
> And make him with fair Aegles break his faith,
> With Ariadne, and Antiopa?
> [*A Midsummer Night's Dream*: 2: 1: 74-80]

During the years leading up to what is known as the Shakespearean era Bacon was the *de facto* Master of the Revels at Gray's Inn organising dramatic entertainments, masques and plays, most notably his first unrecognised Shakespeare play *The Misfortunes of Arthur* (1588), performed before Elizabeth at Greenwich and the Christmas Gray's Inn Revels of 1594-95, where he premiered his Shakespeare play *The Comedy of Errors*.[62] In his *Ed Bacon*: *Planning, Politics, and the Building Of Modern Philadelphia* Heller reveals 'how privately he loved art, theatre, and all manner of creative forms. One of his hobbies was building and putting on performances with Dutch-designed model puppet theaters.'[63] The Earl of Leicester's Men were most likely the first acting company to perform the great tragedy *Hamlet* in England. The acting troupe attended Leicester in his expedition to aid the States-General in the Netherlands where during his progress through Utrecht, Leyden and The Hague the Dutch gave a series of lavish pageants in his honour and Leicester's Men played *Hamlet*.[64] Whether Edmund Bacon put on a mini-performance of one of Bacon's Shakespeare plays or *Hamlet* in particular with his Dutch -designed model puppet theatres is not recorded in print but it would seem not unlikely that he took inspiration from the greatest dramatist who lit up the private and public theatres of London and afterwards those of the New World.

With his mind set on architecture Bacon might have chosen the University of Pennsylvania which was within walking distance of where he lived and could boast an architectural course

led by Paul Philippe Cret, the architect of the Folger Shakespeare Library,[65] a secret Baconian-Rosicrucian-Freemasonic institution.[66] Instead he opted for a five year architecture programme at Cornell University where he wrote his thesis on a city plan and civic centre for Philadelphia in which he proposed an urban space where LOVE park now stands.

With the unlikely prospect of securing a position in the Great Depression taking advantage of an inheritance of $1,000 left him by his grandfather Bacon decided to take the opportunity to travel abroad and see up close some of the great architectural wonders of the world.

On 13 July 1932 Bacon set sail for England on his way to London where Francis Bacon had lived much of his life at Gray's Inn, from 1616 at Canonbury Tower the oldest known surviving Rosicrucian-Freemasonic Lodge in the world, and his official residence at York House on the Strand. In his own work *Design of Cities* Bacon devotes a chapter to the architecture of London, and he also has occasion to discuss the great English architect Inigo Jones, one of Bacon's close friends and designer of the Baconian-Rosicrucian masques and the other great English architect the Baconian and Grand Master of England Christopher Wren'[67] Bacon's theory of knowledge was instrumental in determining Wren architectural designs and buildings,[68] that was also later reflected after London across the Atlantic in the New World:

> When the decision was made in England to build the great Royal Naval College, which later became the Naval Hospital, on the land between Inigo Jones's Queen's House and the River Thames, Sir Christopher Wren, after accepting the design commission, had to face the question of the relationship of the proposed great new structure to the old and relatively small building of Queen's House. His resolution, employing the principle of two transparent planes as the binding element, provides one of the most powerful inter-relationships of two periods.[69]

The Grand Masters of England Inigo Jones and Christopher Wren were the architectural fathers of seventeenth century London and Edmund Bacon the Father of Modern Philadelphia, whose impact on the city in which he was born started to be felt in the late 1940s, following his return to Philadelphia after serving in the United States Navy aboard the USS *Shoshone* in the Pacific during the Second World War.

Following his return home Bacon joined Philadelphia's City Planning Commission (CPC) and co-designed the Better Philadelphia Exhibition with architects Oscar Gregory Stonorov and Louis Kahn in 1947. Two years later he was made executive director of the Philadelphia City Planning Commission and during his tenure Bacon and his staff directed and implemented numerous designs that shaped the modern city of Philadelphia (City of Brotherly Love). These included the business area named by Bacon as Penn Center; the major east-west highway and street in the city, Market Street; the waterfront area Penn's Landing, to commemorate the landing of William Penn, founder of Pennsylvania in 1682; the renewal of Society Hill, the historical neighbourhood noted for its Franklin Street Lamps, named after Benjamin Franklin, a member of the Baconian-Rosicrucian-Freemasonic Royal Society; and Independence Mall, a part of the Independence National Historic Park, which preserves various sites associated with the US founding history and the American Revolution, including Independence Hall where the Baconian Declaration of Independence and the Baconian US Constitution was adopted by the Revolutionary Fathers of the Nation.

His plan for the 'Center City, Philadelphia: Major Elements of the Physical Development Plan for Center City' in 1961 was made into a film entitled *Form, Design, and the City* authored by Bacon, Michael Levanios and Paul A. Litecky. The film was premiered on 27 March 1962 at the Philadelphia Museum of Art and screened 167 times across the United States and in several other international jurisdictions.[70] Two years later Bacon appeared on the 1964 cover of *Time Magazine* with the tag 'Philadelphia's Edmund Bacon'.[71] Having rose to national prominence in 1965 President Lyndon Johnson appointed Bacon to serve as a member of the White House's Conference on Recreation and Natural Beauty. In 1967 he published his book *Design of Cities*



Fig. 192 Edmund Norwood Bacon (1910-2005) Father of Modern Philadelphia

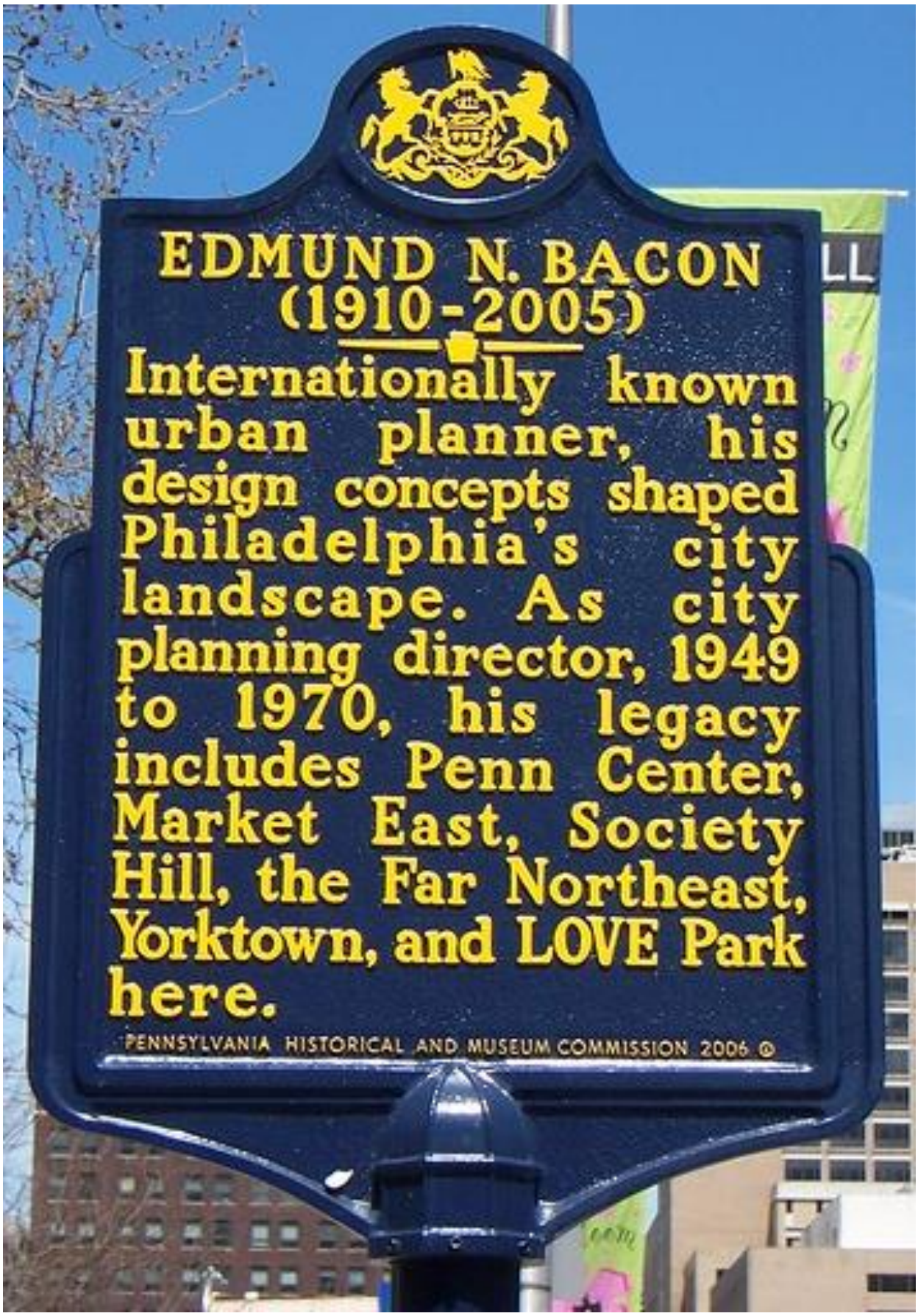


Fig. 193. The Philadelphia State Marker dedicated to Edmund N. Bacon

an important architectural text where in the foreword Bacon says 'My qualifications for writing this book are not those of the scholar or historian but of a participator in the recent history of the rebirth of Philadelphia',[72] a renaissance which transformed the City of Brotherly Love.

After his retirement from the City Planning Commission in 1970 Bacon devoted more time to professional and scholarly interests. In 1983 Bacon narrated an award-winning documentary *Understanding Cities* about the history and renewal of various cities including Rome, Paris and London, as well those of the United States, and cities of the future.

He also continued his adjunct professorship at University of Pennsylvania until 1988 when he accepted the Plym Distinguished Professorship at the University of Illinois at Urbana-Champaign for 1991-92.

From 2004 until his death Bacon helped found and served as an honorary director of the Ed Bacon Foundation named in his honour with his daughter Hilda Bacon as one of its additional directors, a non-profit charitable organization, which seeks to preserve and advance his vision and legacy in Philadelphia.[73]

The Father of Modern Philadelphia Edmund N. Bacon died on 14 October 2005 and a year later in September 2006, at the northwest corner of 15th Street and JFK Boulevard by LOVE Park the Ed Bacon Foundation and Pennsylvania Historical and Museum Commission jointly sponsored a State Historical Marker dedicated to his memory and work in shaping the city.[74] The text of the State Historical Marker dedicated to Edmund N. Bacon, the Father of Modern Philadelphia contains 33 words a cryptographic allusion to Francis Bacon (33 Bacon in simple cipher), the secret Founding Father of the United States of America.

Edmund and his wife Ruth Hilda Holmes Bacon, a teacher and liberal political activist, had four daughters Karin, Elinor, Hilda and Prudence, and two sons, Michael Bacon, the celebrated award-winning singer-songwriter, musician and film score composer and his younger brother Kevin Bacon, the celebrated award-winning Hollywood film actor and director.

KEVIN BACON, HOLLYWOOD ACTOR AND DIRECTOR

The Hollywood actor and director Kevin Norwood Bacon was born in Philadelphia on 8 July 1958 and given the same middle name of his father Edmund Norwood Bacon who at the time was busy with his vision for the City of Brotherly Love. He attended the Julia R. Masterman Laboratory and Demonstration School, a prestigious middle and secondary high school in the Spring Garden area in Philadelphia.[75] In 1975, at age 16, he won a full state-funded scholarship to the Pennsylvania Governor's School for the Arts at Bucknell University, a five-week arts program where Bacon studied theatre under the acclaimed writer, actor and dancer Glory Van Scott.[76] The following year he moved to New York to pursue a career in acting and theatre. He entered the prestigious Circle in The Square Theatre School where he was the youngest student ever to appear in a production. "I wanted life, man, the real thing", he later recollected to Nancy Mills of *Cosmopolitan*: "The message I got was 'The arts are it. Business is the devil's work. Art and creative expression are next to godliness.' Combine that with an immense ego and you wind up with an actor."[77]

He made his film debut playing Chip Diller in the successful fraternity comedy *National Lampoon's Animal House* (1978), directed by John Landis for Universal Pictures, starring John Belushi and Donald Sutherland. In 1980 Bacon appeared in the slasher film *Friday the 13th* and in 1982 he won an Obie Award for his role in *Forty Deuce*. It was however his memorable portrayal of Timothy Fenwick, Jr., in the landmark movie *Diner* (1982) that earmarked Bacon as an actor going places before his breakthrough in the musical-drama *Footloose* (1984), where he was cast in the lead role as Ren McCormack, a high grossing successful film and soundtrack nominated in various categories for several Academy, Golden Globe, and Grammy Awards.

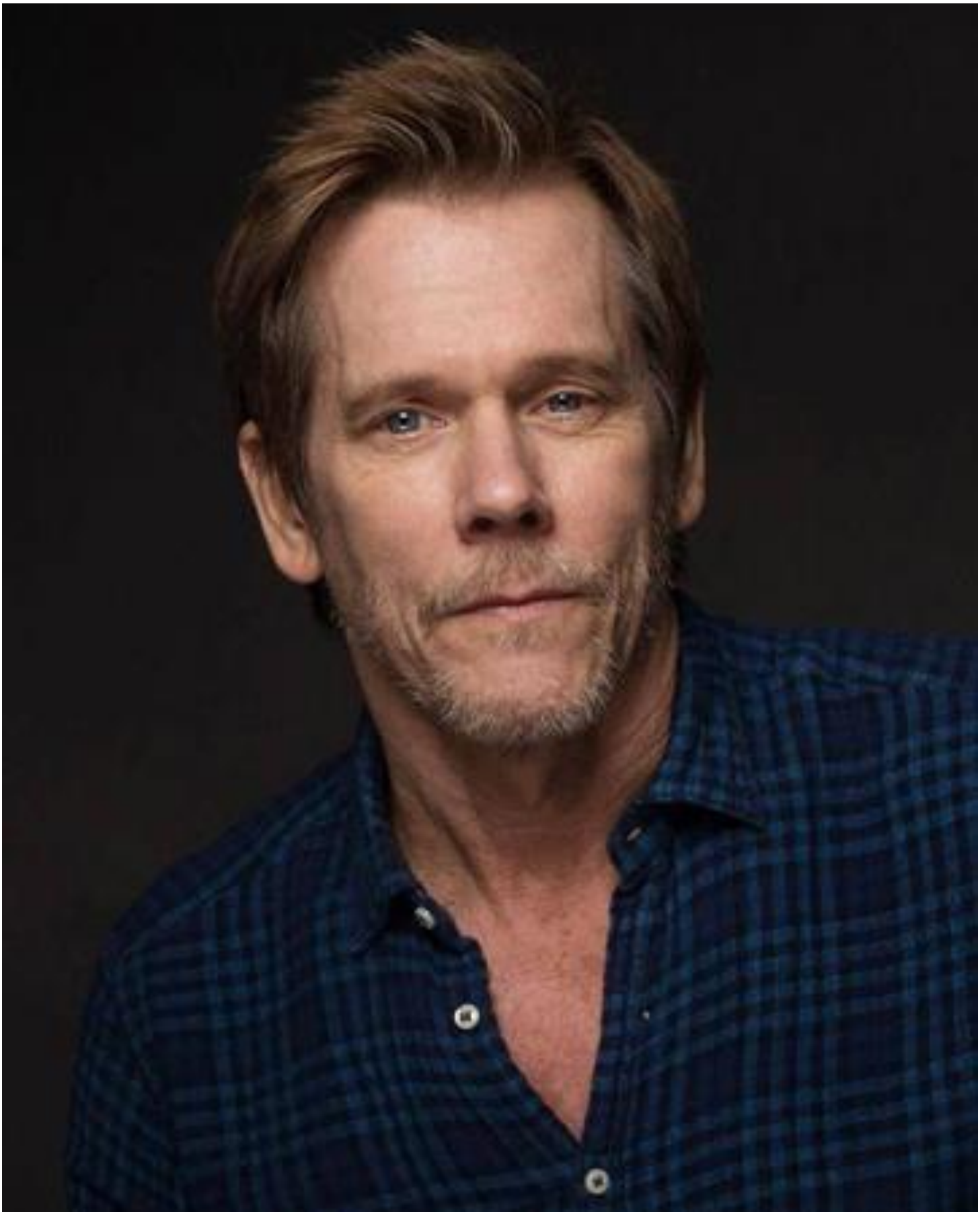


Fig. 194 Kevin Bacon (*b*. 1958), Hollywood Actor and Director

In the 1990s Bacon starred in a series of critically acclaimed films beginning with Oliver Stone's epic conspiracy thriller *JFK* (1991) about the epoch defining assassination of President John F. Kennedy. It won a Golden Globe for Best Director (Oliver Stone), BAFTA Awards for Best Editing and Best Sound, and following eight nominations, including for Best Picture and Best Director, Academy Awards for Best Cinematography and Best Film Editing. It was soon followed by the classic legal drama *A Few Good Men* (1992) with Bacon co-starring in a stellar cast led by Tom Cruise, Jack Nicholson and Demi Moore nominated for four Academy Awards including Best Picture. In 1994 Bacon earned a Golden Globe nomination for Best Supporting Actor for his role in *The River Wild* co-starring Meryl Streep who also earned a Golden Globe nomination for Best Actress in a Motion Picture. In 1995 Bacon co-starred with Tom Hanks in *Apollo 13* directed by Ron Howard about the 1970 ill-fated NASA mission to the moon. The critically acclaimed film was nominated for nine Academy Awards including Best Picture and Best Screenplay winning for Best Film Editing and Best Sound. It also won the Screen Actors Guild Award for Outstanding Performance by a Cast in a Motion Picture and BAFTA Awards for Best Production Design and Outstanding Achievement in Special Visual Effects. For his next film the legal drama *Murder in the First* Bacon was nominated for a Screen Actors Guild Award for Outstanding Performance by a Male Actor in a Supporting Role and earned him the Broadcast Film Critics Association Award in 1995.

He made his debut as a director with the television film *Losing Chase* (1996), which is set in Martha's Vineyard (named after Francis Bacon's cousin Bartholmew Gosnold's-his mother was Dorothy Bacon-daughter Martha) starring Helen Mirren and Bacon's wife Kyra Sedgwick. It was nominated for three Golden Globe Awards winning Best Actress for Helen Mirren. He was also the executive producer of the erotic thriller *Wild Things* (1998) starring Matt Dillion and Robert Wagner in which Bacon cast himself as Sergeant Ray Duquette, which secured Bill Murray, a Los Angeles Film Critic Association Award for Best Supporting Actor.

With the advent of the new millennium in 2003 Bacon acted with Sean Penn and Tim Robins in Clint Eastwood's movie *Mystic River*, nominated for six Academy Awards including Best Picture, winning Best Actor for Penn, and Best Supporting Actor for Robbins. Repeating the same feat from five nominations with two Golden Globes for the same actors with the National Society of Film Critics giving Eastwood an award for Best Director.

In 2003 (if we drop the null '0' it leaves 203 Francis Bacon (100)/Shakespeare (103) in simple cipher) Bacon was inducted into the Hollywood Hall of Fame with his five-pointed star (like the one which appears on the Crest and Coat of Arms of Francis Bacon) for his contributions to Motion Pictures presented to him by the Chamber of Commerce.[78]

Previously, in January 1994 in an interview with *Premiere Magazine* Bacon mentioned while discussing the film *The River Wild* "he had worked with everybody in Hollywood or someone who's worked with them."[79] Following the interview a newsgroup thread headed 'Kevin Bacon is the Center of the Universe' began circulating.[80] That year four Albright College students, Craig Fass, Christian Gardner, Brian Turtle, and Mike Ginelli invented the game known as the *Six Degrees of Kevin Bacon*. They wrote to talk show host Jon Stewart telling him 'Kevin Bacon was the center of the entertainment universe', with an explanation of the basic tenets of the game.[81] They later appeared on *The Jon Stewart Show* and *The Howard Stern Show* with Bacon to discuss it.[82] The inventors published a book entitled *Six Degrees of Kevin Bacon* with an introduction written by the subject himself. In the foreword to the book Bacon acknowledges that initially when he first heard about the game 'I was less than thrilled', but he adds, 'Over time, as the popularity of the game increased, I realized I was developing a fondness for it'.[83]

In 2007 the actor, director now turned philanthropist Kevin Bacon formed the charity Six Degrees.org a social networking service intended to link people and charities to each other. On the first page of its official website is the statement 'We believe that we are all connected by

six degrees or less'. It encourages all non-celebs to become a celebrity for their favourite causes and link charities with each other for the benefit of communities and wider society as a whole:

SixDegrees supports impactful initiatives to sustain and enrich local communities. Our work centers on youth empowerment, justice and equality, and improving a sustainable living environment. We listen to and prioritize the lived experiences of communities that are commonly underserved and under-resourced.[84]

The philanthropic Six.Degrees.org has raised millions of dollars and had an enormous impact on the lives of countless individuals and communities throughout the United States of America with Bacon honoured for his charitable activities by the Broadcast Film Critics Association and widely celebrated by his fellow actors and directors for his philanthropic work.

In 2009 Kevin Bacon narrated a documentary entitled *The Human Family Tree* broadcast on National Geographic Channel that explores the research of the Genographic Project to establish the genetic interconnectedness of all humans:[85]

On a single day on a single street, with the DNA of just a couple of hundred random people, National Geographic Channel sets out to trace the ancestral footsteps of all humanity. Narrated by Kevin Bacon, The Human Family Tree travels to one of the most diverse corners of the world-Queens, N.Y.-to demonstrate how we all share common ancestors who embarked on very different journeys. Regardless of race, nationality or religion, all of us can trace our ancient origin back to the cradle of humanity, East Africa. What did our collective journey look like, and where did it take your specific ancestors? At what point in our past did we first cross paths with the supposed strangers living in our neighborhood? Now, in The Human Family Tree, the people of this quintessential American melting pot find out that their connections go much deeper than a common ZIP code.[86]

In the beginning (the most well-known of all Bacons) Francis Bacon, secretly established the first permanent English settlement at Jamestown, Virginia which evolved into the United States of America, confirmed by the two most important US documents, the Baconian Declaration of Independence and Bacon US Constitution, whose capital Washington DC is a temple dedicated to him. The plays of the poet-dramatist Bacon-Shakespeare have been produced by Hollywood, in a number way beyond any other writer in history, the same Hollywood, where the actor and director Kevin Bacon has starred and directed in more than fifty films. Which might very well be described as six degrees (or less) between the great poet-philosopher and dramatist Francis Bacon, whose work has moved people to watch films and go to the cinema since its inception, and Kevin Bacon, the celebrated Hollywood actor and director, whose films are watched and loved by audiences around the world.

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[The following opening lines are taken directly from the American *DNB* online https://www.anb.org/search?q=BACONS&searchBtn=Search&isQuickSearch=true]

Bacon, Alice Mabel (1858-1918), writer, educator, and lecturer

Bacon, Alice Mabel (06 February 1858-01 May1918), writer, educator, and lecturer, was born in New Haven, Connecticut, the daughter of Leonard Bacon, a minister, and Catherine Terry. Her father served as the pastor of the Center Church in New Haven for nearly sixty years; he was also a teacher at Yale University and a local civic leader. Bacon was educated at private schools in New Haven and later took the Harvard "examinations for women" in 1880 and 1881.

Bacon, Benjamin Wisner (1860-1932), clergyman and theological professor

Bacon, Benjamin Wisner (15 January 1860–01 February 1932), clergyman and theological professor, was born in Litchfield, Connecticut, the son of Susan (née Bacon) and Leonard Woolsey Bacon, a clergyman. Bacon grew up surrounded by the traditions, habits and the learning of a family of distinguished New England clerics. His paternal grandfather, Leonard Bacon, pastor of First Church in New Haven, Connecticut, for forty-one years before becoming a leader on the faculty of Yale Divinity School, was a particularly strong influence.

Bacon, Edmund Norwood (2 May 1910–14 Oct. 2005), architect and urban planner

Bacon, Edmund Norwood (2 May 1910-14 Oct. 2005), architect and urban planner, was born to Ellis Bacon and Helen Comly Bacon in Philadelphia, Pennsylvania, where the family lived modestly as observant members of the Society of Friends, also known as Quakers. Bacon's father acted as the director of the medical department for the publishing house of J.B. Lippincott, while his mother served as a volunteer with the Women's International League for Peace and Freedom.

Bacon, Edward Payson (1834-1916), grain dealer

Bacon, Edward Payson (16 May 1834-25 February 1916), grain dealer, was born in Reading Township, near Watkins Glen, New York, the son of Joseph F. Bacon, a tailor, and Matilda Cowles. Edward Bacon was educated at public schools in the vicinity of Geneva, New York, where his father went to farm in 1838. At fifteen he entered the Brockport Collegiate Institute to prepare for the ministry, but his father's financial reverses caused him to leave after a year.

Bacon, Ernst (1898-1990), composer and pianist

Bacon, Ernst (26 May 1898-16 March 1990), composer and pianist, was born in Chicago, Illinois, the son of Charles S. Bacon, a physician, and Maria von Rosthorn. He was also active as a conductor, teacher, and writer. His music education included the study of music theory with P. C. Lutkin at Northwestern University (1915-1918) and with the composers Arne Oldberg and T. Otterstroem at the University of Chicago (1919-1920). While a student at Northwestern and the University of Chicago, he studied piano privately with Alexander Raab (1916–1921).

Bacon, Frank (1864-1922), actor and author

Bacon, Frank (16 January 1864-19 November 1922), actor and author, was born in Marysville, California, the son of Lyddell Bacon, a rancher, and Lehella Jane McGrew. A few years after Frank's birth, the family moved to San Jose, California. Bacon received little formal education and by the age of fourteen had left school to work in a photography studio. Until his early twenties, Bacon was intermittently employed as a photographer, a newspaper advertising solicitor, and a journalist.

Bacon, Georgeanna Muirson Woolsey (05 November 1833-27 January 1906), Civil War nurse and philanthropist

Bacon, Georgeanna Muirson Woolsey (05 November 1833-27 January 1906), Civil War nurse and philanthropist, was born in Brooklyn, New York, the daughter of Charles William Woolsey, a merchant, and Jane Eliza Newton. Raised on fashionable Sheafe Street in Boston, "Georgy" attended Misses Murdock's School. After her father's death on a river steamer, the Lexington, on 13 January 1940, her mother moved the family to 17 Rutgers Place in New York City, where Bacon attended Rutgers Female Institute.

Bacon, Henry, Jr. (1866-1924), architect

Bacon, Henry, Jr. (28 November 1866-16 February 1924), architect, was born in Watseka, Illinois, the son of Henry Bacon, a civil engineer, and Elizabeth Kelton. After repeated moves, in 1876 the family settled in southeastern North Carolina, where Bacon's father had charge of port and channel improvements on the Cape Fear River. They lived at Smithville (now Southport) and later Wilmington, where Bacon attended school.

Bacon, John (1738-1820), Presbyterian clergyman and public official

Bacon, John (09 April 1738-25 October 1820), Presbyterian clergyman and public official, was born in Canterbury, Connecticut, the son of John Bacon and Ruth Spaulding. He graduated from the College of New Jersey (later Princeton University) in 1765 in preparation for the ministry. During his stay at the college, Princeton had become noteworthy for the curriculum innovations of its president, John Witherspoon, and the fervor of its student debates over colonial rights.

Bacon, Leonard, Sr. (19 February 1802-24 December 1881), Congregational minister and reformer

Bacon, Leonard, Sr. (19 February 1802-24 December 1881), Congregational minister and reformer, was born in Detroit, Michigan, the son of David Bacon and Alice Parks, missionaries. At the time of his birth Leonard Bacon's parents were Congregational missionaries to Native Americans under the auspices of the Connecticut Missionary Society. After a brief mission in Mackinac that resulted in financial misunderstanding and embarrassment, David Bacon undertook the founding of the town of Tallmadge in New Connecticut in 1807.

Bacon, Leonard (1887-1954), poet, literary critic, and teacher

Bacon, Leonard (26 May 1887-01 January 1954), poet, literary critic, and teacher, was born in Solvay, New York, the son of Nathaniel Terry Bacon, a chemical engineer, and Helen Hazard. Bacon led a sheltered life at his mother's familial estate in Peace Dale, Rhode Island. His parents enrolled him in 1898 in St. George's at Newport, where he spent seven years preparing to matriculate at Yale, following in the footsteps not only of his father but of some twenty other relatives.

Bacon, Leonard Woolsey (1830-1907), minister and author

Bacon, Leonard Woolsey (01 January 1830-12 May 1907), minister and author, was born in New Haven, Connecticut, the son of Leonard Bacon, a minister, and Lucy Johnson. Bacon graduated from Yale College in 1850. Beginning in September of that year he accompanied his father on a year-long tour of Europe and the East. When he returned to the United States, Bacon spent two years at Andover Theological Seminary and one year at Yale Divinity School, graduating from the latter in 1854.

Bacon, Nathaniel (1647-1676), leader of colonial rebellion

Bacon, Nathaniel (1647-26 October 1676), leader of colonial rebellion, was born in Suffolk County, England, the son of Thomas Bacon, a landed proprietor, and Elizabeth Brooke. His tutor, John Ray, with whom he shared a European grand tour, described him as a young gentleman of "very good parts, and a quick wit," but "impatient of labour, and indeed his temper will not admit long study."

Bacon, Robert (1860-1919), banker, diplomat, and soldier

Bacon, Robert (05 July 1860-29 May 1919), banker, diplomat, and soldier, was born in Jamaica Plain near Boston, Massachusetts, the son of William Benjamin Bacon and Emily Crosby Low. Raised in an old Massachusetts family long prominent in business, he was educated at Hopkinson's School and at Harvard, graduating in 1880. Although his intellectual abilities were considerable, he won attention for his athletic ability, personality, and good looks, as he would throughout life.

Bacon, Thomas (1700?-26 May 1768), clergyman and musician

Bacon, Thomas (1700?-26 May 1768), clergyman and musician, is traditionally said to have been born on the Isle of Man, but his earliest records come from Whitehaven, Cumberland County, England. His parents are unknown. His brother Anthony Bacon, M.P., may have been the same Anthony Bacon who graduated from Trinity College in 1739. Thomas Bacon was in charge of a coal depot in Dublin early in the 1730s.

Custer, Elizabeth Clift Bacon (1842-1933), author

Custer, Elizabeth Clift Bacon (08 April 1842-02 April 1933), author, was born in Monroe, Michigan, the daughter of Daniel Stanton Bacon, a circuit court judge, and Eleanor Sophia Page. Her mother died of dysentery when Libbie (as she was called) was twelve. From an early age she developed a gift for literary expression and started a diary when she was ten. She graduated from the Young Ladies Seminary and Collegiate Institute in Monroe in June 1862.

Wood, George Bacon (1797-1879), physician and medical author and teacher

Wood, George Bacon (13 March 1797-30 March 1879), physician and medical author and teacher, was born in Greenwich, New Jersey, the son of Richard Wood and Elizabeth Bacon, farmers. In 1815 he received an A.B. degree from the University of Pennsylvania. He began his studies in medicine with Joseph Parrish of Philadelphia and attained M.A. and M.D. degrees from the University of Pennsylvania in 1818. Immersed in the classics, he enjoyed composing verse, in Latin as well as in English, and was familiar with German, French, and Italian.

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CHAPTER 2

William Berkeley, Governor of Virginia (1660-1677), Nathaniel Bacon, the Elder a member of the Council and Acting Governor and President of the Virginia (1656-1690), and Nathaniel Bacon, the younger a Member of the Virginia Council and leader of the Bacon Rebellion (1675-1677)

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36. Peter V. Bergstrom, Nathaniel Bacon (*bap*. 1620-1692), *Dictionary of Virginia Biography*, I, pp. 270-71.

37. *Bruton Parish Churchyard and Church*: *A Guide to the Tombstones, Monuments, and Mural Tablets* (published by Bruton Parish Church Williamsburg, Virginia, 1976), p. 67 & 96 n80.

38. *An Account Of Our Late Troubles In Virginia. Written In 1676, By Mrs. An. Cotton, Of Q Creeke* (Published from the original manuscript in the Richmond (Va.) enquirer, 12 September 1804), p. 8.

39. Ibid., pp. 9-11.

40. Thomas Mathew. *The Beginning, Progress, and Conclusion of Bacon's Rebellion in Virginia, In The Years 1675 And 1676* (Rochester, New York: published by P. Humphrey, 1897), pp. iv-v.

CHAPTER 3

The 1723 & 1738 editions of the Freemasonic Book of *Constitutions* sanctioned by the Grand Lodge of England cryptically reveal that Francis Bacon was the Secret Founding Father of the Rosicrucian-Freemasonry Brotherhood and Secret author of the Shakespeare First Folio

1.James Anderson, *The Constitutions Of The Free-Masons. Containing The History, Charges, Regulations, &c. of that most Ancient and Right Worshipful Fraternity. For the Use of the Lodges* (London: printed by William Hunter for John Senex at the *Globe*, and John Hooke at the *Flower-de-luce* over-against St. *Dunstan's Church*, in Fleet-street. In the Year of Masonry-5723 *Anno Domini*-1723). For the first scholar to identify the presence of Baconian ciphers in the *Constitutions* see George V. Tudhope, *The Discovery of Francis Bacon's Cipher Signatures in James Anderson's Constitutions Of The Freemasons* (Kessinger Publishing Company, n.d.). For further detailed analysis see Yann Le Merlus, 'Allisnum2er', 'The Greatest Secret of the Rosicrucian-Freemasonry Brotherhood', B'Hive, 13 March 2022 https://sirbacon.org/bacon-forum/index.php?/topic/88-the-greatest-secret-of-the-rosicrucian-freemasonry-brotherhood/#comment-690

2. Here I benefitted from Rob Fowler 'Light of Truth', 'The Greatest Secret of the Rosicrucian-Freemasonry Brotherhood', B'Hive, 22 March 2022 https://sirbacon.org/bacon-forum/index.php?/topic/88-the-greatest-secret-of-the-rosicrucian-freemasonry-brotherhood/#comment-690

3. James Anderson, *The New Book Of Constitutions Of The Antient and Honourable Fraternity Of Free and Accepted Masons. Containing Their History, Charges, Regulations, &c. Collected and Digested By Order of the Grand Lodge from their old Records, faithful Traditions and Lodge-Books, For the Use of the Lodges* (London: printed for Brothers Caesar Ward and Richard Chandler, 1738), p. ix.

4. These Baconian ciphers are pointed out by George V. Tudhope, *The Discovery of Francis Bacon's Cipher Signatures in James Anderson's Constitutions Of The Freemasons* (Kessinger Publishing Company, n.d.), p. 8.

5. James Anderson, *The New Book Of Constitutions Of The Antient and Honourable Fraternity Of Free and Accepted Masons*. *Containing Their History, Charges, Regulations, &c. Collected and Digested By Order of the Grand Lodge from their old Records, faithful Traditions and Lodge-Books, For the Use of the Lodges* (London: printed for Brothers Caesar Ward and Richard Chandler, 1738), p. 57.

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7. Alexander Pope and George Sewell, eds., *The Works Of Mr. William Shakespear*: *volume the seventh*: *Containing, Venus & Adonis, Tarquin & Lucrece and his miscellany poems*: *with critical remarks on his plays* (London: printed by J. Darby, 1725), p. 177; Alfred Dodd, *The Personal Poems Of Francis Bacon* (*Our Shakespeare*) *The Son Of Queen Elizabeth* (Liverpool: Daily Post Printers, 1945), p. 305.

8. Peter Shaw, ed., *The Philosophical Works Of Francis Bacon, Baron of Verulam, Viscount St. Albans, And Lord High-Chancellor of England*; *Methodized, and made English, from the Originals*. *With Occasional Notes, To Explain what is obscure*; *and shew how far the several Plans of the Author, for the Advancement of all the Parts of Knowledge, have been executed to the present Time* (London: printed for J. J. and P. Knapton, et al, 1733), II, pp. 419, 590.

9. John Blackbourne, ed., *Opera Omnia* (London: printed by R. Gosling for Thomas Osborne, 1730), I, p. 157.

10. Ibid., III, p. 103.

CHAPTER 4

Benjamin Franklin, a member of the Baconian-Rosicrucian-Freemasonic Royal Society, the printer of Dr Anderson's *Constitutions* (1734) and member of Freemasonic Lodges in England, Europe and the United States of America

1.Leonard W. Labaree and J. Bell Whitfield, Jr, eds., *The Papers of Benjamin Franklin* (Yale University Press, 1960), II, pp. 380-83.

2. For a condensed account of Franklin and Freemasonry see William R. Denslowe, *10,000 Famous Freemasons* (Transactions of the Missouri Lodge of Research, 1958), II, pp. 72-73.

3. H. L. Haywood, *Famous Masons and Masonic Presidents* (Chicago, Illinois: The Masonic History Society, 1946), p. 118.

4. Robert Lomas, *The Invisible College*: *The Royal Society, Freemasons and the Birth of Modern Science* (London: BCA, 2002), pp. 72-73, 100.

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12. Charles Clyde Hunt, *Masonic Symbolism* (Kessinger reprint originally published in 1939), p. 468.

13. Michael Baigent and Richard Leigh, *The Temple and the Lodge* (New York: Arcade Publishing, 1989), p. 234 and H. T. C. De Lafontaine, 'Benjamin Franklin', *Ars Quatuor Coronatorum*, 46 (1929), p. 17.

14. T. C. De Lafontaine, 'Benjamin Franklin', *Ars Quatuor Coronatorum*, 46 (1929), p. 15.

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16. Charles Clyde Hunt, *Masonic Symbolism* (Kessinger reprint originally published in 1939), p. 471.

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18. W. G. C. Gundry, ed., *Manes Verulamiani* (London: The Chiswick Press, 1950), p. 38.

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20. Ibid., pp. 39-40.

21. Ibid., p. 41.

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23. Ibid., p. 43.

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25. Ibid., p. 43.

26. Ibid., p. 44.

27. Ibid., p. 45.

28. Ibid., p. 46.

29. Ibid., p. 46.

30. Ibid., pp. 46-47. For a recent full-length publication of the work see A. Phoenix, *The Secret Links Between the Rosicrucian-Freemasonic Memoriae* (*1626*) *Containing Thirty-Two Verses Dedicated To Francis Bacon Our Shakespeare, The First Folio of the Shakespeare Works* (*1623*), *and the Stratford Monument* (2024), *passim*.

31. William R. Denslowe, *10,000 Famous Freemasons* (Transactions of the Missouri Lodge of Research, 1958), II, p. 73.

32. David Kahn, *The Codebreakers The Story of Secret Writing* (New York: Scribner, 1967, 1996), p. 187.

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35. *The Papers of Benjamin Franklin* **(**The American Philosophical Society), p. 8 and T. C. De Lafontaine, 'Benjamin Franklin', *Ars Quatuor Coronatorum*, 46 (1929), pp. 21-22.

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Thomas Jefferson, a Baconian disciple & President of the United States of America

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CHAPTER 6

George Washington the first President of the United States of America secretly founded by Bacon and his Rosicrucian-Freemasonry Brotherhood

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CHAPTER 7

Francis Bacon the Father of American Constitutionalism and the Baconian American Constitution

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CHAPTER 8

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CHAPTER 9

Francis Bacon's Coat of Arms and the Flag (Stars and Stripes) of the United States of America

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CHAPTER 10

The Baconian-Rosicrucian-Freemasonic Capital of the Free World Washington, DC: A Temple Dedicated to Francis Bacon

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CHAPTER 11

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CHAPTER 12

The Folger Shakespeare Library a Secret Baconian-Rosicrucian-Freemasonic Institution

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CHAPTER 13

Francis Bacon-Shakespeare Secret Republican Father of the United States of America & the Modern World

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