

The Oak Island Mystery – Part 2: The Navigators



History of the early colonisation of Virginia, Nova Scotia and Oak Island, the Virginia and Newfoundland Companies, and the role of Francis Bacon.

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Arcadia

As mentioned in the first part of this essay, Oak Island is famous for containing one of the great enigmas of history. Located approximately on the 45°N latitude, the 140-acre island is one of more than 350 isles scattered around Mahone Bay on the south-eastern coast of Nova Scotia. The Island appears to hold—and does hold—a mysterious treasure and secret which treasure hunters have been searching for since 1795, which search continues today. This treasure and secret is being found to be connected with the symbolism of the Swan, with ‘Shakespeare’ and ‘Philaletes’, and with the Rosicrucians and Freemasons of the early 17th century led by Francis Bacon, Viscount St Alban, their Grand Master and ‘Apollo’.

The Rosicrucians were known as Navigators—the ones who planned the routes, mapped the stars and steered the ships on their journeys of exploration. The journeys, however, were not just worldly journeys on Earth but also metaphysical journeys of the mind. Besides being called Navigators, the Rosicrucians were also known as the Invisible Brethren, for they were privy to esoteric knowledge and worked, as it were, in disguise openly or behind the scenes.

The earliest European name of what is now Nova Scotia was Arcadia. Allegorically, Arcadia is known as the land of the Rosicrucians—a land inhabited by shepherd-knights and poets, and famous for its harmonious landscapes and oak tree woods in which boars hunt for acorns.

Oak Island is said to be named as such because of the red oaks that used to grow on it, this being a rare occurrence on islands and coastland in that part of North America, as such oaks cannot usually grow in the soil and weather conditions to be found there; but these oaks and

the island's name are perfect for the allegorical idea of Arcadia and help to point the way to the secret, or secrets.

French Acadia

During his 1524 exploration of the North American east coast, the Italian explorer Giovanni da Verrazzano was so impressed by the beauty of the trees and landscape that he named the area "Arcadia" after the romanticised idyllic area of Greece known as Arcadia. (He also called the region "Francesca" in honour of the French king.) By the 17th century this nomenclature had mutated to 'Acadia' and was by then particularly associated as a name for Nova Scotia and its adjoining territory of New Brunswick.¹

In 1603 the French king Henry IV recognised the territory south of the St. Lawrence between the 40th and 46th parallels as "La Cadie" (i.e. "Acadie"). It was claimed by the French as "Nova Gallia" (New France) for their colonisation, and in 1604 the first organised French settlement in Acadia was founded on St. Croix Island in Passamaquoddy Bay, on the present U.S.-Canadian border between New Brunswick and Maine, by Pierre du Gua de Monts and Samuel de Champlain. In 1605 the Acadian colony was moved across the Bay of Fundy to Port-Royal (now Annapolis Royal) located on the northern shore of the Annapolis Basin on the north-western coast of the southern part of Nova Scotia. The colony was temporarily abandoned in 1607, leaving the settlement in the care of the Mi'kmaq Indians; but in 1610 the French returned and remained in undisturbed possession until 1613.²

In 1613 Port-Royal was destroyed and its inhabitants dispersed by an English military expedition from Virginia, led by Samuel Argall, a freelance trader from Jamestown. Argall had been authorised by Governor Dale to drive out any French south of latitude 45°N.

The eastern (Atlantic) side of North America lying between latitudes 34°N and 48°N was claimed by England in the 16th century, being the land of Virginia as originally defined, claimed and colonised in the reign of Queen Elizabeth I; and thus it included the territory that subsequently became French Acadia. In the early 17th century, the Virginia Company was granted the land between latitudes 34°N and 45°N by James I of England, VI of Scotland, for renewed colonisation purposes. This particular English claim included the southern half of Nova Scotia that was considered by the French to be part of French Acadia. The coastal land between latitudes 45°N and 46°N, composed of New Brunswick, the northern part of Maine and the northern half of Nova Scotia, was claimed by France and known to them as French Acadia, although England also claimed this territory. North of latitude 46°N, Newfoundland and its surrounding islands and seas up to latitude 52°N were granted by James I to the Newfoundland Company for colonisation, having been claimed for England in 1536 by Sir Humphrey Gilbert, with a colony established at St John's.

In the spring of 1614, Jean de Biencourt de Poutrincourt, France's lieutenant governor of Acadia, returned to Port-Royal, only to find the colony in ruins. Poutrincourt's son, Charles de Biencourt de Saint-Just, Claude Turgis de Saint-Étienne de La Tour and his son Charles, together with some other companions, who had all accompanied Poutrincourt, nevertheless decided to stay on in Acadia so as to ensure a French presence in the region.

Nova Scotia

In 1621 King James I of England, VI of Scotland, awarded a grant of north-western Newfoundland for colonisation purposes to Sir William Alexander of Menstrie, Earl of Stirling, a poet, philosopher, freemason, Scottish Privy Councillor and Master of Requests for Scotland. Alexander abandoned that territory the same year, however, and was instead given a much larger tract of land north of the Sainte-Croix River for the purpose of founding the colony of New Scotland (Nova Scotia), which then included part of New Brunswick.³ The royal charter appointed him hereditary lieutenant, in effect regent, of New Scotland, entitling him to explore, settle and develop the land, and giving him authority to create laws, erect cities, hold courts, coin money, grant lands and mine minerals wherever and whenever he wished therein, despite rival French claims to part of the territory. As a Latin scholar, he named the territory “Nova Scotia”.

Although exploratory parties set out in 1622 and 1623, the first settlement of the colony was not established until 1629. That year, with enough investment funds and new settlers finally having been gathered, Alexander’s son (Sir William Alexander, junior) sailed for Nova Scotia with 72 colonists in a fleet of four vessels, where they established Charlesfort at the mouth of the Annapolis River, 8 km (5 mi) upstream of the site of Port-Royal. During all this time there were few French inhabitants in Nova Scotia, and they were scattered around or living with the Mi’kmaq Indians.

In 1625 the charter of 1621 was renewed, but despite expensive and sincere efforts, including an offer of a hereditary baronetcy to any Scotsman who managed to establish six or more settlers, by 1626 Alexander had failed to successfully colonise the whole region.⁴

Meanwhile the French continued to challenge Scottish rights to Nova Scotia and, in 1627, war broke out in the territory. In 1629 the Treaty of Susa was signed between Great Britain and France, in which Alexander was compelled to surrender Nova Scotia, and a mutual restoration of territory and shipping was agreed. Following this, in 1631 Charles La Tour was appointed by France as lieutenant-general of Acadia and he proceeded to build French strongholds at Cape Sable and at the mouth of the Saint John River (Fort La Tour, later Saint John).

The following year, 1632, the Treaty of Saint Germain-en-Laye was made with the French, which recognised France’s claim to Acadia. Under the terms this treaty the Scottish colonists had to abandon Charlesfort to the French. A French settlement replaced the Scottish settlement, which the French renamed as Port-Royal in memory of their original 1604 settlement. At first Fort Sainte-Marie-de-Grace, LaHave, at the mouth of the LeHave River, acted as the capital of French Acadia, but in 1635 Port-Royal was made the capital of the colony.

In 1710, during Queen Anne’s War with France, Port-Royal was captured from the French at the Siege of Port-Royal, following which the French surrendered Acadia to Queen Anne. The British renamed the town Annapolis Royal in honour of their sovereign, Anne, Queen of Great Britain.

Virginia

Virginia was initially the name applied by England in the 16th century to the entire Atlantic coastal region of North America between the latitudes 34°N and 48°N, plus the Bermuda

islands, although this was reduced by the French during the years 1603-1613 and 1632-1710 through the establishment of French Acadia, thus effectively limiting Virginia during those years to the land stretching between latitudes 34°N and 45°N (i.e. from South Carolina to Maine).

During the 16th century there were several European expeditions from various countries that explored the North American Atlantic coastline, but it was Queen Elizabeth I of England who, in 1583, granted Sir Walter Raleigh a charter to plant a colony north of Spanish Florida (i.e. north of latitude 34°N). Initially the Queen was intending to grant the charter to Sir Humphrey Gilbert, Sir Walter Raleigh's half-brother, but Gilbert drowned in 1583 during an aborted attempt to colonise St John's, Newfoundland. In 1584, Raleigh sent an expedition to the Atlantic coast of North America, where the colonists established the new colony on Roanoke Island and formally laid claim to Virginia. A second expedition was sent in 1585.

In 1587 Raleigh dispatched a new group of colonists to establish a further colony, this time in Chesapeake Bay. First of all they sailed to Roanoke Island to check on its colony, but there they found nothing except a skeleton. As a result, the new colonists were ordered to stay on Roanoke Island and re-establish the colony there. Continually attacked by the natives and fearing for their lives, the colonists persuaded Governor White to return to England to explain the colony's desperate situation and ask for help. White sailed for England in late 1587, but got caught up in the Spanish Armada and ensuing Anglo-Spanish war. He was not able to return to Roanoke until August 1590, where he found the settlement deserted. The disappearance of the colonists gave rise to the nickname "The Lost Colony", and their fate (or fortune) still remains an unsolved mystery today.

The Virginia Company

The First Successful Colonisation

In 1606 the Virginia Company was formed. At first it was subdivided into two separate companies, the Virginia Company of London and the Virginia Company of Plymouth, each incorporated as a joint stock company by the proprietary charter of 1606, which granted land rights to colonists, including rights to "dig, mine, and search for all manner of mines of gold, silver, and copper". By the terms of the charter, the Plymouth Company was permitted to establish a colony between the 38th parallel and the 45th parallel (i.e. between latitudes 38°N and 45°N, approximately between Chesapeake Bay and the current USA-Canada border). The London Company was permitted to establish a colony between the 34th parallel and the 41st parallel (i.e. between latitudes 34°N and 41°N, approximately between Cape Fear and Long Island Sound). The overlapping territory was granted to both companies on the stipulation that any settlement founded by one company should be at least 100 miles (160 km) from any founded by the other company.

This meant that the total territory granted to the Virginia Company for colonisation stretched from the 34th parallel to the 45th parallel. It included, therefore, the southern part of what later became known as Nova Scotia. Oak Island (in Mahone Bay, Nova Scotia), lying just half-a-degree south of the 45th parallel,⁵ was therefore within the jurisdiction of the Virginia Company according to the company's royal charter. The island may well have helped mark the northern limit of the Virginia Company's territory.

The Virginia Company—both its London and Plymouth subdivisions—was governed by His Majesty’s Council of Virginia, composed of thirteen investors who had been appointed by the King and had sworn to serve his interests. The royal council, commonly known as the Virginia Council and having its seat in London, in turn appointed a subsidiary seven-man executive council to carry out company instructions in Virginia, with those council members electing one of themselves as president.⁶

During 1606, each company sent ships to the New World, but only the London Virginia Company had real success in the establishment of a colony. This was achieved in the settling of Jamestown on the banks of the James River by an expedition under the command of Captain John Smith. Named for King James I, the colony was officially founded on 14 May 1607 by Christopher Newport.

The Plymouth Company established a colony at Sagadahoc on the coast of present-day Maine in August 1607, but it was abandoned the following spring. The company became inactive soon afterwards, until in 1620 it was reorganized under a new charter as the Council for New England.

By 1609, the Virginia Company of London had decided that its arrangements for governance and investment needed an overhaul. Sir Francis Bacon, the Solicitor General, submitted to the King a government report on “The Virginia Colony”. He and Sir Henry Hobart were given the task of drafting the Virginia Company’s second royal charter, which was signed by the King and issued on May 23, 1609.

With the abandonment of the Plymouth Company settlement, the London Company took over its territory, so that its land for colonisation now stretched from the 34th to the 45th parallel. In addition, the Virginia charter was adjusted to allow the territory between the 34th and 39th parallels to extend “from sea to sea” (i.e. from the Atlantic to the Pacific coast).

The charter divested the King of some of his power, allowing investors to elect not only a treasurer to lead the company (the first was Sir Thomas Smythe) but also council members, although their choices were still subject to the King’s veto and all members were still required to swear loyalty to the King’s interests.

This council numbered more than 50 persons and included Robert Cecil, 1st Earl of Salisbury, Secretary of State; Thomas Howard, 1st Earl of Suffolk, Lord Chamberlain; Henry Wriothesley, 3rd Earl of Southampton; William Herbert, 3rd Earl of Pembroke; Philip Herbert, 1st Earl of Montgomery; Theophilus Clinton, 4th Earl of Lincoln; Richard Sackville, 3rd Earl of Dorset; Thomas Cecil, 1st Earl of Exeter; James Montague, Lord Bishop of Bath and Wells; Sir Francis Bacon, Solicitor General; Sir Humphrey Welde, Lord Mayor of London; as also Sir Henry Neville, Sir Thomas Gates, Sir Walter Cope, Sir Edwin Sandys, Sir Thomas Roe, and Sir Dudley Digges.

The dividend, which was to be paid to investors in 1616, was to include a grant of land in addition to a share of any cash profit earned. (In the event, the payments in 1616 were made in land alone.)

Shipwreck on the Bermudas and Shakespeare’s ‘Tempest’

Sir Thomas Gates was appointed as the new governor for the colony in Virginia. In early June 1609 he set out for Jamestown from England in the flagship *Sea Venture*, commanded by Sir George Somers, the Admiral of the Virginia Company, and accompanied by eight other ships carrying around 600 people and laden with supplies for the colony. During the Atlantic crossing, on 25th July the fleet was caught in a tempest that lasted for several days, during which the *Sea Venture* was separated from the others and shipwrecked on the islands of Bermuda. The rest of the fleet struggled on to Jamestown without knowing what had happened to their flagship. A report was sent back to England before the end of 1609 giving news of the storm and the supposed foundering and loss of the *Sea Venture* and all aboard.

In December 1609 the Virginia Company Council published *A true and sincere declaration of the purpose and ends of the plantation begun in Virginia*, which was a frank appeal to its investors for patience and loyalty.

Although the *Sea Venture* was shipwrecked on Bermuda, there was no loss of life. In fact the ship was deliberately run aground on reefs off the coast of Bermuda by Admiral Somers in order to prevent the ship foundering, and everyone managed to get themselves safely onto the island, which to their surprise they found hospitable. Despite the Bermudas' reputation as a place of devils and wicked spirits, the colonists found it to be very pleasant and possible to survive easily. After spending nine months erecting buildings, so as to establish a colony, and building two small ships out of the local timber and salvaged spars and rigging from the wrecked *Sea Venture*, they set sail on 10th May 1610, leaving two men behind to establish England's claim to the island. The ships reached Jamestown two weeks later, where they found the colony nearly destroyed by the famine and disease of what has been called the "Starving Time", with only 60 settlers having survived out of the original 500. Fortunately a relief fleet sent from England, commanded by Lord Delaware, arrived in July, which enabled the colony to survive. The ship *Patience*, carrying Admiral Somers, Governor Gates and others left Jamestown two months later in order to collect food from Bermuda. At Bermuda Admiral Somers died. Governor Gates eventually reached England in September.

Several accounts of the wreck and survival of the *Sea Venture* were rushed into print in the fall of 1610. The first of these, *A Discovery of the Barmudas*, published in October, was written by Sylvester Jourdain, who had been aboard the *Sea Venture* and had returned to England with Gates. A month later *A True Declaration of the Estate of the Colonie in Virginia* was published anonymously on behalf of the Virginia Company, based on a despatch from Delaware,⁷ the company being keen to suppress and counter any bad reports about the colony. Lord Robert Rich (3rd Baron Rich), a Virginia Company council member, published *Newes from Virginia: The lost Flocke Triumphant* (1610), which was one of many efforts made to mythologise the story so as to encourage investors and drum up money for the company.

William Strachey, who was a passenger on the *Sea Venture* and who in 1609 had been formally appointed secretary and recorder of the Virginia Company by Delaware whilst in Jamestown,⁸ wrote a private letter dated 15 July 1610 to an unidentified "Excellent Lady" describing the shipwreck and Bermuda experience, and the wretched conditions of the new colony in Jamestown that were derived in part by the mismanagement of the colony. This letter, which was basically a descriptive report addressed to the wife of the holder of a high office of the Crown,⁹ was withheld from the public until 1625, when it was published in *Purchas his Pilgrimes* under the title 'True Reportory of the Wrack, and Redemption of Sir

Thomas Gates, Knight, upon and from the islands of the Bermudas his coming to Virginia, and the estate of that colony’.

The question of who this “Excellent Lady” was, is of great interest for several good reasons:-

1. The address “Your Excellency” was appropriate for a holder of a high office, such as that of Lord Chancellor, Lord Treasurer, etc... The wife of such an office holder might then be addressed as “Excellent Lady”.
2. Since Strachey was the official secretary and recorder of the Virginia Company at the time he wrote his letter, the information that he gave in the letter was clearly confidential and intended for the eyes of someone authoritative who was knowledgeable about, concerned for and involved in the Virginia Company.
3. Since the contents of the letter were not made public until 15 years later, it indicates that whoever read the letter supported, or had to support, the Virginia Council’s decision to suppress any report of the dire straits of the Jamestown colony and its mismanagement.
4. It is highly unlikely that Strachey would have sent such a private and detailed account to a lady if (a) she was not married to someone who held a responsible senior position in the Virginia Council, (b) she was not interested in such matters, and (c) she could not be trusted;
5. The information in Strachey’s letter was a major source for the Shakespeare play, *The Tempest*, which was written between the fall of 1610 and fall of 1611, and whose first recorded performance was at Court on 1st November 1611. This indicates that the author of the play was privy to Strachey’s letter and, moreover, soon after it was delivered to the “Excellent Lady”.

Amongst those who were members of the Virginia Council at the time of writing (1610), only one held a high office of state under the Crown. This was Thomas Howard, Earl of Suffolk, the Lord Chamberlain and a member of the Privy Council. His wife was Catherine (née Kynvet, 1564–1638), Countess of Suffolk. Robert Cecil, 1st Earl of Salisbury, the Secretary of State, and Sir Francis Bacon, the Solicitor General, also held offices of state, but they were not what were generally known as “high” offices. Moreover, Salisbury’s wife, Elizabeth (née Brooke), Countess of Salisbury, had died in 1597 and he did not remarry, whilst Lady Alice Bacon (née Barnham, 1592-1650), who was only 18 in 1610, seems an unlikely person to whom Strachey would have written such a letter addressed in such a fashion.

The Countess of Suffolk is definitely a likely possibility to be the “Excellent Lady” to whom Strachey sent the informative letter. It was full of descriptive information not only useful for the governing committee of the Virginia Council but also for theatrical purposes. The Lord Chamberlain was the one who, in Queen Elizabeth’s time, was the patron of the Lord Chamberlain’s Men (i.e. “Shakespeare’s company”, so-called). When King James came to the throne of England, he took over as patron of the acting company and it was renamed the King’s Men. Thomas Howard, Earl of Suffolk, had become the acting Lord Chamberlain at the close of 1602 and so was the patron of the Lord Chamberlain’s Men until 1603; but when King James I took over as patron, this did not mean Suffolk no longer had any interest in or had nothing more to do with the acting company. On coming to the throne of England, King James

immediately reappointed Suffolk as the Lord Chamberlain. One of the roles of the Lord Chamberlain and his office was to be in charge of providing suitable entertainment at the royal court and to be responsible for the licensing and censorship of professional drama. The Master of the Revels was the key figure in the latter respect; however, he was simply an official in the Lord Chamberlain's office.

Strachey himself was connected with the circle of poets and playwrights in London. He was a poet himself as well as a writer (one of his sonnets, *Upon Sejanus*, was published in the 1605 edition of the play, *Sejanus his Fall*, by Ben Jonson), and had been a member of Gray's Inn since 1605—the Inn of Court famed for its plays, entertainments and poet-playwrights. He was friends with the city's poets, including Ben Jonson, John Marston, George Chapman, Thomas Campion, John Donne, Hugh Holland, and Matthew Roydon, and was a shareholder in the Children of the Chapel and in the Blackfriars Theatre, built by Burbage, where the Children acted. Besides his inherited country home, Strachey kept a residence in London, where he regularly attended plays.

There is no way that Strachey could not have known Sir Francis Bacon at Gray's Inn, where Bacon had his well-used chambers, first when Bacon was the King's Counsel and then when Bacon was appointed Solicitor General in 1607. Also, being a member of Gray's Inn and a poet interested in drama, he would have known of Francis Bacon's key role in organising and writing, with help from others, many of the masques and entertainments for Gray's Inn and the royal court.

Bacon was the obvious person to whom the letter would have been passed. Not only was Bacon a dramatist himself—a “secret poet” who renovated Philosophy by means of comedy and tragedy¹⁰—but also because Bacon was the King's Solicitor General, a key member of the Virginia Council and the lawyer responsible for drafting the Virginia Company's charter, which set out how the company was to be organised. Strachey's letter was critical of the management of the Virginia colony and it was Bacon who needed to know this, and who, by 1612, had redesigned the organisational structure for the company in which an appointed governor took the place of the malfunctioning executive committee in Virginia.

All this, together with a wealth of other definitive information and clues, helps to confirm that the author of *The Tempest* was indeed Sir Francis Bacon, working as he had always worked, with the assistance of his “good pens” (poets and scribes) and network of intelligence gatherers.

The 'Dark Lady'

As for Lady Catherine, Countess of Suffolk, she might well have been the human model for the “dark lady” of *Shake-speares Sonnets*. Dark-haired, dark-eyed, she was vivacious, extravagant, glamorous, and renowned for her beauty and charm, but with a penchant for intrigue and wealth. During her time at court she was not only a good friend of James' queen, Anna, but enjoyed many suitors and alleged love affairs. She was close to the royal family and knew many of their secrets, including the homosexual activity of the King. But she was corrupt in the sense that she accepted money and gifts in order to arrange liaisons between the King and several “choice young men”, to assist men to rise in royal favour, to promote friends and clients, and to persuade the government to remit fines on offending individuals. She assisted Salisbury by acting as a liaison between him and Spain, but was suspected of Catholic

sympathies. She danced in two of the Queen's masques, one of which was the *Mask of Blackness* written by Ben Jonson (performed in 1605) in which all the masquers were required by the King to be disguised as Africans and appear in blackface makeup.

Post 1611

Strachey returned to England at the end of 1611, bearing with him the code of laws proposed for the Virginia Colony that were promulgated during 1610-11 by Sir Thomas Gates and Sir Thomas Dale. After being revised by Sir Edward Cecil,¹¹ they were edited by Strachey and published under the title, *For the Colony in Virginea Britannia Lawes Divine, Morall and Martiall* (London, 1612). Strachey also took part in editing the 'Map of Virginia,' with descriptions by Captain John Smith (1580–1631) and others.

He then produced an extensive manuscript on Virginia, *The Historie of Travaile into Virginia Britannia expressing the Cosmographie and Comodities of the Country*, dedicating the first version (1612) to Henry Percy, 9th Earl of Northumberland. The manuscript included his eyewitness account of life in early Virginia, but borrowed heavily from the earlier work of Richard Willes, James Rosier, John Smith, and others. As in his earlier letter, it was critical of the Virginia Company management of the colony. Strachey produced two more versions during the next six years, dedicating one to Sir Francis Bacon and the other to Sir Allen Apsley. He failed, however, to find a patron to publish his work, and it was not until 1849 that it was finally published by the Hakluyt Society.¹²

A third and final royal charter, again drafted by Sir Francis Bacon, was issued in 1612. This charter extended the Virginia Company's territories eastwards from the Atlantic coast to a distance of 300 leagues¹³ so as to include further islands, especially Bermuda,¹⁴ in the Atlantic Ocean. (Under the 1609 charter, rights at sea had extended out from the mainland coast for only 100 miles.) The charter, moreover, transferred the power to elect all officers of the company and the colony, to admit new members to the company, and to draft company and colony laws, from the Virginia Council to a General Assembly composed of all investors. This had the effect of democratising even further the workings of the company, and was intended (as before) to be an encouragement to investors, whatever their social class. (This charter of 1612, together with that of 1609, was the beginning of constitutionalism in North America and the germ of the later Constitution of the United States.)

In 1614 the Crown briefly took over the administration of Bermuda. In 1615 the shareholders of the Virginia Company set up a new company, the Somers Isles Company, which administered Bermuda from 1615 until 1684. Bermuda now became known officially as 'The Somers Isles', in commemoration of Admiral Sir George Somers, the founder of the English colony of Bermuda.

In 1620 the Virginia Company of Plymouth, which had been inactive since 1609, was reorganized under a new charter as the Council for New England. This Council sent a fresh group of colonists to Virginia aboard the Mayflower. Known as "Pilgrims", they successfully established a settlement (Plymouth) in what became Massachusetts. They also adopted the name "New England" for that region of Virginia north of the 40th parallel (i.e. from Long Island Sound to Newfoundland) which had been named as such by Captain John Smith in his *Description of New England* published in 1616.¹⁵

Meanwhile, life was by no means easy for the Jamestown colonists, both because of local problems such as disease, malnutrition and attacks by the natives, and because of increasing problems and possible corruption in governance of the colony. Eventually, in 1623, Nathaniel Butler, a former governor of the Somers Islands, published *The Unmasked Face of Our Colony in Virginia, as it was in the Winter of the Year 1622*, criticising Virginia's governance. Various members of the Virginia Company's General Assembly also complained to the Crown. In May of that year, the Privy Council created a royal commission to investigate the Virginia Company of London. Royal commissioners were sent out to Virginia to inspect matters for themselves. They arrived in March 1624, and on 24th May 1624 the Crown formally revoked the company's charter and assumed direct control of the Virginia colony, making it a crown colony.

The Newfoundland Company

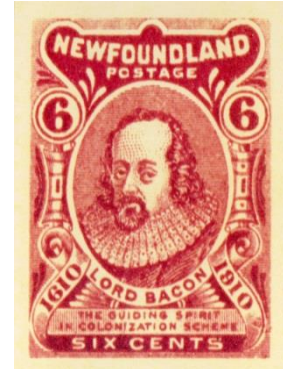
In 1527, Messrs. Thorne & Elliot, of Bristol, made a voyage to Newfoundland, followed by another in 1536. Although much fishing was done by English ships thereafter, no formal attempt at colonisation was made until the summer of 1583 when St. John's was visited by an expedition of four ships commanded by Sir Humphrey Gilbert. He carried a commission from the English queen, Elizabeth I, to sail the seas and take lands under her banner. At St John's, Gilbert formally took possession of the island in the name of the Queen. Thus, in this way, Newfoundland became England's first possession in North America and her oldest colony.

In 1607 Bristol's Society of Merchant Venturers—which included Henry, Earl of Northampton, Sir Francis Bacon, Solicitor General, Sir Francis Tanfield, Sir Percival Willoughby and John Slany—formed the Newfoundland Company, which then petitioned King James I for approval to establish a colony in Newfoundland. John Guy, a Bristol merchant with previous experience at Newfoundland and one of the founding investors, was sent to the island in 1608, to scout possible locations for a settlement, selecting Cuper's Cove (now Cupid's Cove) in Conception Bay as his preferred location.

On 2 May 1610, King James I and the Privy Council issued a charter granting approval for the colonisation and incorporating the Society of Merchant Venturers under the name of "The Treasurer and the Company of Adventurers and Planters of the City of London and Bristol, for the Colony or Plantation of Newfoundland" (the Newfoundland Company).¹⁶ Their territory was declared to reach from Cape Bonavista to Cape St. Mary. They were invested with the royal rights of the precious metals, and the entire property of the land, soil, and mines, with vice-regal powers of the most extended nature. All the seas and islands within ten miles of the coast, between latitudes 46°N and 52°N, were declared to be in their dominion, but with the reservation that the fisheries should be open to all British subjects. The plan was to establish not just one settlement at Cupid's Cove, but a series of settlements through which the company would eventually control the Newfoundland fishery and, in consequence, the trade.

John Guy was placed in charge of the venture, and in 1610 he set sail from Bristol with his brother Phillip, his brother-in-law William Colston and 39 colonists in three ships. They landed at Cupers Cove (now Cupids Cove), where they built houses, wharves, stores, a fort, and other structures. The colonists hoped to profit from agricultural, forest and mineral resources, but as the years passed and profits failed to materialise, the company began selling tracts of land to other promoters such as Sir William Vaughan, who established a short-lived colony at Renewes. Vaughan in turn transferred sections of his grant to Lord Falkland, and to Sir George Calvert, later Lord Baltimore, who in 1621 established the Colony of Avalon at Ferryland.

In 1910, Newfoundland issued a postage stamp to commemorate Sir Francis Bacon's role in establishing the colony in 1610. The stamp describes Bacon as "the guiding spirit in colonization scheme".



Francis Bacon

For Newfoundland to describe Sir Francis Bacon as the guiding spirit in the colonisation scheme rather than any of the other investors in the Newfoundland Company, or anyone else in high office in government or the Privy Council, is a singular statement and requires examination. It would seem to point to Bacon's interest and involvement in the colonisation of America as being somewhat more than that of just an investor or the King's Solicitor General responsible for drawing up the charters. Indeed, when one adds to this Bacon's double role as both an investor in and the lawyer responsible for creating and evolving the various charters for the Virginia Company, which guided the company's operations and established laws and constitutions that were to become a basis for American democracy and the Constitution of the United States of America, it begins to show just how involved Bacon was as an investor, lawyer, politician, statesman, philosopher and guiding spirit.

In respect of the "guiding spirit" aspect of Bacon's involvement, it resembles the role of the mage John Dee, who was perceived as the guiding spirit of colonisation in the Elizabethan era as well as being the leading expert on navigation. Both Bacon and Dee were seers—visionaries with immense wisdom—and both were guiding lights of the 16th/17th-century Rosicrucian fraternity centred in England. Whether Dee was at one time the actual leader or president of the Society of the Golden and Rosy Cross is not clear; but Bacon certainly was, probably from 1592 onwards, if not earlier. Dee, born in 1527, was a good 33 years older than Francis Bacon, and in 1583 he left England for Poland. He did not return to England until 1589, where he found that he had lost favour at court and in the country at large, with his home vandalised, library ransacked and instruments stolen. In 1595 he managed to get an appointment from the Queen as warden of Christ's College, Manchester, where he lived until 1605, when he returned to London. He spent his final years in poverty in Mortlake and died there in late 1608 or early 1609, aged 82.

There is virtually no written record of John Dee and Francis Bacon having met, except for the 1582 entry in Dee's diary wherein he records: "Aug.11th, Mr. Bacon and Mr. Phillips of the court cam."¹⁷ Phillips (Thomas Phelippes) was a top cryptographer in the employ of Sir Francis Walsingham, the Secretary of State and head of England's secret service. Francis Bacon, who was likewise involved in cryptography as well as in collating the intelligence sent to Walsingham's headquarters in London, worked closely with Phelippes. John Dee was the

leading mathematician and occultist involved in cryptography. Francis Bacon certainly knew Dee for this reason, but also because Dee was a favourite in court circles and to an extent patronised at various times by the Earl of Leicester, Sir Nicholas Bacon, Sir Francis Walsingham, Sir Philip Sidney and others—the very circle of family, friends and courtiers of which Francis Bacon was a member.

Dee used mathematics not just for cryptographic purposes but also to try to communicate with angels. Francis Bacon followed a similar but more discrete path. Both were experts in Christian Cabala, derived from Hebrew Kabbalah, in which the numbers (*Sephiroth*, ‘ciphers’) and geometry of the ‘Tree of Life’ are of prime importance. Indeed, mathematics was extremely important to Bacon and he referred to it in his *Advancement of Learning* as a primary metaphysical science dealing with a subject that “appeareth to be one of the essential forms of things, as that that is causative in Nature of a number of effects.”¹⁸ He thought that it was “the most abstracted of knowledges” and a means by which we might discover the higher laws or spiritual “forms” of the universe. The word ‘angel’, meaning ‘divine idea’ or ‘thought of God’, refers to these spiritual forms or ideas; but Bacon was more circumspect than Dee in how he publicly described them. Moreover, Bacon did not consider the science of mathematics to be deficient and preferred to say little about it, although he did give clues to the various cipher systems he used or invented, and described in detail his Biliteral Cipher from which Morse code and then modern computer language was developed.

Dee’s *General and Rare Memorials pertayning to the Perfect Arte of Navigation*, published in 1577, concerned not just navigation but also his vision of a maritime British empire that embraced both Europe and North America. Whether or not he believed it or invented it, on the back of a map drawn in 1577-80 he noted that “Circa 1494 Mr Robert Thorn his father, and Mr Eliot of Bristow, discovered Newfound Land”, and in his *Title Royal*, published in 1580, he claimed that the Welsh Prince, Madog ab Owain Gwynedd, discovered America. As if this wasn’t enough, he further asserted that Brutus of Britain and King Arthur, as well as Madog, had conquered lands in the Americas. For these reasons, he argued that England (Britain) had a greater claim on North America than did the Spanish.

However, as the title-page to Dee’s *Perfect Arte of Navigation* cryptically reveals, in addition to the more materialistic aspect of trade and colonisation, the empire intended was one of friendship, initiation and charitable good works, in the sense of a Freemasonic-Rosicrucian utopia or Golden Age.¹⁹ For obvious political but also metaphorical purposes, Dee conceived of this empire as being ruled over by the “Virgin Queen” who was herself a representative of both Astraea, the celestial virgin,²⁰ and Cassiopeia, the divine Queen of the Heavens.²¹ The presence of Astraea on Earth is traditionally associated with a Golden Age, which Dee and the other philosophers and poets of the Elizabethan era were envisaging as possible of achievement.

Bacon clearly took up Dee’s idea, his vision, but developed it far further, and in universal rather than Dee’s nationalistic terms. He transmuted it into the idea of the Great Instauration, summed up in the form of an utopian ideal in his *New Atlantis*.²² The title-pages of Bacon’s principal philosophical books cryptically portray, like that of Dee’s *Perfect Arte of Navigation*, the Freemasonic and Rosicrucian degrees of initiation, as also the ship that sails beyond the Pillars of Hercules to the ‘virgin land’ beyond—the land that was once, in Dee’s, Bacon’s and the popular mind, known as Atlantis. Bacon refers to Atlantis in his book *New Atlantis*,

wherein he describes “the great Atlantis (that you call America)” as a country distinct from “that of Peru, then called Coya, as that of Mexico, then named Tyrambel”, thereby associating Atlantis specifically with North America—the Atlantis that was “utterly lost and destroyed” by “a particular deluge, or inundation”.²³

What is of particular interest about Bacon in all this is that, besides being practically involved, he used the idea of sailing beyond the Pillars of Hercules to the lands beyond as a metaphor for the human mind going beyond its existing boundaries of human understanding and knowledge, and discovering new things, new laws and new ways of doing things, all for the glory of God, the Divine Love, and the betterment of the whole human race. That is to say, he was combining both heavenly and earthly matters in true Hermetic fashion, and with a vision and intention far transcending the more mundane nationalistic and materialistic one of simply establishing a British trading empire. In Bacon’s mind, the ‘New Atlantis’ was not just one particular country or continent on earth but a metaphor for an enlightened state of the human mind coupled with a golden age on earth—all the earth. However, there is no doubt that the American ‘Atlantis’ was intended to play an important role in this, whether purely as a metaphor, or an example, or an experiment. Bacon’s own role was primarily that of the visionary philosopher, hierophant and sower of seed ideas; it would take others, perhaps spanning many generations and ages, to carry out the scheme and bring it to fruition, if they could.

During the reign of Queen Elizabeth I, the highest official position Francis Bacon ever reached was Queen’s Counsel Extraordinary, the first of its kind and an unpaid position created especially for him by the Queen. It was not a position of great influence politically or even legally, but during this time Bacon developed his ideas for and practice of what he was later to call “the Great Instauration”, which involved both playwriting and experimental research into nature (divine, human and natural). Besides the royal court, the primary circles in which he lived and worked were those of the Inns of Court, the intelligence service run by the Walsinghams (and then by himself and his brother Anthony), and the Leicester-Sydney-Essex-Pembroke circle with whom Dee was also connected.

During this time Bacon became knowledgeable about mining, having inherited Sir Nicholas Bacon’s shares in the Company of Mineral and Battery Works, one of the two mining monopolies created by Elizabeth I. Other original shareholders included William Herbert, 1st Earl of Pembroke, Robert Dudley, 1st Earl of Leicester, Sir William Cecil (Lord Burghley) and Sir Henry Sidney. The company had the monopoly right to make “battery ware” (items of beaten metal), cast work, and wire of latten, iron and steel; to mine calamine stone and use it to make latten and other mixed metals; and to mine royal metals of gold and silver. The first British wireworks had been set up in 1567-8 at Tintern in the Wye Valley, Monmouthshire, South Wales, which produced both iron wire and brass (a latten of copper and calamine, an alloy of zinc).²⁴ Bacon had a house nearby in the Wye Valley.

When King James I came to the throne of England in 1603, Bacon was knighted and became the King’s Counsel, but this time Ordinary or paid. Sir Francis Bacon was eventually appointed Solicitor General on 25 June 1607, and held this office until 26 October 1613, when he became Attorney General and Chief Advisor to the Crown. On 9 June 1616 he was made a Privy Councillor. On 7 March 1617 he was appointed Lord Keeper of the Great Seal, and for the first six months of his appointment he acted as temporary regent of England whilst King James

visited Scotland. On 4 January 1618 Bacon was made Lord High Chancellor and, soon after, on 12 July 1618 he was created Baron Verulam of Verulam.

Two and a half years later, on 3 February 1621, Bacon was created Viscount St Alban, being named uniquely after the saint and not the place (St Albans) as would have been usual. St Alban, the 3rd-century saint, is renowned as the legendary founder and first Grand Master of English (British) Freemasonry, who voluntarily martyred himself in order to save the life of a Christian priest. It is interesting, therefore, that almost immediately after Bacon became Viscount St Alban, during March-April 1621 Parliament developed impeachment proceedings against the Lord Chancellor for alleged corruption, and Bacon, having been advised to plead guilty by the King, although innocent, was duly sentenced on 3 May 1621, fined heavily, stripped of his office, and his good name sacrificed in order to save the King's favourite (Buckingham) and possibly the King himself and the country from civil war. In the years following, Bacon devoted himself full-time to his Great Instauration, eventually dying on Easter Day, 9 April 1626.

Thomas Bushell

After Bacon's death, Thomas Bushell (1593-1674)—who served Bacon from 1608 as a gentleman usher, then as an amanuensis and Bacon's seal-bearer when the latter became Lord Keeper of the Great Seal and Lord Chancellor, and stayed with Bacon until Bacon's impeachment—confessed in his *Youth's Errors* (published 1628) that he was one of those who enabled the Lord Chancellor to be accused of corruption. He and others of Bacon's servants were, he said, the occasion of their Master's fall, by taking and pocketing bribes "unknown to their Master".

I most ingenuously confess that myself and others of his servants were the occasion of exhaling his virtues into a dark eclipse, which God knows would have long endured both for the honour of the King and the good of the Commonaltie, had not we whom his bounty nursed, laid on his guiltless shoulders our base and execrable deeds to be scand and censured by the whole senate of a state, where no sooner sentence was given, but most of us forsook him, which makes us bear the badge of Jews unto this day.... and for myself, with shame I must..... plead guilty, which grieves my very soul, that so matchless a Peer should be lost by such insinuating caterpillars, who in his own nature scorned the least thought of any base, unworthy or ignoble act, though subject to infirmities as ordained to the wisest.²⁵

Immediately after Bacon's fall, Bushell fled to the Isle of Wight where he lived for some time disguised as a fisherman. Bacon forgave him, however, and paid off his debts, and Bushell returned to serve his master until Bacon's death. For the three years following, Bushell isolated himself on the Calf of Man, living in a hut as a hermit. It is said he did this as a penance for what he had done, but it is also likely that, in addition, he was carrying out one of his Master's experiments, as mentioned on page 33 of Bacon's *New Atlantis*:-

We use these towers, according to their several heights, and situations, for insollation, refrigeration, conservation; and for the view of diverse meteors; as winds, rain, snow, hail; and some of the fiery meteors also. And upon them, in

some places, are dwellings of hermits, whom we visit sometimes, and instruct what to observe.²⁶

After his three years on the Calf of Man, Bushell returned to Oxfordshire where he created a remarkable grotto attraction, which brought him to the attention of the king, Charles I. Subsequently the king gave Bushell the grant of the royal mines in Wales, where he became a mining engineer and master of the mint. Bushell acknowledged that his own knowledge was based on Francis Bacon's knowledge of minerals and mining, for Bacon had taken especial care to make Bushell "the heir to his knowledge in mineral philosophy" and a few other inventions as well.²⁷

Artificial Waterworks and Preservation of Bodies and Manuscripts

Soon after the death of Francis Bacon (who was addressed as "The Right Honourable Francis, Lord Verulam, Viscount St Alban"), his private chaplain and literary executor, William Rawley, published in 1626/7 Bacon's *Sylva Sylvarum or A Natural History: In Ten Centuries*, twinned in the same publication with Bacon's utopia, *New Atlantis*. In both these books Bacon makes clear that besides his interest in and knowledge of mining, and his involvement and guiding role in the colonisation of North America carried out via the Virginia and Newfoundland Companies, he was also concerned with and had an experimental knowledge of underground water courses and the preservation of bodies and manuscripts. The analogy of some of the descriptions with what has been found on Oak Island is very striking, although it should be noted that Bacon was but recording some methodologies or inventions already known and practised by others. There are clues, however, that Bacon wanted us to take especial note of these things, and so the question naturally arises—why?

Bacon's *Sylva Sylvarum or A Natural History*²⁸ begins with "Century I" (i.e. the first 100 of 1000 experiments), entitled "Experiments in consort, touching the straining and passing of bodies one through another; which they call Percolation". Significantly, the very first experiment refers to the seashore, the tide, the high water and low water marks, and the digging of a pit (N.B. the following quotes are rendered into slightly more readable English spelling):-

Dig a pit upon the sea-shore, somewhat above the high water-mark, and sink it as deep as the low-water mark; and as the tide cometh in, it will fill with water, fresh and potable. This is commonly practised upon the coast of Barbary, where other fresh water is wanting. And Caesar knew this well when he was besieged in Alexandria: for by digging of pits in the sea-shore, he did frustrate the laborious works of the enemies, which had turned the sea-water upon the wells of Alexandria; and so saved his army being then in desperation. But Caesar mistook the cause, for he thought that all sea-sands had natural springs of fresh water: but it is plain, that it is the sea-water: because the pit filleth according to the measure of the tide; and the sea-water passing or straining through the sands, leaveth the saltness.²⁹

Rawley, in his introduction "To the Reader", says that he that looks attentively into these particulars (experiments) "shall find that they have a secret order". This is a big hint to take note of the experiment numbers and the page numbers which, using ciphers that Bacon employs elsewhere, can reveal something useful. With this in mind, we can note that the number 1 is equivalent to the letter A in Simple Cipher, corresponding to the Alpha of the

Greek alphabet and Bacon's Abecedarium Cipher. This gives a particular clue as to what to look for.

On page 7 is Experiment 25, "Experiment solitary touching the making of artificial springs":-

... It was reported by a sober man, that an artificial spring may be made thus: Find out a hanging ground, where there is a good quick fall of rain-water. Lay a half-trough of stone, of a good length, three or four foot deep within the same ground; with one end upon the high ground and the other upon the low. Cover the trough with brakes a good thickness, and cast sand upon the top of the brakes: you shall see, saith he, that after some showers are past, the lower end of the trough will run like a spring of water: which is no marvel, if it hold while the rainwater lasteth; but he said it would continue long after the rain is past: as if the water did multiply itself upon the air, by the help of the coldness and condensation of the earth, and the consort of the first water.³⁰

If one were to substitute coconut fibre for brakes (i.e. ferns, bracken, brushwood, etc.), and sea for rainwater, we have here a virtual description of the beach drainage system found on Oak Island, which fed a continuous supply of seawater via underground tunnels into the Money Pit.

The number 25 is equivalent to the Double Alpha or 'AA' in Bacon's Abecedarium Cipher. This is the call sign or signature of the Rosicrucian Society and mystery school. Therefore one should make special note of this experiment, and also the fact that it naturally follows on after the Single Alpha of Experiment 1. The number 7 of page 7 is the simple cipher for the letter G, the special letter that stands for both Geometry and God in Freemasonic symbolism. A stone carved with the letter G was found on Oak Island, at the mouth of Smith's Cove.

On page 33, in Experiment 100, "Experiments solitary touching the impossibility of annihilation," Bacon describes how to preserve paper or parchment in quicksilver (mercury):-

... And herein is contained also a great secret of preservation of bodies from change; for if you can prohibit, that they neither turn into air, because no air cometh to them; nor go into the bodies adjacent, because they are utterly heterogeneal; nor make a round and circulation within themselves; they will never change, though they be in their nature never so perishable or mutable. We see how flies and spiders, and the like, get a sepulchre in amber more durable than the monument and embalming of the body of any king. And I conceive the like will be of bodies put into quicksilver. But then they must be but thin, as a leaf, or a piece of paper, or parchment; for if they have a greater crassitude, they will alter in their own body, though they spend not. But of this we shall speak more when we handle the title of conservation of bodies.³¹

A pile of flasks which had contained quicksilver was found on Oak Island, and core drilling not only showed that there was quicksilver in the 'treasure vault' part of the Money Pit but also gold and manuscripts.

Bacon was always very concerned about the preservation of things of worth, especially wisdom knowledge, so that such things would survive over the dark times which he foresaw coming. Several times he refers to the preservation of books or manuscripts, as if this was of

particular importance to him. Indeed, the fact that the above description of preserving manuscripts in quicksilver is listed as Experiment 100 and placed on page 33 provides a very pointed cryptic message to take especial note of this particular experiment. Not only is 100 the 'Omega' of the first one hundred experiments (Century 1) of this Natural History, but 100 is the Simple Cipher of FRANCIS BACON, whilst 33 is the Simple Cipher of BACON. More than this, 100 is a cipher denoting the All (i.e. God), whilst 33 is a cipher denoting the Thirty-Third degree of Freemasonry, which is also written as TT, a signature to be found on many Masonic and Rosicrucian books and memorials, including the *Shake-speare Sonnets*, the Shakespeare Monument in Holy Trinity Church, Stratford-upon-Avon, the Shakespeare Memorial in Westminster Abbey, and *Baconiana*.

In experiment 771 on page 193, which experiment is referred to as "Experiments solitary touching prohibition of putrefaction, and the long conservation of bodies," Bacon refers back to experiment 100. After talking about Egyptian mummification, he writes:-

But it should seem, that, according to our observation and axiom in our hundredth experiment, putrefaction, which we conceive to be so natural a period of bodies, is but an accident; and that matter maketh not that haste to corruption that is conceived. And therefore bodies in shining amber, in quicksilver, in balms, whereof we now speak, in wax, in honey, in gums, and, it may be, in conservatories of snow, etc. are preserved very long.

Then, after writing a little about the preservation of herbs and flies and such bodies in quicksilver and white amber, and the preservation of the human body, he relates a story that he obviously wants us to take more notice of:-

... I remember Livy doth relate, that there were found at a time two coffins of lead in a tomb; whereof the one contained the body of king Numa, it being some four hundred years after his death: and the other, his books of sacred rites and ceremonies, and the discipline of the pontiffs; and that in the coffin that had the body, there was nothing at all to be seen, but a little light cinders about the sides; but in the coffin that had the books, they were found as fresh as if they had been but newly written, being written on parchment, and covered over with watchcandles of wax three or four fold.³²

In the *New Atlantis* we find a further reference to the conservation of bodies as forming one of the main experiments of the philosopher-scientists of Salomon's House. In describing these, the father of Salomon's House begins by saying:-

The end of our foundation is the knowledge of causes, and secret motions of things; and the enlarging of the bounds of human Empire, the affecting of all things possible.

He then begins the listing of experiments by referring to large and deep caves used for all coagulations, indurations, refrigerations, and conservations of bodies, and for artificial mines and metals, the curing of diseases and prolongation of life:-

The preparations and instruments are these. We have large and deep caves of several depths: the deepest are sunk 600. fathom: and some of them are digged and made under great hills and mountains: so that if you reckon together the

depth of the hill, and the depth of the cave, they are (some of them) above three miles deep. For we find, that the depth of a hill, and the depth of the cave from the flat, is the same thing; both remote alike, from the sun and heavens beams, and from the open air. These caves we call the low-region; and we use them for all coagulations, indurations, refrigerations, and conservations of bodies. We use them likewise for the imitation of natural mines; and the producing also of new artificial metals, by compositions and materials which we use, and lay there for many years. We use them also sometimes, (which may seem strange,) for curing of some diseases, and for prolongation of life, in some hermits that choose to live there, well accommodated of all things necessary, and indeed live very long; by whom also we learn many things.³³

From the way Bacon writes, it would appear that he has actually carried out these experiments, or learnt from those who had carried them out, such as the hermits. But Bacon was a visionary as well as an experimenter, so what he describes in this utopian novel is possibly his vision or idea of future experiments to be carried out and their possible results, or it could be a mixture of both experience and vision.

In many ways and for many reasons Francis Bacon can be seriously considered as the primary designer and instigator of the Oak Island Mystery. Indeed, Bacon was deeply involved not only in practical projects and experiments but also in ‘mysteries’ in the sense of their use by the Ancients in the classical mystery schools, such as those of the Dionysian, Orphic and Eleusinian Mysteries, in which people were initiated by means of acting out an allegorical and challenging story in a chosen landscape or environmental setting. Moreover, Bacon’s vision—and the purpose of the Great Instauration—is the renewal or resurrection of the whole world, not just Britain or America, and this to be achieved by means of the reformation of all arts and sciences, leading to an illumined knowledge of all things and a Golden Age on Earth.

Whether there really is a treasure trove of gold and manuscripts on Oak Island, or whether it is the actual hunting after the treasure and the experience and knowledge derived from it that is the real treasure, is yet to be seen. It may be both; but it should be noted that Bacon placed special emphasis on Aesop’s fable of the ‘The Farmer and his Sons’, as well as on the fact that he was going the way of the Ancients.

And yet surely to alchemy this right is due, that it may be compared to the husbandman whereof Aesop makes the fable; that, when he died, told his sons that he had left unto them gold buried underground in his vineyard; and they digged over all the ground, and gold they found none; but by reason of their stirring and digging the mould about the roots of their vines, they had a great vintage the year following: so assuredly the search and stir to make gold hath brought to light a great number of good and fruitful inventions and experiments, as well for the disclosing of nature as for the use of man's life.³⁴

For if I should profess that I, going the same road as the ancients, have something better to produce...³⁵

Wherefore let the first difference of method be set down, to be either Magistral or Initiative: neither do we so understand the word Initiative as if this should lay the groundwork, the other raise the perfect building of Sciences; but in a far different

sense, (borrowing the word from sacred Ceremonies) we call that Initiative Method, which discloses and unveils the Mysteries of Knowledges. For Magistral teaches, Initiative insinuates: Magistral requires our belief to what is delivered, but Initiative that it may rather be submitted to examination. The one delivers popular sciences fit for learners, the other sciences as to the Sons of Science.³⁶

This, I believe, is a key to understanding the Oak Island Mystery, as we shall perhaps see in Part 3 of this monograph.

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Endnotes

¹ Arcadia, the name Verrazzano gave to Maryland or Virginia “on account of the beauty of the trees”, made its first cartographical appearance in the 1548 Gastaldo map and is the only name on that map to survive in Canadian usage. In the 17th century Champlain fixed its present orthography, with the ‘r’ omitted. William Francis Ganong, a cartographer, has shown its gradual progress north-eastwards, in a succession of maps, to its resting place in the Atlantic Provinces of Canada. (*The Dictionary of Canadian Biography*.)

² For details see Acadian-Cajun Genealogy and History: <http://www.acadian-cajun.com>.

³ The Ile Royale (present day Cape Breton) and Ile St. Jean were not a part of this charter, but were given shortly afterwards to Robert Gordon of Lochinvar. See *Royal Letters, Charters, and Tracts Relating to the Colonization of New Scotland*, ed. David Laing (1867).

⁴ Only 28 baronets were created by 1626; the total reached 85 by 1631.

⁵ Oak Island’s latitude or parallel is c.44°31’N.

⁶ Encyclopedia Virginia: http://www.encyclopediavirginia.org/Virginia_Company_of_London.

See also:-

The Virginia Company of London, 1606-1624:

<http://www.ajhw.co.uk/books/book135/book135.html>.

American History 1600-1650: <http://www.let.rug.nl/usa/documents/1600-1650/>.

⁷ Harl. MS. 7009, f. 58. The despatch was signed “Thomas La Warre, Thomas Gates, Wenman, Percy, and Strachey”, but was probably written mainly by Sir Thomas Gates and William Strachey.

⁸ Strachey became the Secretary of the Colony after the drowning death of Matthew Scrivener in 1609.

⁹ The address “Your Excellency” was appropriate for a holder of a high office, such as that of Lord Chancellor, Lord Treasurer, etc., or Attorney General, Solicitor General, where such persons are knighted. The wife of such an office holder would then be addressed as “Excellent Lady”.

¹⁰ An article by David Kathman found here <http://shakespeareauthorship.com/tempest.html> documents how far *The Tempest* is inspired by this historical event. See also Barry Clark <http://barryispuzzled.com/shakepuzzle.html>.

The reference to Bacon being a “secret poet” and renovator of Philosophy by means of comedy and tragedy is given in the 1626 memorial tributes to Bacon published by John Haviland under the title of

Manes Verulamiani: Memoriae Honoratissimi Domini Francisci, Baronis de Verulamio, Vice-comitis Sancti Albani Sacrum (1626).

¹¹ Edward Cecil (1572-1638) was the third son of Thomas Cecil, 1st Earl of Exeter, the elder son of William Cecil, 1st Baron Burghley.

¹² ‘William Strachey’, Dictionary of National Biography, 1885-1900, Volume 55. See [https://en.wikisource.org/wiki/Strachey,_William_\(DNB00\)](https://en.wikisource.org/wiki/Strachey,_William_(DNB00)).

¹³ At sea, a league was three nautical miles (= 3.452 miles; 5.556 kilometres).

¹⁴ Bermuda was also known for a time as Virgineola.

¹⁵ See also the ‘Map of New England’ printed in John Smith’s *The generall historie of Virginia, New-England, and the Summer Isles*, first published in 1624, then 1626.

¹⁶ “The Tresurer and the Companye of Adventurers and planter of the Cittye of London and Bristoll for the Collonye or plantacon in Newfoundland”. The original grant is given in full in the history of the British Empire in America, p. 133 to 136, and is dated April 27, 1610.

¹⁷ Dee, *Diary*, pp. 2, 16, 20.

¹⁸ Francis Bacon, *Advancement of Learning* (1605), Bk.2, VIII (1) and (2).

¹⁹ John Dee’s great book on navigation, *General and Rare Memorials pertayning to the Perfect Arte of Navigation*, was published in 1577. Its title-page reveals Dee’s knowledge of and involvement in Freemasonry and Rosicrucianism. See my essay, *Title-page Illustration to Doctor John Dee’s ‘General and Rare Memorials pertayning to the Perfect Arte of Navigation’*, available to FBRT Friends.

²⁰ Astraea, goddess of innocence and purity, is associated with the constellation of Virgo. The adjacent constellation, Libra, is associated with Justitia (Greek: Dike), goddess of justice. For this reason Astraea was associated with justice as well as innocence and purity.

²¹ Cassiopeia, ‘the enthroned splendour’ or ‘the enthroned beauty’, is known in Arabic as El Seder, ‘the freed’. Greek mythology makes her the vain and boastful wife of Cepheus, but to the ancient Egyptians she represented Isis, the enthroned Queen of the Heavens. Her sigil is W (Double U) or, reversed, AA (Double A), the signature of the mystery schools. Any new star (i.e. nova or supernova) that appears within the constellation represents her child—a ‘light’ that manifests itself on Earth. Christian allegory associates Cassiopeia with the Bride of Christ, or alternatively, Mary Magdalene.

²² See my essay, *Francis Bacon’s ‘New Atlantis’* (FBRT website: www.fbrt.org.uk)

²³ There has now come to light particular evidence of such a sudden and devastating flood in North America about 8,500 years ago, caused by the collapse of an ice dam and rapid draining of Lake Agassiz (which held more water than all the lakes in the world today), plus that of Lake Missoula—lakes that contained the meltwater from the ice sheet that covered northern North America at that time.

²⁴ A plaque at Tintern Abbey, erected by The National Brass found Association in 1957, claims that the brass works there began in 1568.

In 1587 several members of the Company of Mineral and Battery Works obtained a licence from the company to build brass works at Isleworth; however, a decade later the company obstructed the owners from mining calamine.

Joy Hancox’s research indicates that it may have been the Tintern wireworks that produced the plates used to print the diagrams of the theatre designs found in the Byrom Collection, and also, later, the portrait of Shakespeare in the 1623 First Folio of Shakespeare’s plays. See Joy Hancox, *The Byrom Collection and the Globe Theatre Mystery*. (Jonathan Cape Ltd, 1997.)

²⁵ Letter to Mr. John Elliott Esq. from Thomas Bushell, printed in Part 1 (*The Superlative Prodigal*) of Bushell's *Youth's Errors* (1628).

²⁶ Francis Bacon, *New Atlantis* (1626/7), page 33.

²⁷ Thomas Bushell, *Abridgement of the Lord Chancellor Bacon's Philosophical Theory in Mineral Prosecutions* (1659). See also A. de la Pryme, *Memoirs of Thomas Bushell*, ed. W. Harrison (1878).

²⁸ The first edition of Francis Bacon's *Sylva Sylvarum or a Natural History* coupled with *New Atlantis* was published in 1626, although its *Sylva Sylvarum* title page displays 1627. The *New Atlantis* title page has no date on it. A second edition was published shortly afterwards in 1628. For an original 1626/7 version online see: <http://www.biodiversitylibrary.org/item/86557#page/147/mode/1up>

²⁹ Francis Bacon, *Sylva Sylvarum* (1626/7), page 1, Century I, Experiment 1.

³⁰ Francis Bacon, *Sylva Sylvarum* (1626/7), page 7, Century I, Experiment 25.

³¹ Francis Bacon, *Sylva Sylvarum* (1626/7), page 33, Century I, Experiment 100.

³² Francis Bacon, *Sylva Sylvarum* (1626/7), page 193, Century VIII, Experiment 771.

³³ Francis Bacon, *New Atlantis* (1626/7), pages 31-32.

³⁴ Francis Bacon, *Advancement of Learning* (1605), Bk.1, IV (11).

³⁵ Francis Bacon, *Novum Organum* (1620), Author's Preface:-

For if I should profess that I, going the same road as the ancients, have something better to produce, there must needs have been some comparison or rivalry between us (not to be avoided by any art of words) in respect of excellency or ability of wit; and though in this there would be nothing unlawful or new (for if there be anything misapprehended by them, or falsely laid down, why may not I, using a liberty common to all, take exception to it?) yet the contest, however just and allowable, would have been an unequal one perhaps, in respect of the measure of my own powers. As it is, however (my object being to open a new way for the understanding, a way by them untried and unknown), the case is altered: party zeal and emulation are at an end, and I appear merely as a guide to point out the road—an office of small authority, and depending more upon a kind of luck than upon any ability or excellency.

³⁶ Francis Bacon, *Advancement of Learning* (1640), Bk.6, II (2).