

**THE FOLGER SHAKESPEARE LIBRARY A SECRET
BACONIAN-ROSIKRUCIAN-FREEMASONIC INSTITUTION**

**By
A Phoenix**

July 2022

FACSIMILES

- 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 p. 6
- Fig. 2 The deciphered title page of *A True and Sincere declaration of the purpose and ends of the Planation begun in Virginia* confirming Bacon's anonymous authorship p. 9
- Fig. 3 The deciphered title page of *A True Declaration of the estate of the Colonie in Virginia* confirming Bacon's anonymous authorship p. 10
- Fig. 4 The Rosicrucian-Freemasonic frontispiece to the 1667 edition of *The History of the Royal Society* p. 14
- Fig. 5 A portrait of Freemason and member of the Rosicrucian Royal Society Benjamin Folger Franklin p. 15
- Fig. 6 The exterior of the Folger Shakespeare Library p. 32
- Fig. 7 The interior of the Folger Shakespeare Library p. 33
- Fig. 8 The monument of Francis Bacon at St Michael's Church, St. Albans adorned with Rosicrucian Roses p. 36
- Fig. 9 The deciphered title page of *The Fame and Confession of the Fraternity of R: C: Commonly, of the Rosie Cross* p. 38

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 Creting, 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 1597-8, 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 Francis 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

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.⁴

The identity of the original Founding Father of the United States of America, namely Francis Bacon-Shakespeare-known to his Rosicrucian-Freemasonry Brotherhood, 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 kingdoms 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.⁵

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.

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 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 to raise much needed funds the Virginia Council entered in the Stationers' Register on 14 December 1609 *A True 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 *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.'⁸

On 8 November 1610 the Virginia Council of London entered in the Stationers' Register a second similarly entitled document *A True 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 identity of the anonymous author of these 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 the University of Oxford in 1950, which were firstly chiefly taken up with exploring *Hamlet* and *King Lear* in relation to Bacon's *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.'¹⁰ A part of his work relating to the Baconian-Shakespearean *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,

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 kingdoms 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

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 councill 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’.¹¹

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.’¹² 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.’¹³

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*.¹⁴

The title-page of *A True and Sincere Declaration* is divided into several sections. The top section contains 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 a total of 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 2 italic words: $263-4-2=257$ Francis Bacon (100)/Fra Rosicrosse in simple cipher.

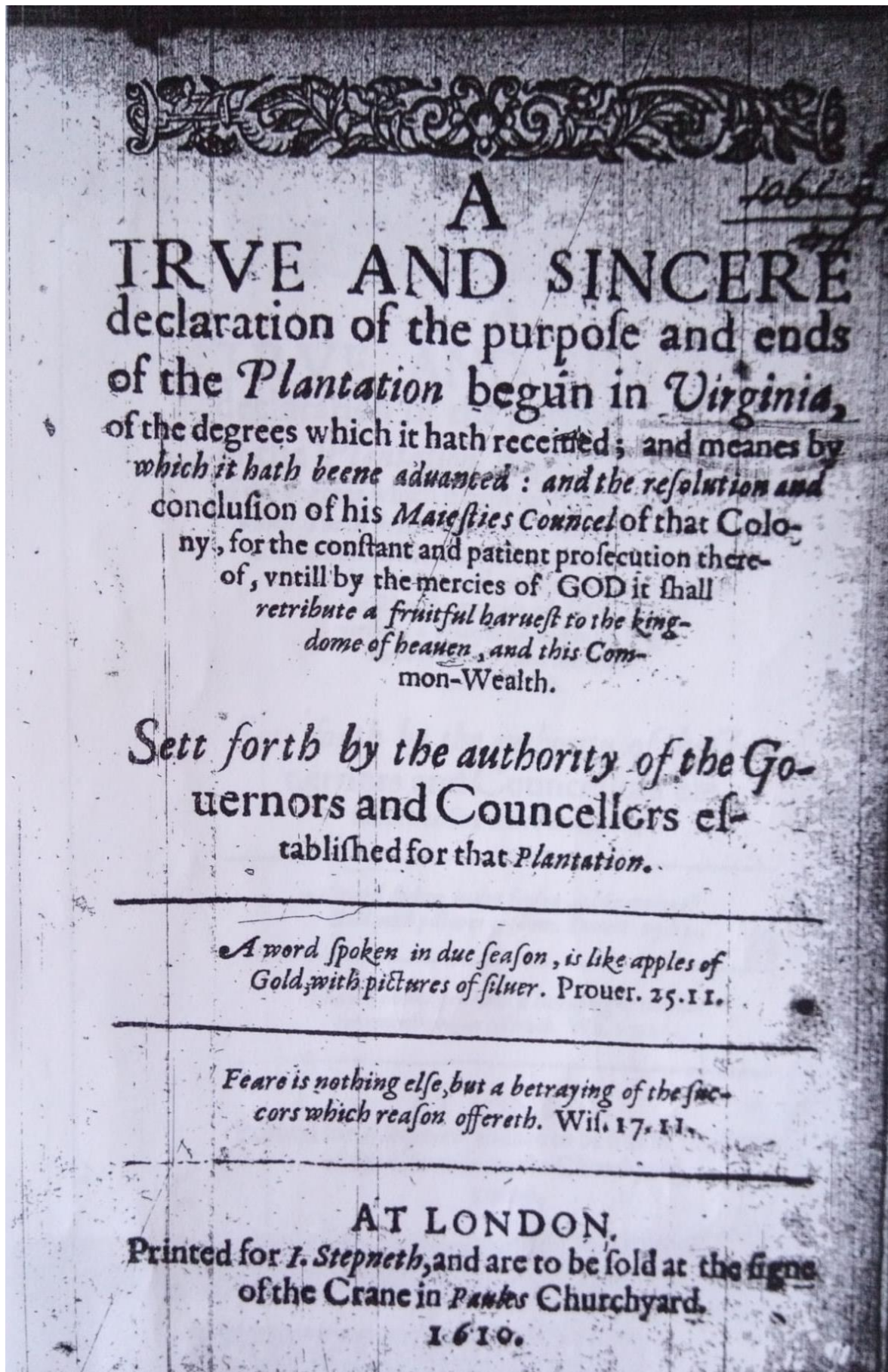
For self-evident reasons the Virginia Council of which Bacon was the key member attached strict secrecy to all communications, manuscripts and writings relating to the colony that it did not want conveying to the public, that might in any way jeopardise the success of the project and future of the North 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) for the latter *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* which 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 and all-seeing mind the scientific-philosopher Prospero/Bacon controls the world and destiny of humankind and can be seen as the commander-in-chief of the Rosicrucian Brothers who govern the invisible Salomon's House 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',¹⁵ 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

1
14
30
12 18
42
43
25 16
42
32
34
22
9
207 133
RL
23
16
39
IL
36
30
66
IL
39
23
Digits 4
66



1
3
6
6
10
9
8
7
8
7
5
70
2+5+1+1+
1+7+1+1
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 of the purpose and ends of the Planation begun in Virginia* confirming Bacon's authorship

Words

Letters

90
A
TRUE 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 enterprife.

Published by aduise and direction of the
Councell of VIRGINIA.



LONDON,
Printed for William Barret, and are to be sold
at the blacke Beare in Pauls Church-yard.

1610.

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

‘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.’¹⁶ 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.¹⁷

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.¹⁸

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, that 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 the leading light of the Rosicrucian-Freemasonry Brotherhood, Benjamin Franklin, the great 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.¹⁹ 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 Rosicrucian-Freemason of his time. 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.²⁰

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.²¹

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.²²

In his autobiography the great American statesman 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'.²³

His grandson, the natural philosopher and American statesman, Benjamin Franklin (1706-90) was born sixteen years later on 6 January 1706 to Josiah Franklin (1657-1745) who had also 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 24 June 1734. In the same year Franklin printed James Anderson's *Book of Constitutions*. 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 Shakespeare First Folio in 1623, followed by a second edition of the *Constitutions* at London in 1738. All three editions contain the presence of numerous Baconian-Rosicrucian-Freemasonic ciphers. 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.²⁴ 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.²⁵ 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.’²⁶ 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.²⁷

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.²⁸ 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 Bacon* (1763) and the five volume edition of *The Works of Francis Bacon, Baron of Verulam, Viscount St Alban, and Lord High Chancellor of England* 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.²⁹



Fig. 4 The Rosicrucian-Freemasonic Frontispiece to the 1667 edition of *The History of the Royal Society*



Fig. 5 This print, *Franklin Opening the Lodge*, was published by Kurz and Allison of Chicago and dates to 1896

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 1760.³⁰ 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'.³¹ It was Freemason David Garrick who organized the Grand Shakespeare Jubilee of 1769 which put Stratford-upon-Avon, home of William Shakspeare, 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 Shakespearean 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.³²

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.'³³ 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.³⁴ 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."' ³⁵ 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').³⁶ 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*.³⁷ Heline notes '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.'³⁸ During this period and beyond a number of 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 1777.³⁹ 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 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 Francis 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.⁴⁰ 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...⁴¹

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.⁴²

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....⁴³

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...⁴⁴

Elegy XII

How has it happened to us, the disciples of the Muses, that Apollo, the leader of our choir, should die?⁴⁵

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.”⁴⁶

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.⁴⁷

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.⁴⁸

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....⁴⁹

Elegy XXIX

....And you, who were able to immortalize the Muses, could you die yourself, O Bacon?⁵⁰

Elegy XXX

....and the fountain of the Muses shall have become dry, resolving itself into tiny tears.⁵¹

Elegy XXXI

...so Death relentless on a day hostile to the Muses smites this man much skilled in warding off a blow.⁵²

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.⁵³

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 1785.⁵⁴

Nearly all the important Founding Fathers of the United States of America and future US Presidents including George Washington, James Madison and Thomas Jefferson, (whose idol was Bacon) were intimately familiar with cryptographic methods and frequently used codes and ciphers in their secret communications. This of course was also the case with the Freemason and Founding Father of the US Benjamin Franklin:

Other emissaries used systems of secret communications while the America that they were representing was little more than thirteen united colonies. Benjamin Franklin, while 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....⁵⁵

When he returned to home to Philadelphia in 1785 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 *Declaration of Independence* (1776), *The Treaty of Paris* (1783) finally 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 his own words his guiding principle was the common good of humankind and that all humankind are of one family which is reminiscent of the Rosicrucian manifestos anonymously written by Lord 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 Utopian manifesto *New Atlantis (Land of the Rosicrucians)*, was the secret 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.⁵⁶

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 leading Freemason and Founding Father of the United States, Benjamin Folger Franklin.

From his young schooldays in New York, Henry Clay Folger showed early academic acumen and a 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).⁵⁷ 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 serendipity: 33 is 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.⁵⁸

The poet and 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 'conceived more highly than perhaps did any other of the office of Literary Man'.⁵⁹ 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 Shakspeare 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, 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.⁶⁰

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-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 most accomplished students of the arts and sciences from 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 Lord 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; sixteen members of the Continental Congress, many 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 its first American chancellor in 1788.⁶¹ All through its glorious history innumerable 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 many believe was a Freemason) and Vice-President Andrew Johnson, who was a Freemason.⁶² 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.⁶³ At the time the Jordan family lived in Washington and her father Edward once took Emily to meet President Lincoln at the White House.⁶⁴ 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,⁶⁵ 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.⁶⁶

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 Philosophiae* (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 which is 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 1876.⁶⁷ 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 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 1597, 1601, 1604 and

1610. 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.⁶⁸

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 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 entitled *Petroleum: Its Production in Pennsylvania*, written for *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. 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.⁶⁹ 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 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 Horace. In 1887 the trustees authorized plans for a new library and in 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.⁷⁰

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.⁷¹

The ceremony concluded with an address by Dr Furness, who pays stirring tribute to the educational interests (and it might be added the long 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.

72

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 monitored, received her MA from Vassar, further cementing the Folgers 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 immortal bard including *The Philosophy of the Plays of Shakespeare Unfolded* by Delia Bacon and various other 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-Phillips. The collection had previously 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.....).⁷³

The Earl of Warwick eventually accepted Folger's offer of £10,000 for the collection that included copies of the first four Shakespeare Folios and some 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.⁷⁴

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.⁷⁵ 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.⁷⁶ Could you just imagine the headlines around the world if eight original Shakespeare quartos were discovered in the house of William Shakspeare 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 J. 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 major 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]',⁷⁷ 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 Gwynne Folger paid the enormous sum of \$100,000, at the time, a world-record price paid for a book.⁷⁸

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. 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.⁷⁹

During the decades leading up to the opening of the Folger Shakespeare Library the Folders 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 the world.

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 Folders considered Nantucket, the ancestral home of Peter Folger, born in the Bacon family stronghold of Norfolk, who 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 into 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 repeatedly rejected appeals from Stratford the birthplace of the illiterate Shakspeare, the literary mask for Bacon's secret concealed authorship of the Shakespeare works. In the end Folger said 'I finally concluded I would give it to Washington; for I am an American'.⁸⁰ 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.⁸¹

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 of Thomas Jefferson's personal library, then the largest private library in America.

On graduating from the William and Mary College Thomas Jefferson was admitted to the bar successfully practicing law for seven years before entering public life. From 1769 he 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 with Adams, Franklin, Roger Sherman and Roger R. Livingstone to the committee which drew up the Declaration of Independence. A man of great 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.⁸²

As well as his love of learning and reading Jefferson had a penchant for collecting paintings and busts of men whom he most admired a fondness for which he enlisted the services of John Trumbull, to acquire from England on his behalf, paintings and busts of Bacon, Shakespeare, Locke and Newton all essential reading for a American statesman:

To John Trumbull

DEAR SIR
1788.

Paris Feb. 15.

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."]⁸³

Believed by many to be secretly closely associated with the Rosicrucian-Freemasonry Brotherhood, President Jefferson shared with his hero Lord Bacon, an extraordinary knowledge of secret writing. He was familiar with Bacon's comments on ciphers in *The Advancement of Learning* which Bacon afterwards greatly expanded upon in *De Augmentis Scientiarum* and possibly the comments of his editor Tenison about the bi-literal cipher and his statement those who were familiar with Bacon's writings would know if he were the author whether his name be to it or not (meaning his Shakespeare works). Such was the importance of Jefferson's construction of one original cipher it earned for him the title of Father of American Cryptography:

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.⁸⁴

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':⁸⁵

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.⁸⁶

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 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 here 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 of a new Shakespeare library as did Robert Luce, Chairman of the House Committee on the Library, who proved 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 Shakespeare library, just across from the future Supreme Court,⁸⁷ the highest arbiter of law and jurisprudence based on the Anglo-American tradition, ultimately derived from 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.⁸⁸

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 and 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.⁸⁹

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.⁹⁰ This of course would have very much interested and intrigued Henry Folger as his British ancestors were then living in East Anglia the stronghold of the Bacon family, whose favourite son Francis Bacon, represented Ipswich from 1597 to 1610, 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 fact to celebrate its first publication in 1923, the three hundred year anniversary of the publication of the Shakespeare First Folio, it received a Letter of Greeting from The Bacon Society of Great Britain to the Bacon Society of America ‘We join hands with you across the sea in sending you an article by our president.’⁹¹ The article by the President of the Bacon Society of Great Britain the Right Honourable Sir John A. Cockburn entitled ‘FRANCIS BACON The Founder of the New World’ most aptly had the honour of being the first article in the first edition of the *American Baconiana*:

He was the father of invention and well has America profited by his precepts, for it is through the facilities granted to inventive genius that the United States has attained her industrial greatness....

But the claim of Francis Bacon to the gratitude of America has a still more substantial and special basis. The part played by him in founding the American Colonies has been hitherto overlooked [and very curiously continues to be overlooked and suppressed by his orthodox biographers and commentators to the present day!]....

The Hon. James Beck, of the United States, in a recent speech to Gray’s Inn Hall, remarked that the two charters of government, which were the beginning of constitutionalism in America, and therefore the germ of the Constitution of the United States, were drawn up by Lord Bacon, and added that Bacon, “the immortal treasurer of Gray’s Inn,” visioned the future and predicted the growth of America....

...If the United States were to erect to the memory of Francis Bacon, Lord Verulam, Viscount St. Alban, a twin statue, as a noble and impressive as that of “Liberty,” which stands now at the portal of their ocean gateway, it would be no more than a just tribute to one whom they owe so much, and whom the intelligence of the world delights to honour.⁹²

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’.⁹³ 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 Shakespeare 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.⁹⁴

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.⁹⁵

The subject of the Shakespeare authorship which then meant the question of Bacon's authorship of the Shakespeare works formed a prominent part of the Folger collection. It was a permanent reminder of the Rosicrucian *ludibrium* (the comedy, farce, or joke) that the illiterate/semi-illiterate William Shakspeare 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 as Bacon articulated around the emblem on the title-page of his *New Atlantis (or 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. 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.'⁹⁶ Henry Folger founder and public face of the Folger Shakespeare Library was however more than capable of keeping secrets, maintaining appearances, and serving as a front for a company or 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',⁹⁷ perhaps not too dissimilar to William Shakspeare 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.⁹⁸

...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.⁹⁹

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.¹⁰⁰

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*.¹⁰¹ His secrecy was not only obsessive it 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.'¹⁰² 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',¹⁰³ 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',¹⁰⁴ 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 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.¹⁰⁵

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 leading 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.¹⁰⁶ 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.¹⁰⁷ 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 of Freemasonry. The emblem of the Supreme Mother Council of the World is a double headed eagle above which rests a crown with at its peak a triangle residing within it 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.¹⁰⁸

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 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.¹⁰⁹ 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



Fig. 6 Folger Shakespeare Library at 201 E Capitol Street, SE in Washington, D.C

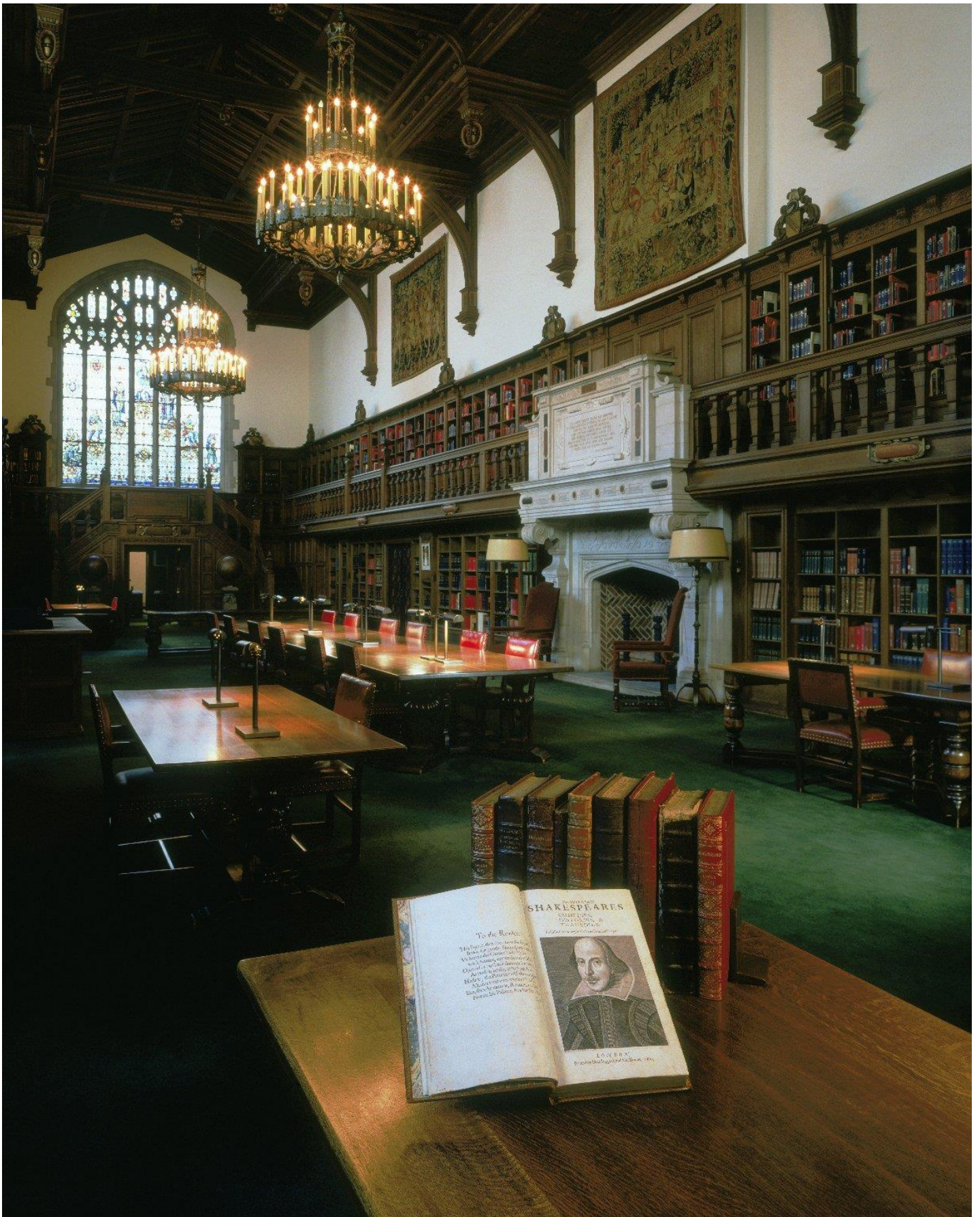


Fig. 7 The Gail Kern Paster Reading Room at the Folger Shakespeare Library, Folger Shakespeare Library Digital Image Collection

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 that the 'angle of Puck's gaze' is 'toward the Library of Congress',¹¹⁰ 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', situated 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 Shakspeare 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 specifications of the Folgers it was created by the Italian-born American stained glass designer Nicola D'Ascenzo who created the window for the Washington Memorial Chapel in Pennsylvania dedicated to the President and Freemason George Washington and the Washington National Cathedral whose foundation stone was laid in the presence of President and Freemason Theodore Roosevelt. 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'.¹¹¹ 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 Shakspeare 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 Shakspeare. But both 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 the Shakespeare stage extending to the four corners of the world he and his wife Emily Folger played their 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 Shakspeare 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 profound 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 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 several 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 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 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 Francis Bacon, Grand Master of the Rosicrucians and secret concealed 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 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 on Hancock Street, where Henry had been a worshipper, trustee and donor, near Franklin Avenue, named after his ancestor Benjamin Franklin, the 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 was 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 that in his generation no man exerted more influence for the brotherhood of man.'¹¹² 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.¹¹³ 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.'¹¹⁴ 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



Fig. 8 The monument of Francis Bacon at St Michael's Church, St. Albans adorned with Rosicrucian Roses

God' comprising 53 letters, an occult number in Baconian-Rosicrucian-Freemasonic 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 generously donated a large sum of money from her own private funds to complete its construction and cover its 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 Coolidge was a member of the Order of Eastern Star,¹¹⁵ 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 Shakspeare 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 very 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; various members of Congress, Justices of the US Supreme Court and 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 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* that first saw print in 1652, which cryptically revealed 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,¹¹⁶ 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),¹¹⁷ now sitting on the throne previously occupied by Bacon's royal mother Queen Elizabeth. On the arrival of President Hoover 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.

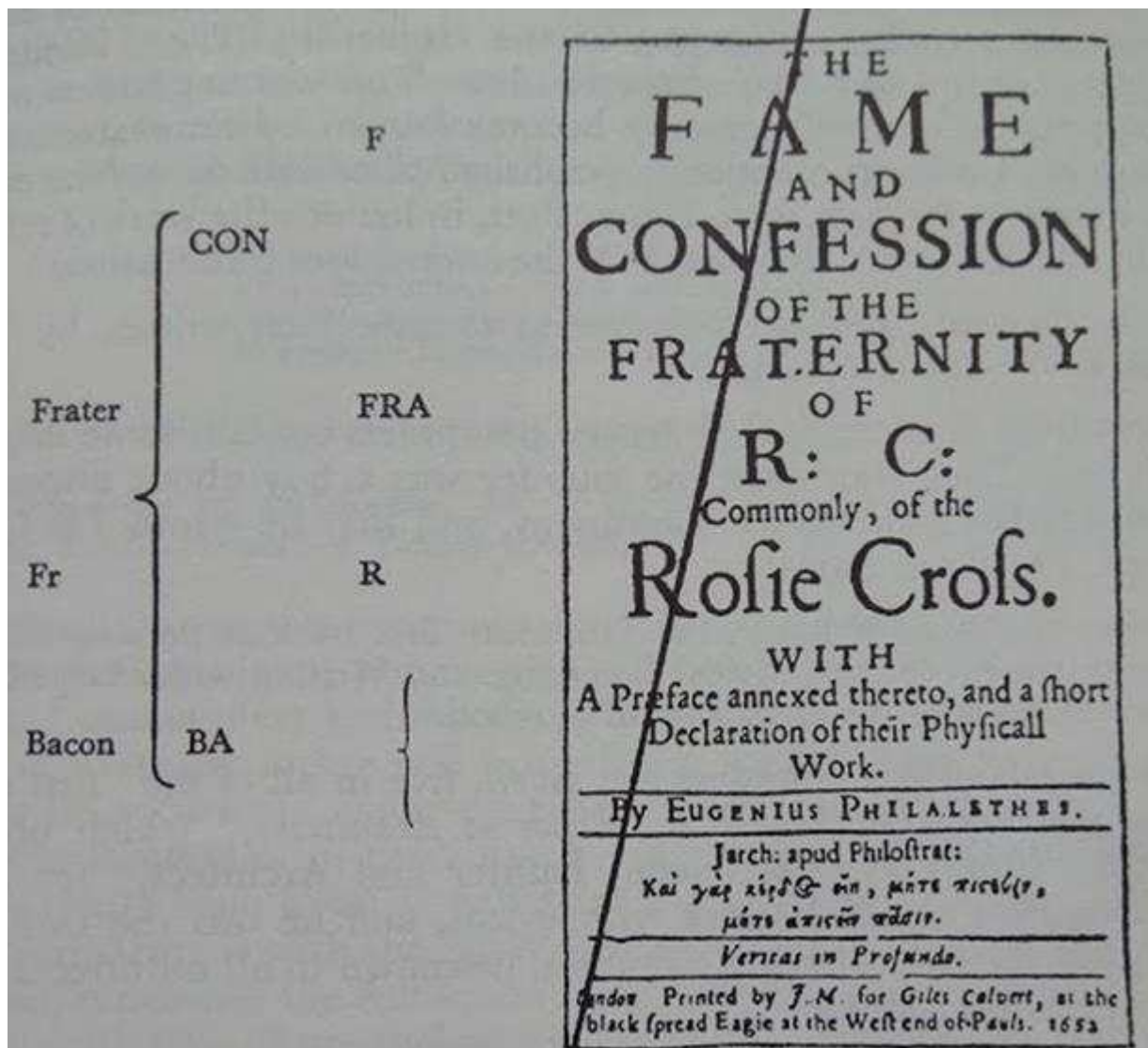


Fig. 9 The deciphered title page of *The Fame and Confession of the Fraternity of R: C: Commonly, of the Rosie Cross*

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.'¹¹⁸ 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.¹¹⁹

In locating the Folger Shakespeare Library near Capitol Hill, the White House and the magnificent Freemasonic Temple of The Supreme Council 33^o of the Ancient and Accepted Scottish Rite of Freemasonry, the incomparable philosopher-poet Bacon-Shakespeare, Founding Father of the United States of America and his Rosicrucian-Freemasonic Brotherhood will forever secretly watch over its capital Washington DC, the most powerful capital in all the English speaking world.

REFERENCES

1. Harriet M. Glover, *Highlights Of The Folger Family With A Brief Genealogy* (Berkeley, California, 1939), p. 1; Troy O. Bickham, Peter Folger, (1617-1690), *Oxford Dictionary of National Biography* (Oxford University Press, 2004-22); Georgianna Ziegler, 'Duty and Enjoyment: The Folgers as Shakespeare Collectors in the Gilded Age', in *Shakespeare in American Life*, eds., Virginia Mason and Vaughan and Alden T. Vaughan (Washington, DC: Folger Shakespeare Library, 2007), p. 101; Stephen H. Grant, *Collecting Shakespeare The Story of Henry and Emily Folger* (Baltimore: John Hopkins University Press, 2014), p. 3.
2. A. Hassell Smith, Sir Nathaniel Bacon (1546?-1622), *Oxford Dictionary of National Biography* (Oxford University Press, 2004-22). For an extensive account of the three Bacon brothers and their activities in Suffolk and Norfolk see *The Papers of Nathaniel Bacon Of Stiffkey*, 3 vols., eds., A Hassell Smith, Gillian M. Baker and R. W. Kenny (Centre of East Anglia Studies and the Norfolk Record Society: University of East Anglia, 1979-90).
3. See A. Phoenix, 'Bacon-Shakespeare Secret Republican Father of the Modern World' (2021) , pp. 1-15, at www.sirbacon.org and francisbaconsociety.co.uk.
4. Alexander Brown, ed., *The Genesis Of The United States A Narrative Of The Movement In England, 1605-1616, Which Resulted In The Plantation Of North America* (London: William Heinemann, 1890), I, p. v.
5. *Ibid.*, I, p. v.
6. Anon., *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 Colony, for the constant and patient prosecution thereof, vntill by the mercies of God it shall retribute a fruitful haruest to the Kindome of heaven, and this Common-Wealth. Sett forth by the authority of the Gouvernors and Councillors established for that Plantation* (London: printed for I. Stepneth, 1610).
7. Alexander Brown, ed., *The Genesis Of The United States A Narrative Of The Movement In England, 1605-1616, Which Resulted In The Plantation Of North America* (London: William Heinemann, 1890), I, p. 337.
8. D. G. James, *The Dream Of Prospero* (Oxford Clarendon Press, 1967), p. 93.
9. Anon., *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. Published by the advise and direction of the Councill of Virginia* (London: printed by William Barret, 1610).
10. D. G. James, *The Dream Of Prospero* (Oxford Clarendon Press, 1967), p. iv.
11. *Ibid.*, pp. 97-9.
12. Spedding, *Letters and Life*, III, p. 323.
13. *Ibid.*, *Letters and Life*, VII, p. 175.
14. For a detailed and extensive discussion and numerous other examples of phrases found in the two Virginia documents that are also found in the Bacon and Shakespeare canons see N. B. Cockburn, *The Bacon Shakespeare Question The Baconian theory made sane* (Guildford and Kings Lynn: Biddle Limited, 1998), pp. 241-50, 460-5; Barry, R. Clarke, *The Shakespeare Puzzle A Non-Esoteric Baconian Theory* (Barry R. Clarke, 2009), pp. 69-88; Barry R. Clarke, 'The Virginia Company and *The Tempest*', *Journal of Drama Studies*, 5 (2011), pp.

- 13-27; Barry R. Clarke, 'A linguistic analysis of Francis Bacon's Contribution to three Shakespeare plays: *The Comedy of Errors*, *Love's Labour's Lost*, and *The Tempest*', PhD, Brunel University, 2013), pp. 211-242; Barry R. Clarke, 'The Virginia Company's role in *The Tempest*', in *The Whirlwind of Passion New Critical Perspectives on William Shakespeare*, ed., Petar Penda (Cambridge: Cambridge Scholars Publishing, 2016), pp. 71-93; Barry R. Clarke, *Francis Bacon's Contribution to Shakespeare A New Attribution Method* (New York and London: Routledge, 2019), pp. 169-191, 276-82. *The Tempest* was first printed in the 1623 Shakespeare First Folio and it is discussed alongside Bacon's *magnum opus The Great Instauration* and other works related to it published for the first time during the period *Novum Organum* (1620) *The History of the Winds* (1622), *The History of Life and Death* (1623) and *Sylva Sylvarum* (1626) by Edwin Bormann in *The Shakespeare-Secret* (London: Th. Wohleben, 1850), pp. 9-22.
15. Frances A Yates, *Shakespeare's Last Plays: A New Approach* (London: Routledge & Kegan Paul, 1975), p. 130.
 16. M. F. Carey, *Freemasonry in All Ages* (Columbus, Ohio: Nitschke Brothers, 1894), pp. 356-7.
 17. Michael Baigent and Richard Leigh, *The Temple and the Lodge* (New York: Arcade Publishing, 1989), p. 201.
 18. Manly P. Hall, *America's Assignment With Destiny* (Los Angeles: Philosophical Research Society, 1994), p. 73.
 19. I have taken the information on the Folgers from Harriet M. Glover, *Highlights Of The Folger Family With A Brief Genealogy* (Berkeley, California, 1939), pp. 1-9; Susan F. Beegal, Peter Folger (1617-90), *American National Biography* (Oxford University Press, 2000); Troy O. Bickham, Peter Folger, (1617-1690), *Oxford Dictionary of National Biography* (Oxford University Press, 2004-22).
 20. Harriet M. Glover, *Highlights Of The Folger Family With A Brief Genealogy* (Berkeley, California, 1939), p. 6.
 21. Ibid., p. 6.
 22. Susan F. Beegal, Peter Folger (1617-90), *American National Biography* (Oxford University Press, 2000).
 23. Benjamin Franklin, *The Autobiography of Benjamin Franklin* (Modern reprint, n.d.), p. iv
 24. Leonard W. Labaree and J. Bell Whitfield, Jr, eds., *The Papers of Benjamin Franklin* (Yale University Press, 1960), II, pp. 380-83.
 25. 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. 72-3.
 26. H. L. Haywood, *Famous Masons and Masonic Presidents* (Chicago, Illinois: The Masonic History Society, 1946), p. 118.
 27. Robert Lomas, *The Invisible College: The Royal Society, Freemasons and the Birth of Modern Science* (London: BCA, 2002), pp. 72-3, 100.
 28. H. T. C. De Lafontaine, 'Benjamin Franklin', *Ars Quatuor Coronatorum*, 46 (1929), pp. 35-6.
 29. Ibid., p. 36.
 30. Ibid., p. 9.
 31. Ibid., p. 10.
 32. Leonard W. Labaree and J. Bell Whitfield, Jr., eds., *The Papers of Benjamin Franklin* (Yale University Press, 1960), IV, pp. 75-6, 79, 108 and VII, p. 312.
 33. Michael Baigent and Richard Leigh, *The Temple and the Lodge* (New York:

- Arcade Publishing, 1989), pp. 233-4.
34. Ibid., p. 234; H. T. C. De Lafontaine, 'Benjamin Franklin', *Ars Quatuor Coronatorum*, 46 (1929), p. 17.
 35. Charles Clyde Hunt, *Masonic Symbolism* (Kessinger reprint originally published in 1939), p. 468.
 36. 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.
 37. T. C. De Lafontaine, 'Benjamin Franklin', *Ars Quatuor Coronatorum*, 46 (1929), p. 15.
 38. C. Helene, *America's Invisible Guidance* (Los Angeles: New Age Press, 1949) cited in Robert Hieronimus, *America's Secret Destiny Spiritual Vision & the Founding of a Nation* (Rochester, Vermont: Destiny Books, 1989), pp. 31-2.
 39. Charles Clyde Hunt, *Masonic Symbolism* (Kessinger reprint originally published in 1939), p. 471.
 40. William Rawley, ed., *Memoriae Honoratissimi Domini Francisci, Baronis De Vervlamio, Vice-Comitis Sancti Albani Sacrum* (Londoni: In Officini Johannis Haviland, 1626).
 41. W. G. C. Gundry, ed., *Manes Verulamiani* (London: The Chiswick Press, 1950), p. 38.
 42. Ibid., p. 39.
 43. Ibid., pp. 39-40.
 44. Ibid., p. 41.
 45. Ibid., p. 41.
 46. Ibid., p. 43.
 47. Ibid., p. 43.
 48. Ibid., p. 43.
 49. Ibid., p. 44.
 50. Ibid., p. 45.
 51. Ibid., p. 46.
 52. Ibid., p. 46.
 53. Ibid., pp. 46-7.
 54. William R. Denslowe, *10,000 Famous Freemasons* (Transactions of the Missouri Lodge of Research, 1958), II, p. 73.
 55. David Kahn, *The Codebreakers The Story of Secret Writing* (New York: Scribner, 1967, 1996), pp. 185/1023.
 56. Stephen H. Grant, *Collecting Shakespeare The Story of Henry and Emily Folger* (Baltimore: John Hopkins University Press, 2014), p. 3.
 57. Ibid., pp. 28-9; Georgianna Ziegler, 'Duty and Enjoyment: The Folgers as Shakespeare Collectors in the Gilded Age', in *Shakespeare in American Life* eds., Virginia Mason and Vaughan and Alden T. Vaughan (Washington, DC: Folger Shakespeare Library, 2007), pp. 101-2.
 58. Stephen H. Grant, *Collecting Shakespeare The Story of Henry and Emily Folger* (Baltimore: John Hopkins University Press, 2014), p. 30.
 59. William H. Gilman, et al, eds., *The Journals and Miscellaneous Notebooks of Ralph Waldo Emerson* (Cambridge, Massachusetts: The Belknap Press, 1960), pp. 23-4.
 60. Wallace E. Williams and Douglas Emory Wilson, eds., *The Collected Works of Ralph Waldo Emerson* (Cambridge, Massachusetts: The Belknap Press, 1987), I, p. 21.

61. Stephen H. Grant, *Collecting Shakespeare The Story of Henry and Emily Folger* (Baltimore: John Hopkins University Press, 2014), p. 13; William R. Denslowe, *10,000 Famous Freemasons* (Transactions of the Missouri Lodge of Research, 1958), II, pp. 72-3, 292; III, p. 216, 139-40; IV, pp. 10-11, 300-1.
62. Stephen H. Grant, *Collecting Shakespeare The Story of Henry and Emily Folger* (Baltimore: John Hopkins University Press, 2014), p. 14; William R. Denslowe, *10,000 Famous Freemasons* (Transactions of the Missouri Lodge of Research, 1958), III, p. 86.
63. Ibid., II, pp. 298-9.
64. Stephen H. Grant, *Collecting Shakespeare The Story of Henry and Emily Folger* (Baltimore: John Hopkins University Press, 2014), p. 14.
65. Ibid., pp. 15, 78.
66. See A. Phoenix, 'Francis Bacon And The Law In His Early Shakespeare Plays Reflected In His Life And Acknowledged Writings' (October 2012), pp. 1-81, available at www.sirbacon.org/francisbaconsociety.co.uk.
67. Stephen H. Grant, *Collecting Shakespeare The Story of Henry and Emily Folger* (Baltimore: John Hopkins University Press, 2014), pp. 16-7.
68. Ibid., pp. 17-8.
69. Ibid., pp. 24, 31, 35, 36-7, 97, 177, 189.
70. James M. Gibson, 'Horace Howard Furness: Book Collector and Library Builder', *Shakespeare Study Today*, unnumbered, available online.
71. 'The Laying of the Corner-stone of the Library Building', *The Pennsylvanian*, 17 October 1888, p. 105 cited in James M. Gibson, 'Horace Howard Furness: Book Collector and Library Builder', *Shakespeare Study Today*.
72. 'University of Pennsylvania', *The Keystone*, 3 November 1888 cited in James M. Gibson, 'Horace Howard Furness: Book Collector and Library Builder', *Shakespeare Study Today*.
73. Folger Shakespeare Library, Folger Case Files, Warwick Library, B6, 274 cited in Stephen H. Grant, *Collecting Shakespeare The Story of Henry and Emily Folger* (Baltimore: John Hopkins University Press, 2014), p. 83.
74. I have taken the information for these Folger purchases from Kathleen Lynch, Emily Folger and Henry Clay Folger, *American National Biography*, pp. 167-70; G. Zeigler, 'Duty and Enjoyment: The Folgers as Shakespeare Collectors in the Gilded Age' in *Shakespeare in American Life*, eds., Virginia Mason Vaughan and Alden T. Vaughan (Washington: Folger Shakespeare Library, 2007, p. 105-6; Andrea E. May, *The Millionaire And The Bard* (New York and London: Simon & Schuster, 2015), *passim*; Stephen H. Grant, *Collecting Shakespeare The Story of Henry and Emily Folger* (Baltimore: John Hopkins University Press, 2014), pp. 83-87.
75. Stephen H. Grant, *Collecting Shakespeare The Story of Henry and Emily Folger* (Baltimore: John Hopkins University Press, 2014), p. 84.
76. Jean Overton Fuller, *Francis Bacon A Biography* (London and The Hague: East-West Publications, 1981), p. 362.
77. Rosenbach Museum & Library, Philadelphia from a talk given by Rosenbach before Library Club, Atlantic City, 22 April, 1939, p. 1 cited in Stephen H. Grant, *Collecting Shakespeare The Story of Henry and Emily Folger* (Baltimore: John Hopkins University Press, 2014), pp. 84-5.
78. Ibid., pp. 84-7 and Andrea E. Mays, *The Millionaire And The Bard* (New York and London: Simon & Schuster, 2015), pp. 191-5.
79. A Phoenix, 'The Secret, Hidden, And Obscured Relationship Between Francis

- Bacon And The Jaggards, Printers And Publishers Of His *Essays* And The First Folio Of The Shakespeare Works', (June 2021), pp. 1-51, for a discussion of the Pavier quartos, see pp. 25-9, at www.sirbacon.org/francisbaconsociety.co.uk.
80. Stephen H. Grant, *Collecting Shakespeare The Story of Henry and Emily Folger* (Baltimore: John Hopkins University Press, 2014), p. 139 and Andrea E. Mays, *The Millionaire And The Bard* (New York and London: Simon & Schuster, 2015), pp. 209, 211.
 81. Stephen H. Grant, *Collecting Shakespeare The Story of Henry and Emily Folger* (Baltimore: John Hopkins University Press, 2014), p. 139.
 82. Dumas Malone, *Jefferson and His Time* (London: Eyre and Spottiswoode, 1949-81), I, pp. 401-2.
 83. Julian P. Boyd, ed., *The Papers of Thomas Jefferson* (Princeton University Press, 1958), XIV, pp. 467, 525, 561.
 84. David Kahn, *The Codebreakers The Story of Secret Writing* (New York: Scribner, 1967, 1996), pp. 192-5/1024.
 85. Stephen H. Grant, *Collecting Shakespeare The Story of Henry and Emily Folger* (Baltimore: John Hopkins University Press, 2014), p. 142.
 86. Andrea E. Mays, *The Millionaire And The Bard* (New York and London: Simon & Schuster, 2015), p. 213.
 87. Stephen H. Grant, *Collecting Shakespeare The Story of Henry and Emily Folger* (Baltimore: John Hopkins University Press, 2014), pp. 139-44 and Andrea E. Mays, *The Millionaire And The Bard* (New York and London: Simon & Schuster, 2015), pp. 226-34.
 88. Stephen H. Grant, *Collecting Shakespeare The Story of Henry and Emily Folger* (Baltimore: John Hopkins University Press, 2014), p. ix.
 89. *Ibid.*, p. 78. This is the only entry for Bacon on its Index which is one more than in Andrea E. May, *The Millionaire And The Bard* (New York and London: Simon & Schuster, 2015).
 90. The Bacon Society Of America, *American Baconiana*, Vol. 1, February 1923 No. 1 (published by The Bacon Society of America, 1923), p. 4.
 91. *Ibid.*, p. 8.
 92. *Ibid.*, pp. 8-10.
 93. *Ibid.*, p. 53.
 94. *Ibid.*, pp. 53-4.
 95. *Ibid.*, p. 53.
 96. Folger Shakespeare Library Folger Case Files, Henry Clay Folger to Broadbent 11 January 1928 cited in Stephen H. Grant, *Collecting Shakespeare The Story of Henry and Emily Folger* (Baltimore: John Hopkins University Press, 2014), p. 78.
 97. Stephen H. Grant, *Collecting Shakespeare The Story of Henry and Emily Folger* (Baltimore: John Hopkins University Press, 2014), p. 60.
 98. *Ibid.*, p. 56.
 99. *Ibid.*, p. 60, see also, p. 74.
 100. *Ibid.*, p. 52.
 101. Andrea E. Mays, *The Millionaire And The Bard* (New York and London: Simon & Schuster, 2015), pp. 104, 120, 177, 189, 206, 235, 237, 251, 254-5, 276.
 102. *Ibid.*, p. 104.
 103. *Ibid.*, pp. 235, 276.
 104. Stephen H. Grant, *Collecting Shakespeare The Story of Henry and Emily Folger*

- (Baltimore: John Hopkins University Press, 2014), p. xi and Andrea E. Mays, *The Millionaire And The Bard* (New York and London: Simon & Schuster, 2015), p. 251.
105. Spedding, *Works*, VI, pp. 387-9; Brian Vickers, ed., *Francis Bacon A Critical Edition Of The Major Works* (Oxford and New York: Oxford University Press, 1996), pp. 349-51; Michael Kiernan, ed., *The Essayes or Counsels, Civill and Morall* (Oxford Clarendon Press, 2000), pp. 20-22.
 106. William R. Denslowe, *10,000 Famous Freemasons* (Transactions of the Missouri Lodge of Research, 1958), IV, pp. 67-8.
 107. The El Paso Scottish Rite Website. elpasoscottishrite.org/our-building.html.
 108. Andrea E. Mays, *The Millionaire And The Bard* (New York and London: Simon & Schuster, 2015), p. 240.
 109. Stephen H. Grant, *Collecting Shakespeare The Story of Henry and Emily Folger* (Baltimore: John Hopkins University Press, 2014), pp. 148-50 and Andrea E. Mays, *The Millionaire And The Bard* (New York and London: Simon & Schuster, 2015), pp. 247-9.
 110. Stephen H. Grant, *Collecting Shakespeare The Story of Henry and Emily Folger* (Baltimore: John Hopkins University Press, 2014), p. 200 and Andrea E. Mays, *The Millionaire And The Bard* (New York and London: Simon & Schuster, 2015), p. 248.
 111. Andrea E. Mays, *The Millionaire And The Bard* (New York and London: Simon & Schuster, 2015), p. 243.
 112. William R. Denslowe, *10,000 Famous Freemasons* (Transactions of the Missouri Lodge of Research, 1958), I, p. 168.
 113. *Ibid.*, I, p. 168.
 114. Stephen H. Grant, *Collecting Shakespeare The Story of Henry and Emily Folger* (Baltimore: John Hopkins University Press, 2014), p. 163 and Andrea E. Mays, *The Millionaire And The Bard* (New York and London: Simon & Schuster, 2015), p. 256.
 115. Stephen H. Grant, *Collecting Shakespeare The Story of Henry and Emily Folger* (Baltimore: John Hopkins University Press, 2014), p. 167; Andrea E. Mays, *The Millionaire And The Bard* (New York and London: Simon & Schuster, 2015), p. 259; William R. Denslowe, *10,000 Famous Freemasons* (Transactions of the Missouri Lodge of Research, 1958), I, p. 245.
 116. F. N. Pryce, ed., *The Fame And Confession of the Fraternity Of R: C: Commonly, of the Rosie Cross...Originally printed in London in 1652* (Margate: printed for the Societas Rosicruciana in Anglia, 1923), pp. 3-8. For the cryptic signature revealing and confirming Bacon's authorship on the title page of the *Fame and Confession*, see Alfred Dodd, *Francis Bacon's Personal Life-Story* (London: Rider & Company, 1986), p. 105.
 117. William R. Denslowe, *10,000 Famous Freemasons* (Transactions of the Missouri Lodge of Research, 1958), II, p. 103.
 118. Stephen H. Grant, *Collecting Shakespeare The Story of Henry and Emily Folger* (Baltimore: John Hopkins University Press, 2014), p. 178.
 119. Andrea E. Mays, *The Millionaire And The Bard* (New York and London: Simon & Schuster, 2015), p. 266 and Stephen H. Grant, *Collecting Shakespeare The Story of Henry and Emily Folger* (Baltimore: John Hopkins University Press, 2014), pp. 179-80.