

# ARCHAEOLOGICAL CONSPIRACY AT WILLIAMSBURG

## THE MYSTERY OF BRUTON VAULT

Compiled & Written by David Allen Rivera (2007)

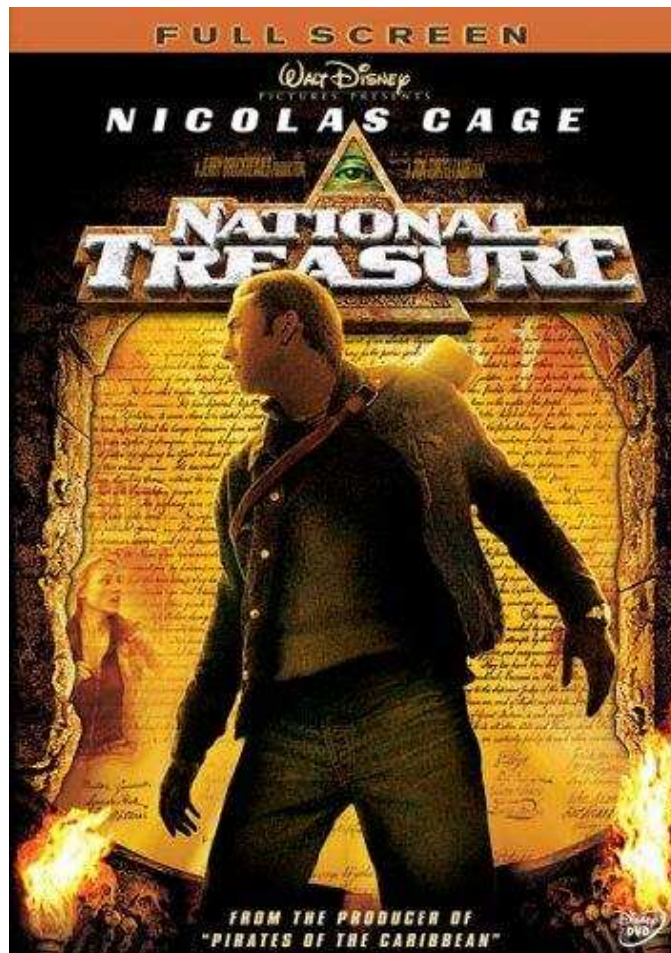
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## INTRODUCTION

Twenty feet below the ground of the Bruton Parish Church cemetery in Williamsburg, Virginia, according to a small group of esoteric researchers, lays a 330-year old vaulted brick chamber. Though eye-witnesses have talked of a secret subterranean tunnel system, and various kinds of testing have indicated the presence of an anomaly in the Churchyard, with decoded messages giving its location— its very existence has been vehemently denied by Colonial Williamsburg for nearly 80 years. The web of deceit and secrecy surrounding the suppression of something so historically significant has been staggering.

I first heard about the Bruton Vault some years ago, and I was convinced that this was the reason why the Rockefeller family had made such a huge investment into Williamsburg. The more I read about it, the more interesting it became. It's like what Winston Churchill said in an October, 1939 radio broadcast: "It is a riddle wrapped in a mystery inside an enigma." When my book *Final Warning: A History of the New World Order* was expanded and republished in 2004, I included some information about the Vault. Then in 2005, when the Walt Disney Co. released the movie *National Treasure*, and I saw some distinct parallels to the story behind the Vault, and to me, these veiled references meant that someone knew about the Vault and incorporated it into their story.



If you've Googled "Bruton Vault," then you know there is very little information available about it. It's one of those things discussed in hushed tones. It's too wild to be caught talking about it, yet too mysterious to ignore. Though the evidence seems circumstantial at best, that evidence keeps piling up. Because of that, I decided to expand, and clarify my initial research, and do a serious, in-depth treatment of the Vault, which gives you a complete overview of what the Bruton Vault is all about.

Welcome to a dimension of history you never before dared to enter. It is a history that goes far beyond your college History class. Some would call it the dark side of history. I guess history is one of those things, that because you were never going to need it after you graduated, or use it out in the real world, you never gave it much thought. However, as layers of transpired history mask a truth that may never be truly realized, by studying information gleaned from a broad spectrum of sources, we may be able to get a glimpse of what once was and gain an insight into an uncertain future.

## SIR FRANCIS BACON <sup>1</sup>

The story of Bruton Vault begins in London, at a time of great religious upheaval between Catholics and Protestants.<sup>2</sup> After the death of Queen Mary (Bloody Mary) on November 17, 1558, Elizabeth I (daughter of Henry VIII and Ann Boleyn), her half-sister, became the Queen. It seems that the Queen was in love with Robert Dudley, the 5th son of John Dudley, Duke of Northumberland.

Both of them had been prisoners at the Tower of London in 1554 and 1555: Elizabeth under suspicion of treason for planning to secure the throne to the Protestant Succession, and Robert for helping his father attempt to place Lady Jane Grey (who was married to his son, Guilford Dudley) on the throne. Jane and Guilford were beheaded. Elizabeth and Dudley fell in love when they met at the Tower, and were secretly married in 1557. In *Francis Bacon: Last of the Tudors*, Deventer von Kunow records that the chronicles of the Tower of London reveal that there was a marriage ceremony between the two which had been performed by a visiting monk.

On August 13, 1560, a Report in the State Papers by Lord Burleigh indicated that Mother Anne Dowe of Brentwood said that the Queen had become pregnant by Dudley. Dowe was imprisoned. On September 8th, Amy Robsart, wife of Dudley was found dead at the bottom of a stairway with a broken neck. Some said she was murdered, others said she committed suicide. Either way, Dudley was now free.

Count De Feria (a representative of King Philip of Spain) wrote in an April 18, 1559 letter about Queen Elizabeth's behavior toward Dudley: "Her Majesty visits him in his chamber day and night." In a second letter he wrote: "Sometimes she appears as if she wants to marry him (Arch Duke Ferdinand), and speaks like a woman who will only accept a great Prince, and then they say she is in love with Lord Robert and never lets him leave her."

The May 10, 1559 letter from Schafanoya, the Venetian Ambassador states: "My Lord Robert is in very great favour and very intimate with Her Majesty." Surian, the Venetian Envoy later wrote: "The love which Her Majesty bears for My Lord Robert is so great that she will eventually take him as her husband or none at all."

It is believed that on September 12, 1560, Queen Elizabeth and Dudley were married at Lord Pembroke's house.

When Queen Victoria was staying at Wilton House, the Earl of Pembroke informed her that in the Muniment Room was a document containing written evidence that the Queen was pregnant with Dudley's child, and that the two were secretly married in 1560. She demanded to see the document, and after reading it, threw it in the fire, saying: "One must not interfere with history."

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<sup>1</sup> Information compiled from the following online sources:

*Sir Francis Bacon's New Advancement of Learning* (<http://www.sirbacon.org>),  
*An Authorship Analysis: Francis Bacon as Shake-speare* (<http://fly.hiwaay.net/~paul/outline.html>),  
*The Francis Bacon Research Trust* (<http://www.fbrt.org.uk/frameset.html>),  
*Bacon Is Shakespeare* (<http://home.att.net/~tleary/>)

<sup>2</sup> Roberts, J.M. *The New History of the World*. New York, NY: Oxford University Press, 2003, pg. 580.

By November, 1560, she was visibly pregnant, and in December, a secret dispatch by the Spanish Envoy revealed that the Queen was pregnant with Dudley's child. Elizabeth was told that if she would confirm the pregnancy by marrying Lord Leicester, France and Spain would combine their forces to remove her from the throne and replace her with a Catholic ruler.

Dr. William Rawley, Bacon's secretary and chaplain, wrote: "Francis Bacon, the glory of his age and nation, the adorning and ornament of learning, was born in York House, or York Place." Although it may seem as though he really wasn't sure where he was born, he was actually elaborating on the rumors that existed, and indicating that he was a Royal Tudor. York House was in the Strand, near the Watergate, and was the home of Sir Nicholas Bacon; and York Place, a name no longer used, was the name used for Whitehall Palace, the home of Queen Elizabeth I.

In 1562, Robert Brooks, of Devizes, was sent to prison for publishing the information that Elizabeth had children by Dudley; and in 1570, a man named Marsham, of Norfolk (or Norwich), was sentenced to have his ears cut off for saying: "My Lord of Leicester hath two children by the Queen."

Plus, as evidenced by the representation of Dudley in Hilliard's Miniatures, Francis Bacon bore more of a resemblance to him compared to Sir Nicholas Bacon.

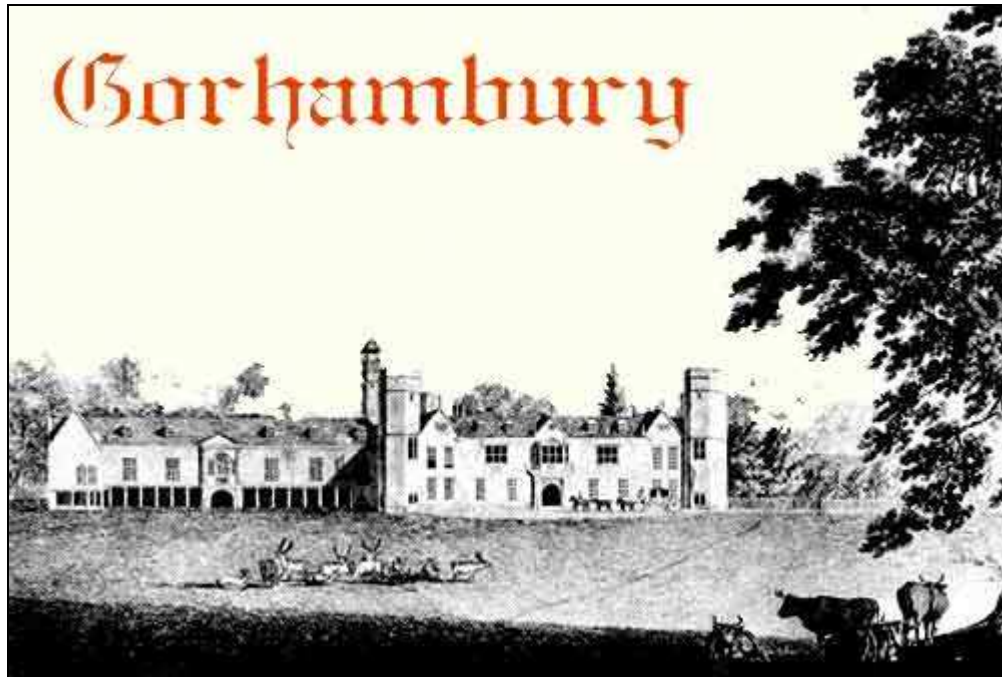
So, it's quite clear, according to various researchers that Elizabeth and Dudley had been lovers. Following her accession to the throne of England, he was appointed as Master of the Horse, a prominent position which allowed him to be with the Queen; and gave him lodging at the Court, where he was given a bedroom next to hers at Whitehall.



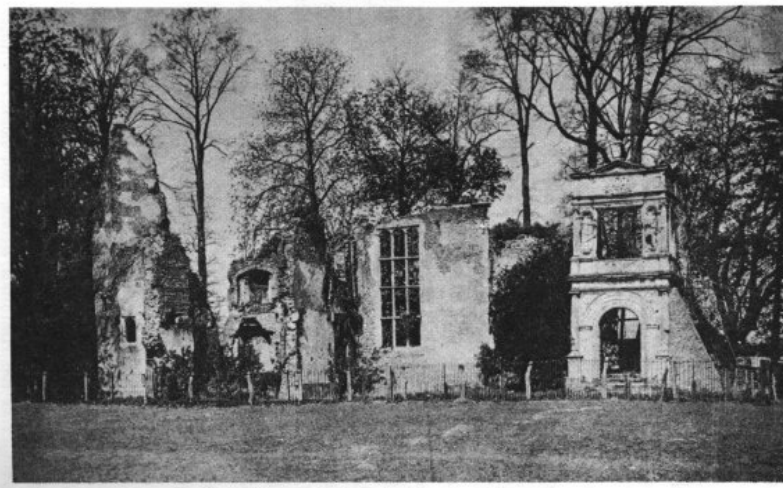
Sir Nicholas Bacon

Officially, Francis Bacon was born on January 22, 1561, the fifth son of Nicholas Bacon (Sir Lord Keeper of the Great Seal of England, who, with William Cecil, were very influential) and the second son of the second wife (Lady Anne Bacon, who, around the same time had given birth to

a still-born child),<sup>3</sup> yet he uncharacteristically rose in prominence. Now we can see why—because most likely he had been born to Elizabeth I and an unacknowledged husband. When Nicholas Bacon died in 1579, the will, which can be seen in Somerset House, left no money to Francis, presumably because he assumed that Queen Elizabeth would take care of him. He was the rightful heir to the throne, but it could never be known, and he became Dudley's heir.



Gorhambury, the childhood home of Francis Bacon



The ruins of Gorhambury

<sup>3</sup> *Quest For Bruton Vault: An American Williamsburg Happening*. Los Angeles, CA: Veritat Foundation, Los Angeles, CA, 1984, pg. 100.

Sir Nicholas Bacon built a home for his family at Gorhambury, and it was reported that the Queen visited there frequently through the years.

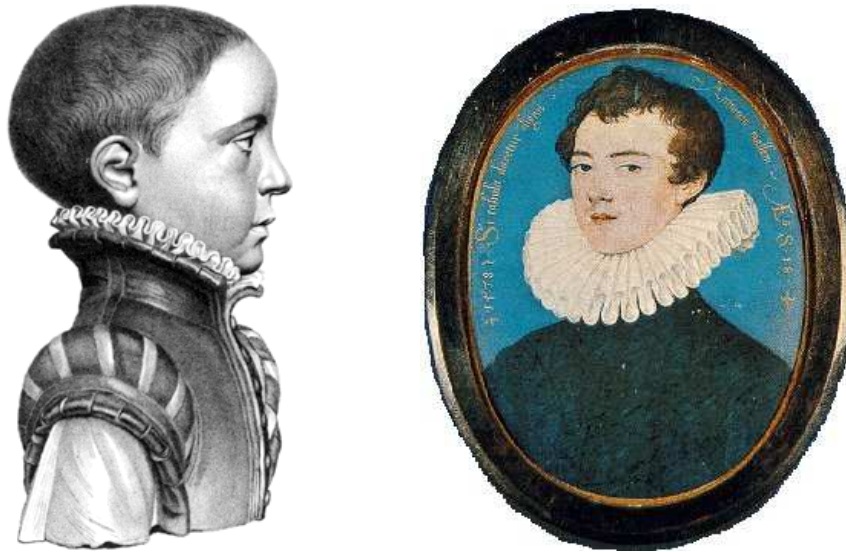
In 1562, when the Queen fell ill, and feared for her life, Dudley was named the Protector of the Kingdom. In 1564 he was made the Earl of Leicester.

In 1571, Leicester proposed to Lady Sheffield, and secretly married her two days before the birth of his second son to the Queen. Elizabeth remained unaware of this relationship. However, Dudley later married Lettice, the widow of Walter (Earl of Essex), one of the Queen's cousins, in a public ceremony; and when the Queen found out, she threatened to imprison him in the Tower of London. He remained under house arrest at Greenwich Castle.

Without a doubt, Francis was heavily influenced by his devoutly religious foster-mother, Lady Anne Bacon, who had been well educated, and knew the Bible very well.

In a letter, dated April 18th, 1593, Anne wrote to Anthony Bacon (Francis' older brother, Lady Anne Bacon's first child): "...it is not my meaning to treat him (Francis) as a ward: Such a word is far from my Motherly feeling for him. I mean to do him good."

In 1573, at age 12, Francis entered Trinity College in Cambridge and studied the sciences. He also began studying Hebrew, Greek, Latin, Spanish, Italian and French. He would leave in 1576.



Young Francis Bacon

In 1576 he was accepted at the law school known as Gray's Inn. It is at this time that the Queen revealed that he was the Queen's son— the unacknowledged "Prince of Wales." She instructed him to never write, print, or speak secrets under his own name.

At the age of sixteen, at the direction of the Queen, he was sent to Paris (with English Ambassador Sir Amyas Paulet on the large ship known as the Dreadnought) to study Egyptian, Arabian, Indian and Greek philosophy with particular attention given to the Ancient Mysteries and their Ritual Rites. He learned how ciphers were used secretly in diplomatic affairs, and personally wrote, that while he was in Paris, he created a secret cipher system that could be

inserted into a document without arousing suspicion. While living in Europe, Francis Bacon was initiated into the mysterious Order of the Knights Templar. For next 3 years, before returning to London, he traveled to France, Italy, Germany and Spain.

On Feb 20, 1579, he was summoned back to London upon the death of his father Nicholas, and arrived there on March 20th. At the age of twenty he completely devoted himself to the study of law at Gray's Inn. Because of his understanding of the secret information he had learned during his initiation into the Knights Templar, he came up with the idea of reviving various Secret Societies, and in 1580 founded the secret Rosicrucian Literary Society at Gray's Inn. Later in the same year, he established the Lodge of Free and Accepted or Speculative Masons, also at Gray's Inn.

In 1582, he was made an utter barrister at Gray's Inn. He was living at the Inns of Court on an allowance from the Queen. Two years later he entered the House of Commons, and became politically active. In 1588, Bacon was elected as a Member of the Parliament for Liverpool, and appointed as the Queen's Counsel Extraordinary. In 1592 he held a seat in Parliament for Middlesex, and took a leave from Gray's Inn to pursue philosophy. In 1592, the first Shakespeare play, Henry VI (Parts 1, 2, and 3), appeared anonymously.



Sir Francis Bacon

In 1593, at the age of 32, he fell out of favor with the Queen because he opposed her money bill, and by 1594 he was earning his own money as a lawyer. He made amends, and in 1595 he became the Queen's personal advisor. In 1597 he served as a member of Parliament in Southampton.

In 1599, the Queen supported him in an effort to acquire his family's estate at Gorhambury, and in 1602 Lady Anne Bacon surrendered her interest to the estate. She died in August, 1610 at the age of 82.

In 1601, Francis moved out of his room at Gray's Inn to live at Twickenham Park. Twickenham was sold in 1608 when he moved into the estate at Gorhambury.

On March 24, 1603, Queen Elizabeth died and was replaced by James I (James VI of Scotland, son of Mary Queen of Scots). On July 23, 1603, Francis was knighted by King James two days

before the King's Coronation ceremony. On June 25, 1606, Bacon was appointed to the office of Solicitor-General, and became the Chief Advisor to the Crown. He used his position to present new ideas to the Government in regard to the Reformation of the church. At the age of 52, he was appointed Attorney-General.



Sir Francis Bacon

In 1609, records indicate that Bacon, along with Pembroke and Montgomery were founding members, and held shares in the Newfoundland Company, and the Virginia Company (who would establish Jamestown). Manly Palmer Hall wrote in *The Secret Destiny of America*: "Bacon quickly realized that here in the new world was the proper environment for the accomplishment of his great dream, the establishment of the philosophic empire...he was the head of a secret society including in its membership the most brilliant intellectuals of his day (and) together with Bacon, they devised the colonization scheme."<sup>4</sup>

On March 7th (possibly March 3rd), 1617, at the age of 57, Bacon was named Lord Keeper of the Seal, the position held by his father Sir Nicholas Bacon, and in 1617, he was promoted to the Lord Chancellorship. As such, in the absence of the King, he was a Regent and in control of the government of England. He also had the titles of Baron Verulam (1618), and Viscount St. Albans (1621). Within four months of reaching the pinnacle of his career, due to the efforts of his political adversary Sir Edward Coke, he was convicted without a trial (at his request) of bribery, and was removed from office, fined forty thousand pounds (later forgiven), and sentenced to imprisonment at the Tower of London (only serving three days).<sup>5</sup>

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<sup>4</sup> Hall, Manly Palmer. *The Secret Destiny of America*. Los Angeles, CA: Philosophical Research Society, 1944, pg. 129.

<sup>5</sup> Bacon, Sir Francis. *The Works of Francis Bacon: The Wisdom of the Ancients and Other Essays*. Roslyn, NY: Black's Reader Service, 1932, pg. ix.

Biographers say that while Bacon was experimenting with the effect of snow in retarding the decay of meat, he caught a cold and developed bronchitis. On April 9th, 1626 (Easter morning), Bacon died at Lord Arundel's house, in the arms of his nephew Julius, at the age of 66. Although he had married an alderman's daughter in 1606, he left no children.

There are three different stories given about where he actually died. There is no record of his death, funeral, or burial. The vault beneath his tombstone monument at St. Michael's Church at St. Albans was sealed up. This monument contains the Latin inscription *Composita Solvantur* ("let the compounds be dissolved"), which is certainly reminiscent of a Shakespearian exclamation. Some researchers believe that he did not die in England, but went to Holland and lived under an assumed name for about ten years, where he worked on developing his secret society.<sup>6</sup> Others believed that he staged his own death and came to the New World to help establish the Society he envisioned, eventually dying in 1684, at the age of 123.<sup>7</sup>

Sir Francis Bacon was a lawyer, composer, and was fluent in a number of languages. He also excelled at mathematics, painting, astronomy, science, classical drama, philosophy, history, theology and architecture. He had many interests, aims and goals. He is known as the "father of modern science," framer of modern law, and patron of modern democracy. A man ahead of his time, he was recognized as the leading scholar of his day. He is also recognized as the "founder of Free Masonry (he was Grand Master of the London Lodge)... the guiding light of the Rosicrucian Order, the members of which kept the torch of the true universal knowledge, the Secret Doctrine of the Ages, alive during the dark night of the Middle Ages." He had been initiated by a secret society of intellectuals dedicated to civil and religious freedom. In his book *Instauratio Magna*, he wrote of a movement to "reorganize the sciences and restore man to the mastery over nature that he was conceived to have lost by the fall of Adam." His life and works are extensively documented, his many writings published, and his intellectual accomplishments have been widely noted.

"Lord Bacon was the greatest genius that England, or perhaps any country, ever produced." -- Alexander Pope (1741)

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<sup>6</sup> Hall, Marie Bauer. *Quest For Bruton Vault: An American Williamsburg Happening*, Los Angeles, CA: Veritat Foundation, 1984, pg. 143.

<sup>7</sup> Vaughan, Steve. "Vault Believers Want New Dig," *The Virginia Gazette*, August 19, 2006 (online source at [www.vagazette.com](http://www.vagazette.com)).

## THE SHAKESPEARE – BACON CONNECTION <sup>8</sup>

One of Marie Bauer's (who would later become the wife of Manly Palmer Hall) major contentions, is that the plays, believed to have been written by William Shakespeare, were actually written by a group of Masons (and contain many codes) led by Francis Bacon. Of the 33 in the group, 22 were notable writers, including Sir Thomas Meautys,<sup>9</sup> Thomas Moore, Christopher Marlowe,<sup>10</sup> Ben Jonson, John Donne, Sir Walter Raleigh, Sir Tobias Matthew, Edmund Spencer, Francis Drake, George Withers, known as his "good pens," and Lancelot Andrews, Bishop of Winchester, who was a member of the committee who worked on the King James Version of the Bible.<sup>11</sup> These men represented the greatest minds and intellect of the period, and it was to these men that Bacon shared the vision he had for the New Atlantis.



Anthony Bacon

In 1785, James Wilmot began putting together a case for the fact that William Shakespeare was not the author of the works that bore his name. During his investigation in the area of Stratford, he found very little evidence that Shakespeare had actually written anything. Although his proof was circumstantial, he concluded that Bacon was the most likely author of the plays attributed to Shakespeare. One of the things that he discovered was that the names of three characters in the play *Love's Labour's Lost* (set in Navarre)— Biron, Dumain, and Longaville, coincided with

<sup>8</sup> Information compiled from the following online sources:

*Sir Francis Bacon's New Advancement of Learning* (<http://www.sirbacon.org>),  
*An Authorship Analysis: Francis Bacon as Shake-speare* (<http://fly.hiwaay.net/~paul/outline.html>),  
*The Francis Bacon Research Trust* (<http://www.fbrt.org.uk/frameset.html>),  
*Bacon Is Shakespeare* (<http://home.att.net/~tleary/>)

<sup>9</sup> Joseph, Frank. "The Lost Treasure of Sir Francis Bacon." *Fate* magazine, June, 2005, pg. 30.

<sup>10</sup> Wheeler, Ward. "This Bruton Business." *Royalist*, November, 1938, pgs. 20-21.

<sup>11</sup> Hall, Marie Bauer. *Quest For Bruton Vault: An American Williamsburg Happening*, Los Angeles, CA: Veritat Foundation, 1984, pg. 100.

the names of three ministers at the Court of Navarre where Anthony Bacon lived. In 1917, a woman by the name of Bunten discovered that Bacon's passports were signed with the names Biron, Dumain, Longaville, and Boyesse (also a character in the same play). Wilmot believed that Bacon destroyed his manuscripts because he felt that people would believe it beneath his dignity to write plays. Although it was okay to circulate poetry and such among friends, it was not acceptable to publish it.

It has come to be accepted that Bacon did write some poetry, as well as some prose writing. There were times that he put together letters for the Earl of Essex, that were signed with the Earl's name. At least once, possibly twice, he drafted a document for the Earl to give to the Queen. He also wrote a speech for the Earl of Sussex. He anonymously wrote the Christmas Revels at Gray's Inn in 1594-95. In 1589, at the request of Sir Francis Walsingham, the Queen's Secretary of State, he wrote a letter, in French, to a French official, from Walsingham. There are also other instances that Bacon's writing abilities were utilized in the names of others.

Initially, while growing up, Bacon's Puritan mother would not have approved of Francis writing plays— because she considered the theater the work of the Devil. As he got older, to publish plays in his own name, a vocation viewed with contempt among the circles he frequented, would have hindered his pursuit of the position he hoped to aspire to. Besides, the fact that all of his life he had to hide who he was, made him secretive by nature. In his essay *Of Simulation and Dissimulation*,<sup>12</sup> Bacon wrote: "There be three degrees of this hiding and veiling of man's self. The first, closeness, reservation, and secrecy; when a man leaveth himself without observation, or without hold to be taken, what he is. The second, dissimulation, in the negative; when a man lets fall signs and arguments, that he is not that he is. And the third, simulation, in the affirmative; when a man industriously and expressly feigns and pretends to be that he is not."

In a 1603 letter that Bacon wrote to his friend, poet John Davies, who had traveled north to meet the King: "So desiring you to be good to concealed poets, I continue, yours very assured, Fr. Bacon." In the 1607 and 1612 version of his essay *Of Friendship*, Bacon wrote: "There be some whose lives are as if they perpetually played a part upon a stage, disguised to all others, open only to themselves." In a 1623 letter from Tobias Matthew to Bacon: "The most prodigious wit, that ever I knew of my nation, and of this side of the sea, is of your Lordship's name, though he may be known by another."

Probably the most telling of the arguments against William Shakespeare actually being the author of the works attributed to him is the fact that there is no record of him ever attending any school, and therefore would not have had the intellectual capacity to write about English law, historical events, and court etiquette— not to mention details about foreign countries and their languages, since it is a known fact that he never left England.<sup>13</sup>

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<sup>12</sup> Bacon, Francis. "Of Simulation and Dissimulation." *The Harvard Classics*. New York, NY: P. F. Collier & Son Corp., 1937, pg. 18.

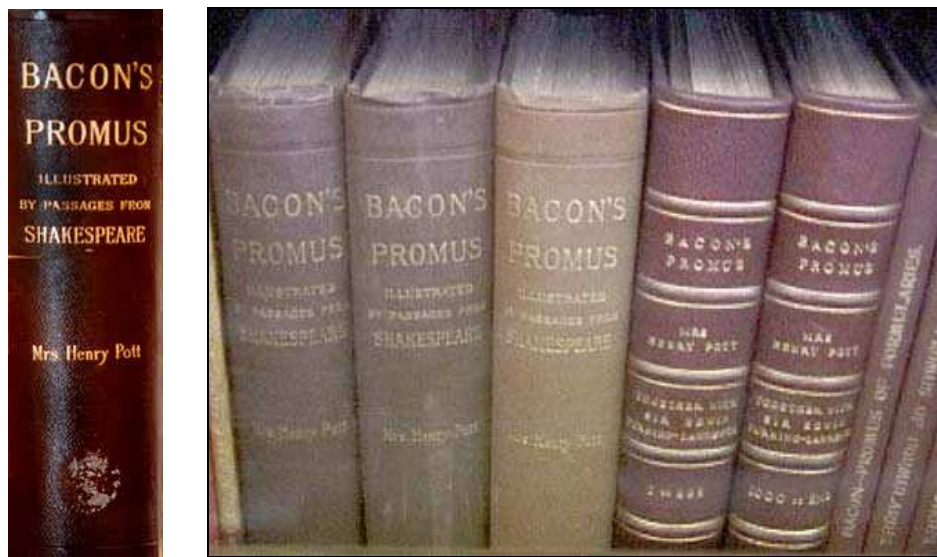
<sup>13</sup> Bauer, Maria. *Foundations Unearthed*. Glendale, CA: Veritas Press, 1948, pg. 5.

Dec 2. - 1884.  
 Dear Sir,  
 I have the pleasure to acknowledge the receipt of your letter of the 21st inst. in relation to the above named case. I am sorry to hear that you are unable to attend to the case at present. I am sure that you will be able to do so in the future. I am, Sir, very respectfully,  
 Yours,  
 J. P. Bacon

<sup>16</sup> Joseph, Frank. "The Lost Treasure of Sir Francis Bacon." *Fate* magazine, June, 2005, pg. 30.

Ben Jonson said: "The most learned of works could not have been written by the least learned of men."<sup>17</sup> In her book *Foundations Unearthed*, Marie Bauer went even one step further by saying: "William Shakespeare, the Stratford man most definitely could not have written them, because it has been proved, time and again, beyond the shadow of a doubt that William Shakespeare could not read or write."<sup>18</sup>

When he died, there was no mention of manuscripts in his will. There were no manuscripts in his possessions. The first folio did not appear until seven years after his death. Even though he is considered one of the greatest literary personages that ever lived, there have been no personal letters from him found. The reason for that is that he could not write. The only documented evidence that he ever even picked up a pen are the five signatures that appeared in his Will. They are nearly unintelligible, and probably the result of the solicitor guiding his hand.<sup>19</sup>



And then there is *The Promus*. Between 1594 (the first page, Folio 85, is dated December 5, 1594) and 1596 (Folio 114, dated January 27, 1596), according to *The Shaksper Illusion* by Edward D. Johnson, Francis Bacon kept a private journal which he called *The Promus of Formularies and Elegancies* where he would jot down words, similies, phrases, proverbs or colloquialisms which he thought might be useful in any future literary work. The word "Promus" means "storehouse," and true to its name, it contained about 1560 entries, in his own handwriting, in languages such as English, Greek, Latin, Italian, Spanish, and French. It can now be seen in the British Museum. In 1883, it was reproduced and published for the first time by Mrs. Henry Pott. It seems that he used very little from his *Promus* in works published under his own name, however, we can find them frequently reproduced in the plays published in the name of William Shakespeare. It is apparent that the author of the Shakespeare plays had

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<sup>17</sup> Hall, Marie Bauer. *Quest For Bruton Vault: An American Williamsburg Happening*, Los Angeles, CA: Veritat Foundation, 1984, pg. 98.

<sup>18</sup> Bauer, Maria. *Foundations Unearthed*. Glendale, CA: Veritas Press, 1948, pg. 3.

<sup>19</sup> Bauer, Maria. *Foundations Unearthed*. Glendale, CA: Veritas Press, 1948, pg. 5.

access to *The Promus*, for there is no other explanation for the correlation. Because Shakespeare could not have seen Bacon's notebook, then it is logical to assume that the author of the Plays and *The Promus* are the same.

An important clue is the appearance of the word "albada," in Folio 112, which is Spanish for "good dawning." This expression only appeared once in English print, and that was in the *King Lear* play (which wasn't published until the 1608), in Act 2, Scene 2, where we find the line: "Good dawning to thee friend." Since Shakespeare could not read Spanish, that means that someone had to tell him about the word. In 1596, Bacon also recorded salutations such as "good morrow," "good soir," "good matin," "bon jour," and "good day," conceivably to catalog and be able to use them. In 1597 came the play of *Romeo and Juliet*, which contained some of these salutations, and then afterwards in other Shakespeare plays: "good morrow" (used 115 times), "good day" (15 times), and "good soir" (or "good even," 12 times). These words have only been found in the works of Shakespeare and in no other literary works.

In 1901, Robert Theobald wrote in his book *Shakespeare Studies in Baconian Light*: "If Bacon wrote Shakespeare, the *Promus* is intelligible— if he did not, it is an insoluble riddle."

THE PROMUS  
OF  
FORMULARIES AND ELEGANCIES  
(Being Private Notes, circ. 1594, hitherto unpublished)  
BY  
FRANCIS BACON

ILLUSTRATED AND ELUCIDATED BY PASSAGES FROM  
SHAKESPEARE

BY  
MRS HENRY POTT

WITH PREFACE BY  
E. A. ABBOTT, D.D.  
HEAD MASTER OF THE CITY OF LONDON SCHOOL

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LONDON  
LONGMANS, GREEN, AND CO.  
1883

## APPENDIX L.

A COMPARATIVE TABLE SHOWING APPROXIMATELY THE NUMBER OF 'PROMUS' ENTRIES ALLUDED TO IN THE PLAYS.<sup>1</sup>

Name of Play	Dates (Dr. Dollin)	Dates (Mr. Fleay and Mr. Furnivall)	Turns of Expression	English Similes and Metaphors	English Proverbs, Aphorisms, &c.	French, Italian, and Spanish Proverbs	Latin, Bible Pro- verbs, Quotations	Folios 110 and 111.— Morning and Even- ing Salutations, &c., and 'Play	Total
Titus Andronicus . . . . .	Before 1591	1588-90	15	6	5	0	30	8	64 <sup>2</sup>
1 Henry VI. . . . .	" 1591	1592-4	20	7	6	0	27	8	68 <sup>3</sup>
Comedy of Errors . . . . .	1591	1589-91	21	4	4	0	9	0	38 <sup>3</sup>
Two Gentlemen of Verona . . . . .	1591	1590-2	22	5	3	0	8	5	43
2 Henry VI. . . . .	1592	1592-4	26	8	7	0	28	0	68
Love's Labour's Lost . . . . .	1592	1588-9	45	10	9	5	30	4	104
Romeo and Juliet . . . . .	1592	1591-3	36	12	4	4	16	31	103
3 Henry VI. . . . .	1593	1592-4	34	17	14	0	40	5	110
Taming of the Shrew . . . . .	1594	1596-7	38	9	11	2	8	10	78 <sup>4</sup>
Richard III. . . . .	1594	1594	39	16	14	6	49	22	146
Merchant of Venice . . . . .	1595	1596	37	4	3	2	25	5	81
A Midsummer Night's Dream . . . . .	1595	1590-1	24	9	2	2	10	7	54
King John . . . . .	1596	1595	31	7	9	5	23	9	84
Richard II. . . . .	1596	1593-4	30	18	4	2	33	5	94
1 Henry IV. . . . .	1597	1596-7	40	17	5	0	28	6	102
Alf's Well . . . . .	Before 1598	1601	60	10	12	4	27	3	106
2 Henry IV. . . . .	1598	1597-8	45	12	11	4	25	11	108
Much Ado . . . . .	1599	1599-1600	57	12	10	3	26	12	120
Henry V. . . . .	1599	1599	31	16	14	7	42	18	128
Merry Wives . . . . .	1600	1598-9	40	4	4	5	8	7	68
Twelfth Night . . . . .	1601	1601	47	7	4	4	34	8	104
As You Like It. . . . .	1601	1600	58	10	12	6	29	10	125 <sup>5</sup>
Hamlet . . . . .	1602	1602-3	93	22	25	19	104	22	287
Julius Caesar . . . . .	1602	1602	53	10	14	6	53	21	194
Measure for Measure . . . . .	1602	1602	84	11	15	9	42	18	187
Othello . . . . .	1604	1604	84	19	11	7	52	17	193
Lea . . . . .	1604-5	1603-6	54	18	13	20	56	8	201
Macbeth . . . . .	1606	1605-6	45	15	10	8	52	19	179
Timon of Athens . . . . .	1607	1607-8	42	13	9	14	53	8	129
Antony and Cleopatra . . . . .	1608	1606-7	59	24	14	9	65	20	191
Pericles . . . . .	1608	1608	22	7	5	2	18	6	60
Troilus and Cressida . . . . .	1609	1606-7	54	20	12	6	65	28	190
Coriolanus . . . . .	1609	1607-8	42	22	11	15	56	6	153
The Winter's Tale . . . . .	1610	1610	46	22	16	18	50	3	145
Cymbeline . . . . .	1610-11	1610-12	58	18	6	9	65	24	180
The Tempest . . . . .	1611	1611	28	7	3	0	17	5	60
Henry VIII. . . . .	1612	1612	33	13	8	10	37	14	115
			1696	471	343	191	1278	419	4194
The Two Noble Kinsmen			42	19	17	8	44	11	141

<sup>1</sup> These lists do not include the extra quotations in Appendix K, nor repetitions of expressions or ideas when these occur very close together. Much difficulty has been found in classifying the entries, which often seem to have been used in several different ways—similes drawn from proverbs, turns of expression from classical quotations, &c. The second and third columns include only sentences in *English*. A far larger number of similes, &c., will be found amongst the entries from Erasmus, which are reckoned amongst Latin quotations in column 5.

<sup>2</sup> In the early plays, the turns of expression are few, but often repeated.

<sup>3</sup> The Comedy of Errors and 2 Henry VI. have no morning and evening salutations, nor any allusions to entries on folios 110 and 111.

<sup>4</sup> Hereabouts begin the improvements in 'continuances' noticed at No. 1379.

<sup>5</sup> In this and the following plays there is much more variety in the entries alluded to and far less repetition.

BACON'S PROMUS ENTRIES	SHAKESPEARE'S PLAYS
Thought is free.	Thought is free. ( <i>The Tempest</i> Act 3/2) Thought is free. ( <i>Twelfth Night</i> 1/3)
Qui dissimulate liber non est.	The dissembler is a slave. ( <i>Pericles</i> 1/1)
To stumble at the threshold.	Many men that stumble at the threshold. (3 <i>Henry VI</i> 4/7)
Might overcomes right.	O God that right should overcome this might. (2 <i>Henry IV</i> , 4/4)
A fool's bolt is soon shot.	A fool's bolt is soon shot. ( <i>Henry V</i> 3/7)
Seldom cometh the better.	Seldom cometh the better. ( <i>Richard III</i> 2/3)
All is not gold that glitters.	All that glitters is not gold. ( <i>Merchant of Venice</i> 2/7)
An ill wind that bloweth no man to good.	The ill wind which blows no man to good. (2 <i>Henry IV</i> 5/3)
Good wine needs no bush.	Good wine needs no bush. ( <i>As You Like It</i> , Epilogue)
Plumbeo jugulare gladio. (To slay with a leaden sword)	Wounds like a leaden sword. ( <i>Love's Labour's Lost</i> 5/2)
Happy man, happy dole.	Happy man be his dole. ( <i>Merry Wives of Windsor</i> 3/4) (1 <i>Henry IV</i> 2/2) ( <i>The Taming of the Shrew</i> 1/1) ( <i>The Winter's Tale</i> 1/2)
Of sufferance cometh ease.	Of sufferance cometh ease. (1 <i>King Henry IV</i> , v. 4)
All's well that ends well.	<i>All's Well That Ends Well</i> . (Title, 1623)
Things done cannot be undone.	What's done cannot be undone. ( <i>Macbeth</i> , 5/1)
Always let losers have their words.	Losers will have leave to ease their stomachs with their bitter tongue. ( <i>Titus Andronicus</i> )
Diliculo surgere saluberrimum est.	Diliculo surgere, thou knowest. ( <i>Twelfth Night</i> 2/2)
The nature of everything is best considered in the seed.	If you can look into seeds of time...Speak then to me. ( <i>Macbeth</i> 1/3)  The which observed, a man may prophesy, with a near aim, of the main chance of things as yet not come to life, which in their seeds and weak beginnings lie intreasured. Such things become the hatch and brood of time. (2 <i>Henry IV</i> 3/1)
I had not known sin but by law.	What do you think of the trade Pompey? Is it a lawful trade. ( <i>Measure for Measure</i> 2/1)
Gratitude is justly due only for things unbought.	You mistake my love, I give it freely ever, and there's none can truly say he gives, if he receives. ( <i>Timon of Athens</i> , 1/2)

Clavum clavo pellere (To drive out a nail with a nail).	One fire drives out one fire; one nail, one nail. Rights by rights alter; strengths by strengths do fail. ( <i>Coriolanus</i> 4/7)  Even as one heat another heat expels or as one nail by strength drives out another. ( <i>The Two Gentlemen of Verona</i> 2/4)  As fire drives out fire, so pity pity. ( <i>Julius Caesar</i> 3/1)
Fire shall try every man's work.	The fire seven times tried this. ( <i>Merchant of Venice</i> 2/9)
Conscience is worth a thousand witnesses.	Every man's conscience is a thousand swords. ( <i>Richard III</i> 5/2)
If our betters have sustained the like events; we have less cause to be grieved.	When we our betters see bearing our woes, we scarcely think our miseries our foes. ( <i>Lucrece</i> )
When he is dead, he will be loved.	I shall be loved when I am lacked. ( <i>Coriolanus</i> 4/6)
Our sorrows are our schoolmasters.	To willful men, the injuries that they themselves procure, must be their schoolmasters. ( <i>King Lear</i> 2/4)  Give sorrow leave awhile to tutor me. ( <i>Richard II</i> 4/1)
Suum cuique. (To every man his own.)	Suum cuique is our Roman Justice. ( <i>Titus Andronicus</i> 1/2)
Galen's compositions, not Paracelsus' separations.	So I say both of Galen and Paracelsus. ( <i>All's Well That Ends Well</i> 2/3)
He had rather have his will than his wish.	So the maid that stood in the way for my wish shall show me the way to my will. ( <i>Henry V</i> 5/2)
They have a better question in Cheapside, What lack you?	What lack you? ( <i>King John</i> 4/1)
Poets invent much.	The truest poetry is the most feigning. ( <i>As You Like It</i> 3/3)
He who loans to a friend loses double.	Loan oft loses both itself and friend. ( <i>Hamlet</i> 1/3)
We think that a rich man is always right.	Faults that are rich are fair. ( <i>Timon of Athens</i> 1/2)
Have recourse to a foreign war to appease parties at home.	Be it thy course to busy giddy minds with foreign quarrels. ( <i>2 Henry IV</i> 4/5)
Always let losers have their words.	Losers will have leave to ease their stomachs with their bitter tongues. ( <i>Titus Andronicus</i> 1/1)
The prudent man conceals his knowledge.	Tis wisdom to conceal our meaning. ( <i>3 Henry VI</i> 4/7)

Let every man be swift to hear, slow to speak.	Give every man thine ear, but few thy voice. ( <i>Hamlet</i> 1/3)
Leisure breeds evil thoughts.	We bring forth weeds when our quick minds be still. ( <i>Anthony and Cleopatra</i> 1/2)
A boy's love doth not endure.	He's mad that trusts in a boy's love. ( <i>King Lear</i> 3/6)
A cat may look on a King.	Every cat and dog may look on her. ( <i>Romeo and Juliet</i> 3/3)
He had need be a wily mouse should breed in a cat's ear.	That's a valiant flea that dare eat his breakfast on the lip of a lion. ( <i>Henry V</i> 3/7)
To fight with a shadow.	He will fence with his own shadow. ( <i>Merchant of Venice</i> 1/2)
Out of God's blessing into the warm sun.	Thou out of heaven's benediction com'st to the warm sun. ( <i>King Lear</i> 2/2)
Put no confidence in Princes.	O, how wretched is that poor man, that hangs on princes' favours. ( <i>Henry VII Act</i> 3)
Frost burns.	Frost itself as actively doth born. ( <i>Hamlet</i> 3/4)
En mangeant l'appetit vient. (Appetite comes by eating.)	As if increase of appetite had grown by what he feeds on. ( <i>Hamlet</i> 1/2)
Better coming to the ending of a feast than to the beginning of a fray.	The latter end of a fray and the beginning of a feast. ( <i>1 Henry IV</i> 4/2)
He stumbles who makes too much haste.	They stumble that run fast. ( <i>Romeo and Juliet</i> 2/3)
Anyone can manage a boat in calm weather.	When the sea was calm, all boats alike show'd master-ship in floating. ( <i>Coriolanus</i> 4/1)
A thorn is gentle when it is young.	What! Can so young a thorn begin to prick. ( <i>3 Henry VI</i> 5/5)
He who has not patience has nothing.	How poor are they that have not patience. ( <i>Othello</i> 2/3)
Know thyself.	Know yourself. ( <i>As You Like It</i> 3/5)
El buen suena el mal vuela (Good dreams, ill waking.)	Dreame as I have done, wake and finde nothing. ( <i>Cymbeline</i> 5/4)
Haile of Perle.	And hail rich pearles on thee. ( <i>Anthony and Cleopatra</i> 2/5)
Albada. (Good dawning.)	Good dawning to thee friend. ( <i>King Lear</i> 2/2)

BACON'S WRITINGS	SHAKESPEARE'S WRITINGS
The Spanish have a proverb, To-morrow, tomorrow; and when to-morrow comes, to-morrow. ( <i>Religious Meditations</i> )	Tomorrow, and tomorrow, and tomorrow, Creeps in this petty pace from day to day, To the last syllable of record time; And all our yesterdays have lighted fools The way to dusty death. Out, out, brief candle! Life's but a walking shadow, a poor player That struts and frets his hour upon the stage, And then is heard no more; it is a tale Told by an idiot, full of sound and fury, Signifying nothing. ( <i>Macbeth</i> )
...and if her Majesty will not take me, it may be selling by parcels will be more gainful. For to be, as I have told you, a child following a bird, which when he is nearest flieth away and lighteth a little before, and then the child after it again, and so on ad infinitum... (Letter to Fulke Greville)	I saw him run after a gilden butterfly; and when he caught it he let it go again, and after it again, and over and over he comes, and up again, catch'd it again...(Coriolanus)
The winds in the upper region (which move the clouds about what we call the rack, and are not perceived below; pass without noise. ( <i>Sylva Sylvarum</i> )	A silence in the heavens, the rack stood still, The bold winds speechless and the orb below As hush as death; anon the dreadful thunder Doth rend the region. ( <i>Hamlet</i> )
Whatever a want a man hath, he must see that he pretend the virtue that shadoweth it. ( <i>Advancement of Learning</i> )	Assume a virtue if you have it not. ( <i>Hamlet</i> )
Tables of the mind differ from the common tables...you will scarcely wipe out the former records unless you shall have inscribed the new. ( <i>Redargutio Phil.</i> )	From the tables of my memory I'll wipe away all saws of books. ( <i>Hamlet</i> )
They were only taking pains to show a kind of method and discretion in their madness. ( <i>Novum Organum</i> )	Though this be madness, yet there is method in it. ( <i>Hamlet</i> )
Here, then, is the first distemper of learning, when men study words and not matter. ( <i>Advancement of Learning</i> )	Polonius: What do you read, my lord? Hamlet: Words, words, words. Polonius: What is the matter, my lord? ( <i>Hamlet</i> )
God hath implanted such a majesty in the face of a prince that no private man dare approach the person of his sovereign with a traitorous intent. (Speech at trial of Essex)	There's such divinity doth hedge a king that treason dares not look on. ( <i>Hamlet</i> )

The world is a prison. (Letter to Buckingham)	Hamlet: Denmark's a prison. Rosencrantz: Then is the world one. (Hamlet)
There is no prison to the prison of the thoughts. ( <i>Essex Device</i> , 1595)	Why then 'Tis none to you; for there is nothing either good or bad but thinking makes it so; to me it is a prison. ( <i>Hamlet</i> )
Whereby the cold becomes more eager. ( <i>Natural History</i> )	It is very cold, it is a nipping, and an eager air. (Hamlet)
The cause of dimness of sight is the expense of spirits. ( <i>Natural History</i> )	The expense of spirit in a waste of shame. ( <i>Sonnets</i> )
The Stairs to honores are steep, the standing slippery, the regresse a downfall. ( <i>Advancement of Learning</i> )	The Art o' the Court, As hard to heave as keepe; whose top to climbe Is certain falling, or so slipp'ry, that The feere's as bad as falling. (Cymbeline)
Feare causeth paleness, trembling, the standing of the hair upright; starting. ( <i>Sylva Sylvarum</i> )	Thy knotty and combined locks to part, And each particular haire to stand on end, Like Quilles upon the fretfull Porcupine. ( <i>Hamlet</i> )
In third place I set down reputation because of the peremptory tides and currents it hath, which if they be not taken in their due time are seldom recovered. ( <i>De Augmentis</i> )	There is a Tide in the affayres of men Which taken at the Flood leades on to Fortune. ( <i>Julius Caesar</i> )
Men have their time, and die many times, in desire of some things which they principally take to heart. (Essay Of Friendship)	Cowards die many times before their deaths. ( <i>Julius Caesar</i> )
Be so true to thyself as thou be not false to others. (Essay Of Wisdom)	To thine own self be true, and it must follow, as night the day, Thou canst not then be false to any man. ( <i>Hamlet</i> )
Shade to some plants conduceth to make them large and prosperous more than the Sun. Accordingly, if you sow borage among strawberries: You shall find the strawberries under those leaves far more than their fellows. ( <i>Sylva Sylvarum</i> )	The strawberry grows underneath the nettle And wholesome berries thrive and ripen best Neighbour'd by fruit of baser quality. ( <i>Henry V</i> )

**CINCINNATI  
WOMAN  
MAKES  
DISCOVERY**

## "Francis Bacon" Name Found in Shakespeare

**BELIEVES  
LORD BACON  
WROTE GREAT  
DRAMAS**

**D**ID Francis Bacon write Shakespeare?

To this controversy, which has raged for many years, a Cincinnati woman, Miss Annette Covington, president of the Woman's Art Club, has just brought a fresh bit of evidence.

She has discovered the name of Francis Bacon hidden in the decorative scroll around the initial B on the first page of the play, "The Tempest," in the folio edition published in 1623.

Miss Covington has long been interested in the Baconian theory. One day recently, while preparing a lecture on Francis Bacon for the Cincinnati Monday Lecture Club, she put a magnifying glass over the letter B at the opening of "The Tempest" and was amazed to find in the scroll work around the B small letters spelling the name of Francis Bacon.

"I do not know if anyone else ever made this particular discovery—at least I never heard of it before," said Miss Corington.

Many volumes have been written to prove that either Shakespeare or Bacon wrote the Shakespearean plays and Miss Covington has been a student of this literature for ten years.

Some investigators have now come forth with the claim that it was the Earl of Oxford who wrote the plays. But Miss Covington believes the evidence favors the contention that Bacon wrote them.

"The 1623 folio was the first complete collection of Shakespeare plays and was published seven years after the death of Shakespeare, the Stratford actor, and three years before the supposed death of Francis Bacon," said Miss Covington. "The magnifying glass disclosed around the letter B the name Francis at the top and Francis at the bottom of the letter, with the name Bacon at the right side."

Miss Covington has studied Bacon's bi-literal cipher that Bacon describes in his book "On The Advancement of Learning." She maintains that a study of this cipher shows that Bacon wrote the plays and also slipped secret messages into the plays that can be de-ciphered by those who know the bi-literal cipher.

In Gertrude Hoagford Pike's "Studies in the Bi-Lateral Cipher of Sir Francis Bacon," with decipher-  
ings and drawing of letters by Elisa-

THE  
TEMPEST.

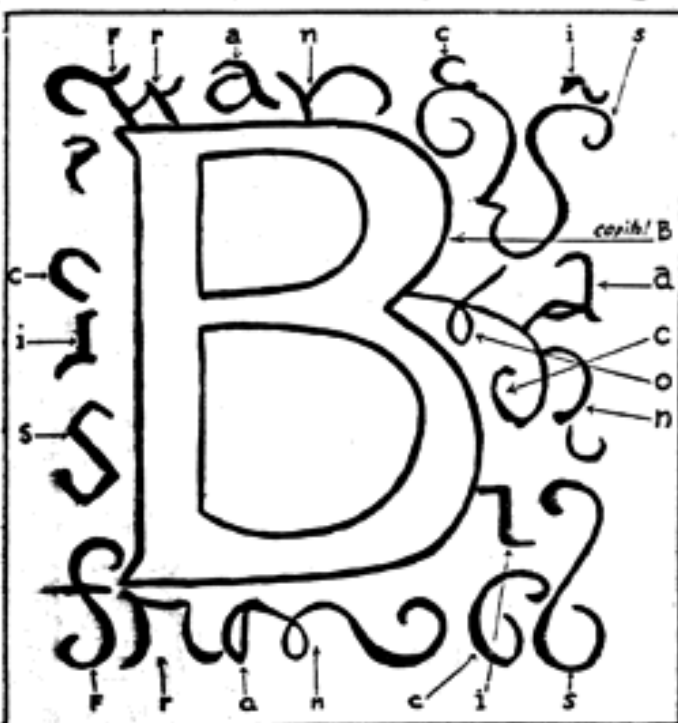
*Athus primus, Scena prima.*

*A rumbling note of Thunder and Lightning heard: En-  
tire a Shipmaster, and a Brigadier.*

*Mrs.*  
*Sister* One Sister,  
*Aunt* Niece Muller : When there ?  
*Mrs.* Good : Speaks to th' Mariner : full  
 week, yearly, at we run our silver's ground,  
 before, better.  
*Am.*

*Isak.* A post o' your throat, you howling, blafphemous incherable Dog.

**Cong:** Works you then.  
**Ash:** Hang our hang, you abandon infant! Nay? maker, we are left behind to be drowned, than show us.



MISS COVINGTON'S DIAGRAM SHOWING NAME OF FRANCIS  
BACON AROUND INITIAL LETTER.

beth Wells Gallup, Miss Covington was able to verify enough of the letter placings in the L. Digge's poem, "To the Memory of the Deceased Author," to be convinced of the ac-

curacy of the deciphering by Elizabeth Wells Gallup. Mrs. Gallup's book, "Francis Bacon's Cipher Story," her decipherings of material in Bacon's acknowledged and un-

In a folio of *The Tempest* published in 1623, Annette Covington discovered the name Francis Bacon hidden in the intricate scroll work around the letter "B" on the first page

## THE KING JAMES BIBLE <sup>20</sup>

"There is no better English written this side of Shakespeare than that in the King James Translation." -- Charlton Heston (1992)

In January, 1603, there was a meeting at Hampton Court Palace between King James and the Episcopalians and Puritans. John Rainoldes (or Reynolds), the leader of the Puritans, argued the necessity to provide the people with a uniform translation of the Bible. According to Dr. Hall, Bishop of Norwich, Rainoldes "was a well furnished library, full of all faculties, of all studies, of all learning— the memory and reading of that man were near a miracle." The King agreed, and approved a committee of 54 (only 50 names were recorded) of the most learned men and scholars in Great Britain. The translators were split up into 6 groups (called "companies," headed by a "director") of 9 each, and the translation work was divided among them. Three groups worked on the Old Testament, and three worked on the New Testament.<sup>21</sup>

James rose to the throne in England in 1603, and was very unpopular because of "his disgusting personal habits and his unsavoury character." While he pretended to be adept in theology and philosophy, he was considered immoral, intellectually shallow and superficial.

Richard Bancroft, Archbishop of Canterbury and chief organizer, handed out a list of instructions (16 in all, on 2 sheets of paper, now in the University Library at Cambridge), believed to have been mandated by the King— that were given to all the translators.<sup>22</sup> Each translator was to work on the entire portion allocated to their group, and upon completion, were to compare their translations together. When each group finished, they were to give their work to the other groups. If a member of another group had an objection, it was noted, and an arbitration committee, consisting of a member from each committee, met weekly to rule on the dispute. If the dispute could not be settled, scholars outside the committee were asked to weigh in on the matter. Work began in 1604. They were to use the original-language manuscripts as much as possible, and if there was any confusion, they were to refer to the *Bishops' Bible* as closely as possible, and after that, other versions which were in agreement with the original texts such as Tyndale, Matthews, Coverdale, Whitchurch, and Geneva.

The *Bishop's Bible* was based on the *Great Bible* (so named because of its size 16½" X 11" published by Edward Whitchurch in 1538), which was a revision of *Matthew's Bible* (believed to have been by Thomas Matthew, but now attributed to John Rogers, who used the pseudonym of Matthew because he was an associate of Tyndale, first published in 1537), and was based on the translation work of Tyndale and Coverdale, but did not include the controversial marginal

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<sup>20</sup> Information compiled from the following online sources:

*Sir Francis Bacon's New Advancement of Learning* (<http://www.sirbacon.org>),  
*An Authorship Analysis: Francis Bacon as Shake-speare* (<http://fly.hiwaay.net/~paul/outline.html>),  
*The Francis Bacon Research Trust* (<http://www.fbrt.org.uk/frameset.html>),  
*Bacon Is Shakespeare* (<http://home.att.net/~tleary/>)

<sup>21</sup> Nicolson, Adam. *God's Secretaries: The Making of the King James Bible*. New York, NY: HarperCollins Publishers, 2003, pg. 71.

<sup>22</sup> Nicolson, Adam. *God's Secretaries: The Making of the King James Bible*. New York, NY: HarperCollins Publishers, 2003, pg. 71.

notes. It has been determined that 4% of the King James Version was attributed to the *Wycliffe Bible* (John Wycliffe, 1330-1384, published 1382), 18% to William Tyndale's (1494-1536) translation of the New Testament (1526), 13% to the *Myles Coverdale Bible* (based on the *Latin Vulgate*, Tyndale's work, Martin Luther's German Bible and Swiss Zurich Bible, published in 1535), 19% to the *Geneva Bible* (put together in the late 1550s by a group of English Calvinists, printed in 1560), 4% to the *Bishops' Bible* (printed in 1568), and 3% to other previous translations.

Each man on the committee received 30 shillings a week in compensation for their time and expertise to the project. When they completed their work, one complete copy was made at Oxford, one at Cambridge, and one at Westminster. They were later sent to London. Two members were chosen from each group to review the entire work. They met daily at Stationers' Hall for nine months, and upon completion, the final revision was given to Dr. Thomas Bilson, Bishop of Winchester and Dr. Miles Smith, Bishop of Gloucester, who in 1609 completed their work and gave it to the King.

Many of the translators have left us with examples of their writings in theological treatises, sermons, books and essays, and researchers who have availed themselves to these have come away with the opinion that their writing style could in no way be compared to what became the Authorized Version, and one of the greatest literary examples of the English language. Most of the attention centered on to Bilson (9 or 10 theological works) and Smith (2 sermons), to whom the final revision had been given. An analysis seems to indicate that they could not have crafted what has become known as a literary masterpiece.

"Bacon edited the Authorised Version of the Bible printed in 1611. Dr. Lancelot Andrewes, Bishop of Winchester, one of the chief translators, was Bacon's close friend. The MSS (manuscripts) are missing. That Bacon revised the manuscripts before publication is certain. Neither Bilson nor Miles, to whom the MSS were entrusted for final revision, could have given the world such a literary masterpiece. We have their writings. They are mediocre, barren of style, lacking the creative touch." -- Alfred Dodd (*Francis Bacon's Life-Story*, 1986)

After the translators' work was given to the King in 1609, he returned it to them in 1610-complete. You can be sure that King James did not lend his literary hand to it. So, who did he give it to? Remember, at that time, Francis Bacon was an officer of the court.

"The 1611 King James Bible is ornamented with Bacon's symbols (with a talent for intricate design work, it is believed he illustrated the title page) and in my own special copy of the record edition, also dated 1611, these symbols are Rosicrucianly marked to call the attention of the initiated to them and to tell them that the 1611 Bible is without possibility of doubt, one of Bacon's books...When Bacon was born, English as a literary language did not exist, but once he died he had succeeded in making the English language the noblest vehicle of thought ever possessed by mankind. This he accomplished merely by his Bible and his Shakespeare." -- Edwin D. Lawrence (author of *Bacon is Shakespeare* and *The Shakespeare Myth*, from a lecture October 9, 1912)

"...The Bible which all of us read and admire from a literary point of view because of its peculiar and beautiful English was written in that form by Bacon who invented and perfected that style of English expression. The first editions of this Bible were printed under

the same guidance and in the same manner as were the Shakespeare plays, and the ornaments for the various pages were drawn in pen and ink and on wood by artists engaged by Bacon who worked under his supervision. Every one of the ornaments concealed some Rosicrucian emblem and occasionally a Masonic emblem or some initials that would reveal Bacon's name or the name of the Rosicrucians. Such ornaments were put not only in the Christian Bible that Bacon had rewritten but in the Shakespeare plays, and in some of Bacon's own books, and a few other books that were typically Rosicrucian in spirit." -- Dr. H. Spencer Lewis (Imperator of the Rosicrucian Order during the 1920-30s, from the *Rosicrucian Digest*, April 1930)

Some scholars now think that the entire concept of the 1611 Authorized Version was Bacon's. Not only was he a student of the Bible, but he was also well versed in the early manuscripts: St. Augustine, St. Jerome, and other writers of theological works. His annotations have been found in copies of the Bible as well as other theological works. It is obvious that his work on the Bible was of utmost importance, and he was involved in every aspect of the project. When it came down to the final stage, it was clear that only one writer would be able to parlay all of the effort of the translators into a literary work that would be unmatched. That writer was the man, who, it is now believed, wrote the plays attributed to William Shakespeare. The final manuscript of the Bible remained in Bacon's possession for nearly a year, and it was during that time that he stylized the writings of the translators into a literary work of unity, rhythm and prose reminiscent of the works of Shakespeare. It is also believed that he encoded secret information into both the Old and New Testaments.

Evidence of this can be seen in the 46th chapter Psalms. The 46th word from the beginning is "shake," while the 46th word from the end is "speare," if you don't count the "Selah." The word "Selah" was thought to be a musical or liturgical notation, and appears when a significant statement takes place. The theory is that that is the place where the singers were quiet, and the instruments played, giving a chance for reflecting upon the passage. In the earlier *Breeches* version, "shake" is 47 words from the beginning, and "spear" is 44 words from the end. So, clearly the manner of its occurrence in the Authorized Version is not a coincidence.

Another piece of circumstantial evidence is the fact that in 1611, when the first folio edition was published, the design with arches, dogs and rabbits which is found over the words "To the Christian Reader" which introduces the genealogies, is also found in the folio edition of Shakespeare over the dedication to the "most noble and Incomparable paire of Brethren," over the Catalogue and elsewhere. The only difference is that the mark of query which is on the head of the right hand pillar in the design in the Bible is missing in the Shakespeare folio; and the arrow which the archer on the right hand side is shooting contains a message in the design used in the Bible and is without one in the Shakespeare folio.

On the title page of the Genealogies in the 1612 quarto edition of the Authorized Version are two designs; that at the head of the page which is printed from the identical block which was used on the title-page of the first edition of *Venus and Adonis*, in 1593; and in 1594 with the first edition of *Lucrece*. At the bottom is the design with the light A and dark A, which is over the dedication to Sir William Cecil in the *Arte of English Poesie* in 1589. An octavo edition, which is now very rare, was also published in 1612. On the title-page of the Genealogies you will also find that the design with the light A and dark A which is used on several of the Shakespeare quartos and elsewhere.

The purpose of these similarities was to draw attention to the connection these literary works had with each other. They had the same author.

Today, there is very little documentation preserved in regard to the proceedings of the translator's work.

"...they have left few clues. Surviving in one or two English libraries and archives are the instructions produced at the beginning of the work, a couple of drafts of short sections sketched out in the course of it, some fragments of correspondence between one or two of them and a few pages of notes taken at a meeting near the end. Otherwise nothing."<sup>23</sup>

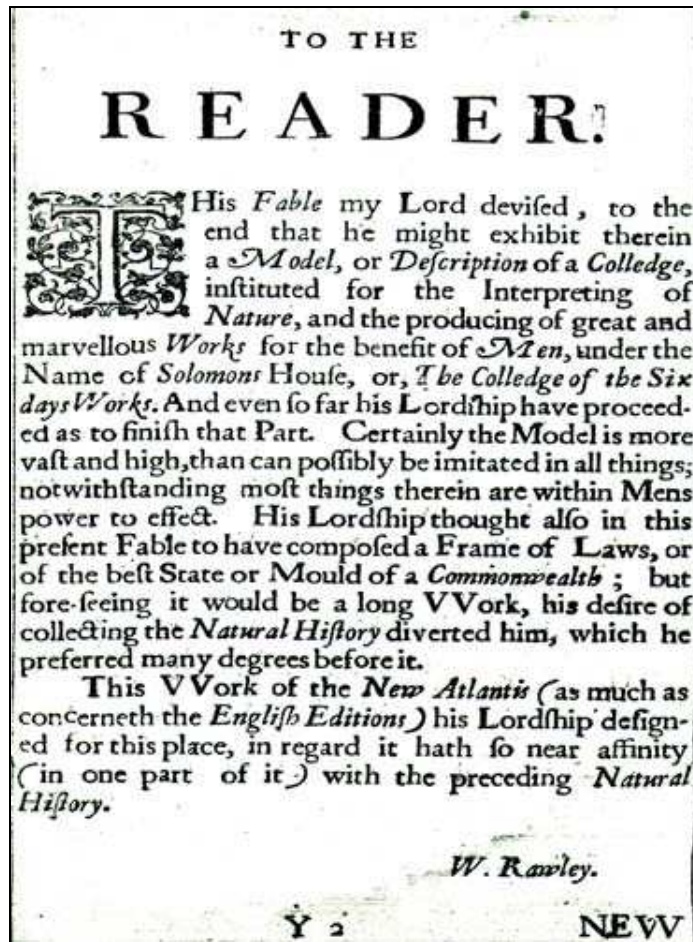
While the British Museum has original parliamentary, judicial and municipal documents and records, there was nothing left by the translating committee in regard to the work done on the Authorized Version. For something considered so important, you would think that there would be many notes and reports. Scholars especially know the importance of documentation. Yet none have been found. Where are they?

There has been research to suggest that there were documents in the Records Office of the British Museum, still in existence, which revealed Bacon's involvement with the editing of both the Old and New Testaments, and the fact that he personally selected and paid the translators of the New Testament who completed their task under the instructions of Bacon's long-time friend, Dr Andrews.

Protestant versions of the Bible are thinner by seven books than the Catholic version, and for all their work, the various churches still never agreed on a uniform Bible. In their translation of 1 Peter 2:13 the translators changed the phrase "the emperor, as supreme" to "the king, as supreme," because the King James' Bible was written to support the authority of a king. It was later presented as being the version that was officially "authorized," which ultimately found its way onto the title page, and then the cover, which gave it, what some people claim, is its false sense of authenticity. Some students of the Bible today still consider the King James Version to be a government-issued publication, and lean towards the Geneva Bible as being the most accurate rendering of the Holy Scriptures.

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<sup>23</sup> Nicolson, Adam. *God's Secretaries: The Making of the King James Bible*. New York, NY: HarperCollins Publishers, 2003, pg. xi.



William Rawley's introduction to *New Atlantis*

### NEW ATLANTIS

Bacon's incomplete novel, *New Atlantis*, was published in 1627, a year after his death, by his secretary, friend and chaplain William Rawley, who had been entrusted with most of Bacon's papers. The tagline was: "In time the hidden truth shall be revealed." The book represented Bacon's vision for a new "Golden Age," and "revealed the entire pattern of the secret societies which had been working for thousands of years to achieve the ideal commonwealth in the political world."<sup>24</sup> It was about a crew of shipwrecked sailors who arrived on the shores a mysterious, unknown land known as Bensalem, whose people had an incredibly advanced culture and had developed a technology equivalent to what we possess today. He wrote about buildings a half mile high, flying machines, underwater vehicles, and a government of philosopher-scientists working on behalf of a pious, enlightened group of people who were seriously committed to learning, and a higher level of achievement.<sup>25</sup> These prophetic insights certainly align him with the likes of Jules Verne and H. G. Wells as a man ahead of his times.

<sup>24</sup> Hall, Manly Palmer. *The Secret Destiny of America*. Los Angeles, CA: Philosophical Research Society, 1944, pg. 107.

<sup>25</sup> Bacon, Francis. "Of Simulation and Dissimulation." *The Harvard Classics*. New York, NY: P. F. Collier & Son Corp., 1937, pgs. 143-181.



Manly Palmer Hall and his book *The Secret Destiny of America*

Manly Palmer Hall (1901-1990), founder of the Philosophical Research Society in 1934, and one of the foremost experts in the realm of the metaphysical and the occult, authored over 200 books, and in six decades delivered more than 8,000 lectures. In his 1944 book *The Secret Destiny of America*, he revealed that even though the *New Atlantis* had been published, it was Bacon's intention to publish a second part that would "contain the laws of the Ideal State, or commonwealth of the wise."<sup>26</sup> Though it is believed Rawley had the notes for this "sequel," it was accepted that he wasn't going to publish them until they were in a completed form. Hall maintained that it was "well known among the secret societies of Europe that the second part of the *New Atlantis* exists." It supposedly wasn't published because society at the time would not have been able to handle it.<sup>27</sup> Bacon believed that his "Great Plan" would restore mankind to the original state that was intended to reflect the inner philosophical tradition of Freemasonry.

In her book *Francis Bacon: The Temper of a Man*, author Catherine Drinker Bowen writes: "In October of 1620, Bacon's *Novum Organum* appeared in print. Actually the book contains, in substance, the entire plan of the *New Atlantis*, but set out theoretically, schematically, and in Latin." Rawley had seen at least 12 different copies, and it was a work that was constantly being revised. Bowen continues: "Bacon intended, of course, a much longer work, and wrote out his scheme for the whole."<sup>28</sup> It was poorly received at that time, but today, with the understanding of his mindset and intentions, it stands as further evidence of the ideas he sought to disseminate and put forth. Because of his incomplete writings, we may never know the influence that Bacon had on our forefathers, and the full impact he had on the establishment of this nation. It is hard to imagine that a man of Bacon's intellect and connections would not have made some sort of

<sup>26</sup> Hall, Manly Palmer. *The Secret Destiny of America*. Los Angeles, CA: Philosophical Research Society, 1944, pg. 111.

<sup>27</sup> Hall, Manly Palmer. *The Secret Destiny of America*. Los Angeles, CA: Philosophical Research Society, 1944, pg. 112.

<sup>28</sup> Bowen, Catherine Drinker. *Francis Bacon: The Temper of a Man*. Boston, MA: Atlantic Monthly Press; Little, Brown and Company, 1963, pg. 171.

provision for the survival of his ideas. It is that belief that motivates the proponents of the Bruton Vault.

In Bacon's *New Atlantis*, it is plainly stated that Atlantis is America. Marie Bauer (who later married Manly Palmer Hall) wrote: "The *Constitution of the United States*, and the main course of its history, were predetermined and carried out in accordance with Sir Francis Bacon's plan of New Age Empire-building. The *Declaration of Independence* was conceived long before it was brought to life."<sup>29</sup>

Baconian researchers believe that *New Atlantis* was completed, and the full-length version, as well as details and timetables of how his Great Plan was to be accomplished, was, according to Bauer in *Foundations Unearthed*, taken to Jamestown in 1653 "by a true descendant of Sir Francis Bacon, known as Henry Blount, who upon his arrival in America adopted the name of Nathaniel Bacon (and became known historically as Nathaniel Bacon the Elder),"<sup>30</sup> where it was buried under the altar of the old brick church. However, in her later book *Quest for Bruton Vault*, she said that this was done in 1635.<sup>31</sup> Also in that book, she says the documents were "buried under the tower of the Jamestown Church."<sup>32</sup> In addition to Bacon's vision, the "originals used in the apostolic documenting of Christianity," were also buried at Jamestown.<sup>33</sup> This is believed to be an original copy of the 1611 Authorized King James Version of the Holy Bible, which Bacon is believed to have edited; and perhaps all the original source material, records, and notes of the Committee commissioned to produce it.

The 1635 timeline is the correct date, because Nathaniel Bacon died on March 16, 1692 at the age of 73, which means he was born in 1619, and would have been 16 years old when he brought the material with him.

This would probably be a good time to introduce you to anagrams, since they will play an important role in the discovery of major clues. According to *Webster's Ninth New Collegiate Dictionary*, an anagram is when "words are formed by rearranging the letters of other words...in order to discover a hidden message."

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<sup>29</sup> Hall, Marie Bauer. *Quest For Bruton Vault: An American Williamsburg Happening*. Los Angeles, CA: Veritat Foundation, 1984, pg. 154.

<sup>30</sup> Bauer, Maria. *Foundations Unearthed*. Glendale, CA: Veritas Press, 1948, pg. 23.

<sup>31</sup> Hall, Marie Bauer. *Quest For Bruton Vault: An American Williamsburg Happening*. Los Angeles, CA: Veritat Foundation, 1984, pg. 155.

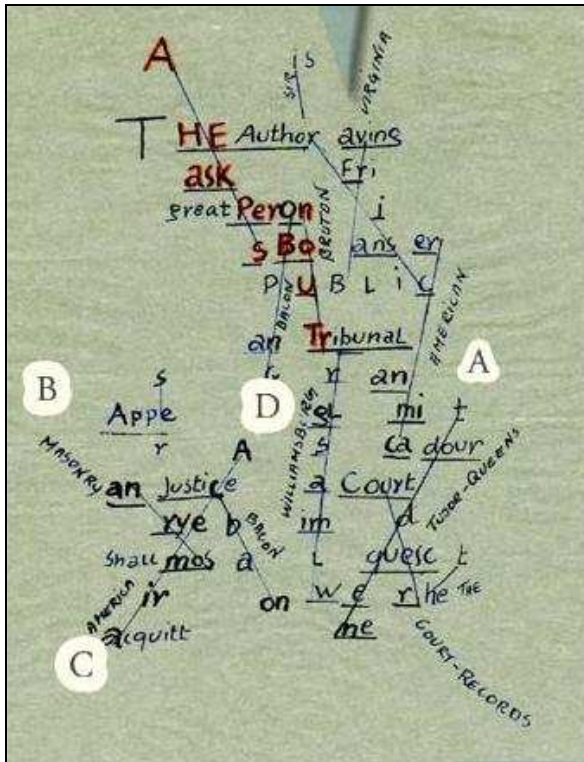
<sup>32</sup> Hall, Marie Bauer. *Quest For Bruton Vault: An American Williamsburg Happening*. Los Angeles, CA: Veritat Foundation, 1984, pg. 286.

<sup>33</sup> Hall, Marie Bauer. *Quest For Bruton Vault: An American Williamsburg Happening*. Los Angeles, CA: Veritat Foundation, 1984, pg. 159.

## Advertisement.

THE Author having been asked by a Friend, *to what great Personage he intended to dedicate his Book?* answered,  
To the P U B L I C.

At that grand Tribunal, from whose Sentence there can be no Appeal, he willingly submits to be try'd. And, as the Candour and Justice of that Court, has never yet been impeach'd; he shall most patiently acquiesce to their Judication, whether he is acquitted or condemned.



The graphic above is an advertisement for Bacon's book, and the following anagrams can be deciphered: (A) "Tudor Court Records," (B) "Masonry Papers," (C) "American Justice," (D) "Williamsburg, Virginia," as well as "Bacon," and "Bruton." Perhaps references to the contents of the Vault.

The title page itself yields the following anagram: "In America the standing tower of present Bruton is to effect in most things an imitation of the former Bruton tower."<sup>34</sup>

So, you can see why this is a very interesting story. However, the only way to truly appreciate its intricacies is to isolate each aspect, and look at all the angles of it, to get an understanding of what it means— which makes it possible to look at the entire picture with a realization of what is actually going on. This methodical way is very similar to the evidentiary procedures used by lawyers in the presentation of legal cases; which, in a sense, is what I'm doing here— presenting a case for the validity of my contention for the Bruton Vault to be exhumed.

<sup>34</sup> Hall, Marie Bauer. *Quest For Bruton Vault: An American Williamsburg Happening*. Los Angeles, CA: Veritat Foundation, 1984, pg. 364.

## JAMESTOWN

In June, 1606, King James I granted a Charter to a group of London entrepreneurs known as the Virginia Company, and in December, 1606, 108 passengers sailed for Virginia, landing at Jamestown Island on May 13, 1607 to establish a colony on the banks of the James River, 60 miles from the mouth of the Chesapeake Bay.

Captain John Smith recorded that the first church services in Jamestown were held outdoors, under a ship's sail, which had been fastened to 3 or 4 trees. Shortly after, the settlers built the first church inside the fort. The wooden structure burned down in January, 1608, and was replaced with another wooden structure. Around 1617, Gov. Samuel Argall directed the residents of Jamestown to build a new wooden church, 50 feet by 20 feet on a cobblestone foundation topped with a wall 1 brick thick, which can still be seen under the glass on the floor of the present church. The first representative assembly in the New World met in the Jamestown Church on July 30, 1619 "to establish one equal and uniform government over all Virginia." Because of mismanagement, the Virginia Company Charter was revoked, and it became a colony of the crown in 1624.

In January, 1639, Gov. John Harvey, the church council, and the membership erected a slightly larger brick church around the third church. After it was completed around 1648, a church tower was added, and is the only piece of 17th century construction still standing in Jamestown, and one of the oldest English-built structures in America (although it is now 10 feet shorter). The tower was about 18 feet square, with walls 3 feet thick at its base, and was originally 46 feet high—crowned with a wooden roof and belfry. It had 2 upper floors, while 6 small openings allowed light to come in, and for the sound of the bell to carry across the town and river.

The church was burned down during the Bacon Rebellion on September 19, 1676, and a fifth church was built with the foundations and walls of the previous church. The tower had been undamaged. Jamestown was the capital of Virginia until its statehouse burned down in 1698, and then governmental authority transferred to Williamsburg because of the "prevalence of malaria and mosquitoes," and because the "air was serene and temperate" at Williamsburg.<sup>35</sup> This church was used until the 1750's when it was abandoned and fell into ruin. A communion service, consisting of a chalice, paten (server), and alms basin from the church was given to the Bruton Parish church in 1758, as well as the Baptismal Font, which is still used on a regular basis.

Jamestown as an entity had also deteriorated, and became an area that was heavily farmed by the Travis and Ambler families. In 1893 it was owned by Mr. and Mrs. Edward Barney, who gave 22½ acres, including the 1639 church tower to the APVA (Association for the Preservation of Virginia Antiquities). Erosion ate away at the island's western shore, and with federal assistance, a sea wall was erected in 1900. The remaining land was acquired by the NPS (National Park Service) in 1934 and is now jointly owned by both the APVA and NPS.

In the 1790's the bricks from the church were salvaged and used to build the present graveyard wall. The tower remained intact, and in the 1890's it was shored up by the APVA (co-founded by

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<sup>35</sup> Goodwin, Rev. William Archer Rutherford. *Historical Sketch of Bruton Church*. Petersburg, VA: The Franklin Press Company, 1903, pg. 20.

Cynthia Coleman) so it could be preserved. The current church was built in 1906 by the National Society of the Colonial Dames of America, just outside the foundations of the earlier structures.



The Church tower as it appeared in the 1890s



The Church tower today



The reconstructed Jamestown Church



The original foundations which can be seen within the walls of the Church

If Nathaniel Bacon did bring the valuable cache with him in 1635, then it does fit within the confines of the timeline to have been deposited within the altar of the church at Jamestown, which was constructed between 1639 and 1648.



## BACON'S REBELLION

In July, 1675 the Doeg Indians raided the plantation of Thomas Mathews in the Northern Neck area of Virginia near the Potomac River and took some hogs, because Mathews had not paid for items he received from the tribe. Several Indians were killed.<sup>36</sup> The colonists retaliated, but in error attacked the wrong tribe— the Susquehannocks (Susquehannocks).<sup>37</sup> This prompted large-scale Indian attacks. A meeting between the two groups resulted in the deaths of several tribal chiefs. While Governor William Berkeley, age 70, who believed the Native Americans, for the most part, not to be hostile, sought a diplomatic solution to the situation in order to preserve their friendship. Nathaniel Bacon, age 28, a wealthy young planter who was the proprietor of the Curles Neck Plantation in Henrico County disagreed with his handling of the matter, and disregarded his order for restraint by seizing some friendly Appomattox Indians for supposedly stealing corn. He was reprimanded by the Governor.

Berkeley, a first-term governor, was a veteran of the English Civil Wars, a frontier Indian fighter (who led an attack against the Indians in 1644 when a large number of settlers were massacred), a playwright, and a scholar— and a favorite of the King. Nathaniel Bacon, Jr. was an intelligent, idealistic, and eloquent young man, a born leader, who, at home in England, was

<sup>36</sup> Andrews, Charles M. *Original Narratives of Early American History: Narratives of the Insurrections 1675-1690*. New York, NY: Charles Scribner's Sons, 1915, pg. 105.

<sup>37</sup> Andrews, Charles M. *Original Narratives of Early American History: Narratives of the Insurrections 1675-1690*. New York, NY: Charles Scribner's Sons, 1915, pg. 17.

prone to getting in trouble, and was sent to Virginia by his father to help him mature. Lady Berkeley (Frances Culpeper) was his cousin, and therefore he was actually related to Berkeley through marriage. He was also the nephew of the Nathaniel Bacon the Elder (who brought to this country with him Bacon's secret cache). In *A Brief & True Report Concerning Williamsburg in Virginia*, Rutherford Goodwin called Bacon "a Gentleman of great Figure and Prominence in the Country, who, though he was a young Man, yet was born to lead other Men and to inspire their Spirit with his Words."<sup>38</sup>



Governor William Berkeley



Nathaniel Bacon, Jr.

Jamestown was already reeling because of bad weather, terrible living conditions, low prices for tobacco, rising prices for English-manufactured goods, increased competition from Maryland and the Carolinas, and a backlash because Berkeley was accused of having a stake in the fur trade with the Indians, and therefore was reluctant to act against them.<sup>39</sup> The Governor had not held any elections for 14 years, and had stayed in office too long. Now the dissension began to come to a head because of the Governor's inability to defend the colony from Indian attacks. Berkeley was forced to confiscate the powder and ammunition of the surrounding tribes. The Long Assembly in March, 1676 ended up with war being declared on hostile tribes, the establishment of a military chain of command and a defensive perimeter to defend the colony. This in turn forced higher taxes to pay for the military operations. A commission was created to monitor trading with the Indians, and to insure that they weren't receiving rifles and ammunition. On the other hand, many who had been trading with the Indians for years were now denied that privilege in lieu of traders who were friends of the Governor. Berkeley was accused of corruption.

<sup>38</sup> Goodwin, Rutherford. *A Brief & True Report Concerning Williamsburg in Virginia*, Richmond, VA: August Dietz and his Son, 1940, pg. 7.

<sup>39</sup> "Bacon's Rebellion." *Family Encyclopedia of American History*, Pleasantville, NY: Reader's Digest Association, 1975, pg. 75.

Berkeley refused to make Bacon a leader of the militia, so he was appointed "General" by a group of volunteer Indian fighters. Bacon pledged to pay the cost of his military excursions. He began by driving out the nearby Pamunkeys from their land. The Governor responded by riding to Bacon's headquarters at Henrico with 300 "well-armed" gentlemen, which forced Bacon to flee into the woods with 200 of his men.

Berkeley issued two proclamations which identified Bacon as a rebel, and proposed an agreement to pardon his men if they agreed to go home. Bacon was to be denied the seat he won on the Council, and he was to be put on trial for his actions. Bacon responded by attacking the friendly Occaneechee Indians on the Roanoke River (on the Virginia and North Carolina border), killing 100 of them, burning their village, and stealing their supply of beaver pelts. When Berkeley found out, he accused Bacon of "treason and rebellion," had him captured and brought to Jamestown. Still, seeing that he had become popular, Berkeley tried to diffuse the situation by offering to pardon Bacon if he surrendered and allowed himself to be sent to England to be tried before King Charles II. However, the House of Burgesses would not accept this, and instead, insisted that Bacon admit his guilt and apologize to the Governor.<sup>40</sup>

Meanwhile, land owners who supported his strong stand against the Indians elected Bacon to the House of Burgesses, where at the Reforming Assembly (also referred to as the Bacon Assembly), held from June 5-25 1676, he was mistakenly credited for the various reforms that resulted.

Bacon was actually taken into custody when he arrived at the Assembly, and made to appear before Berkeley and the Council. Because he was forced to apologize, he overdramatically got down on one knee, and faked an impassioned plea of forgiveness to the Governor. He was pardoned and allowed to take his seat in the Assembly. In the middle of an argument about the Indian situation, Bacon left the Assembly and returned with a group of 100 men who surrounded the statehouse. Bacon demanded that Berkeley grant him a commission, which he rejected, and weary of the constant confrontations, said: "Here! Shoot me, fore God, fair mark, shoot." Bacon wouldn't do it and replied: "No. May it please your honor, we will not hurt a hair of your head, nor any other man's. We are come for a Commission to save our lives from the Indians, which you have so often promised, and now we will have it before we go."<sup>41</sup>

The Governor was willing to give him his previous volunteer commission, but Bacon refused, because he wanted to be the General over all the forces against the Indians. Berkeley wouldn't do that, and walked away as Bacon screamed at him. Bacon ordered his men to aim their rifles at the statehouse windows, while a few men surrounding the building threatened to shoot several Burgesses if the Governor did not comply. The Governor relented, enabling Bacon to continue his military actions against the Indians.

Berkeley, realizing that his authority had been compromised, retired to his home at Green Springs, and from July to September 1676, Bacon was in control of the government. He immediately began attacking the Indians.

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<sup>40</sup> Taylor Jr., L.B. *The Ghosts of Williamsburg* (Volume 2). Progress Printing Co., 1999, pg. 82.

<sup>41</sup> Andrews, Charles M. *Original Narratives of Early American History: Narratives of the Insurrections 1675-1690*. New York, NY: Charles Scribner's Sons, 1915, pg. 29.

The Governor renounced his commission, and called Bacon a traitor. He managed to put together a force of 1,200 to attempt a coup, but Bacon, with an army of 1,000 men, proved too formidable and fearing for his life, Berkeley wouldn't even return to his home at Green Spring. Instead, he was forced to retreat to Accomack County, across the Chesapeake Bay on the Eastern Shore.<sup>42</sup>

On July 30, 1676, Bacon issued his *Declaration of the People* which came against the Governor's corruption and ineffectiveness, and made him a hero because he represented the interests of small farmers and the common people.

Eventually the tide began to turn when Berkeley's men were able to infiltrate Bacon's group. He returned with a large contingent of men, proclaiming Bacon and his men to be rebels and traitors, and was able to take back the town. This happened while Bacon was engaged against the Pamunkey Indians in the Dragon Swamp, ultimately defeating them at the Battle of Bloody Run. When Bacon returned, despite the fact that the town was heavily fortified, he made a number of attempts to retake control. He even kidnapped the wives of several of Berkeley's major supporters, including Mrs. Nathaniel Bacon, Sr. He positioned them on the ramparts of his siege fortifications while they established their position. After a brief skirmish, the Governor's soldiers retreated, and Bacon regained control.

Unsure he could hold it, Bacon decided to set fire to the town in September, according to him, so that "the Rogues should harbor no more there."<sup>43</sup> Fortunately he had the presence of mind to remove the files and records from the statehouse. Berkeley fled again to the Eastern Shore. After this, Bacon clearly lost not only the support of the people, but also his own men, and because of the lack of support, couldn't even muster enough men to pursue Berkeley to take him into custody.

After Bacon suddenly died of dysentery, according to historian Virginius Dabney, or possibly fever from "bloodie flux" and "lousey" disease (body lice), on October 26, 1676, at the home of Major Thomas Pate on Portopotank Creek in Gloucester County, near West Point, the rebellion fell apart. His body was never found, and some believe that his soldiers burned the body, while others believe his coffin was sunk in the York River. In his 1929 book *The Virginia Plutarch*, Philip Alexander Bruce wrote: "His corpse was committed at night to the waters of one of the inlets and to this day the exact spot where his bones repose is unknown."<sup>44</sup>

Berkeley returned to regain power, hanging 23 of the rebellion's major leaders, and confiscating their estates. A subsequent investigation by a committee in England resulted in King Charles II relieving Berkeley of the Governorship. He returned to England where he died in July, 1677.

Although Bacon's Rebellion is considered by some historians to be the stirrings of the American Revolution— the opening salvo of America's spirit of independence; some scholars believe it to have been nothing more than a power struggle between two self-centered leaders.

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<sup>42</sup> Taylor Jr., L.B. *The Ghosts of Williamsburg* (Volume 2). Progress Printing Co., 1999, pg. 82.

<sup>43</sup> Goodwin, Rutherford. *A Brief & True Report Concerning Williamsburg in Virginia*, Richmond, VA: August Dietz and his Son, 1940, pg. 9.

<sup>44</sup> Taylor Jr., L.B. *The Ghosts of Williamsburg* (Volume 2). Progress Printing Co., 1999, pg. 84.



Gov. William Berkeley



Nathaniel Bacon, Jr.

In 1676, because of the threat of flooding from the James River, and "before the Bacon Rebellion and in connection with the planned removal of the Virginia Capital to Williamsburg, the secret records were brought to their final resting place in a great vault beneath the tower-center of the first brick church in Bruton Parish. It is said that some historical documents were buried at Bacon Castle in Surry County. Copies and duplicates of all the records were buried elsewhere."<sup>45</sup> However, another source says that the "documents were removed from Jamestown in 1674 and brought to Middle Plantation and put into a vault below the foundation of the church, after which the church was completed."<sup>46</sup> You have to even wonder if the Rebellion itself was used as a cover to be able to move the contents out of Jamestown.

Manly Palmer Hall wrote in *The Secret Destiny of America* that the "program that Bacon had outlined was working out according to schedule. Quietly and industriously, America was being conditioned for its destiny— leadership in a free world."<sup>47</sup>

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<sup>45</sup> Bauer, Maria. *Foundations Unearthed*. Glendale, CA: Veritas Press, 1948, pg. 23.

<sup>46</sup> "Foundations of First Church Uncovered in Bruton Churchyard." *Virginia Gazette*, 1938.

<sup>47</sup> Hall, Manly Palmer. *The Secret Destiny of America*. Los Angeles, CA: Philosophical Research Society, 1944, pg. 132.



### **BACON'S CASTLE**

It is believed by some Baconian researchers that Sir Francis Bacon faked his death (actually dying on May 1, 1684), came to the New World, and either lived in, or visited, what is now known as Bacon's Castle.

On March 14, 1650, Arthur Allen received 200 acres for the transportation of three servants. Alice Tucker, was, or shortly thereafter, became his wife. There is no information about where he came from, when and why he came to Virginia, and how he got his money. He was appointed one of the Justices of the Peace when Surry County was established in 1652. He would become a wealthy planter, and was probably the wealthiest man in the area. In a 1656 deed, he was referred to as a "merchant." On October 3, 1661, he purchased 500 acres of land from John and Peleg Dunstan (the sons and heirs of John Dunstan) between Lower Chippokes and Lawn's Creek, which adjoined his property.

His mansion (located on the west side of Surry County Route 617, just north of the junction with Route 10, at 465 Bacon's Castle Trail, between Hopewell and Smithfield), the last remaining example of High Jacobean architecture in America, was built in 1665 when he was 57 years old. Part of its longevity is due to its 18 inch thick walls (24" thick in the basement, 12" thick in the attic), imported sandstone shingles, hand-carved ceiling beams, and effective dovetail joints. There were five fireplaces in the house. It is not known who actually designed or built the house. He died in 1669, and the home, with its 2,000 acres of land, were passed down to his son, Arthur Allen II (1651-1709).

In 1675, at the age of 24, Gov. Berkeley appointed Allen as a Justice of the Peace for the County. He was a member of the House of Burgesses, and politically, he supported the colonial governor. On August 10, 1676, when the Surry County Justices voted to send supplies to rebel

leader Nathaniel Bacon, Allen opposed the decision. He went home, and had time to hide his silver before he was forced out of his home on September 18 1676 when 70 supporters of Bacon, led by Commander William Rookings, Capt. Arthur Long (Allen's brother-in-law), Robert Burgess, Lt. Joseph Rogers and William Simmons took over the building to use as a garrison for the rebel forces in a revolt which is remembered in history as Bacon's Rebellion. It was the first insurrection against English authority in the American colonies. The rebels not only plundered the house by stealing many things, they shot and ate some of his cattle, ground his wheat into meal, then destroyed his crops of tobacco and grain. They never found the silver.

They left the house on December 27th when British marines from the naval ship *Young Prince* moved up the James River from Isle of Wight County. Allen later sued the rebels in Surry and Charles City County Courts for around 25,000 pounds of tobacco as compensation for damages and what was taken. He settled for a payment of 250 pounds from each man, but demanded full payment from the rebel leaders.

There is no evidence that Nathaniel Bacon ever went to the house, or even had anything to do with its military occupation; and there is no documentation that Francis Bacon had ever been to the home. After a series of three articles that appeared in the *Virginia Gazette* in 1769 about the rebellion, the name "Bacon's Castle" stuck, and by 1802, it was known as such in official records. When the APVA purchased it, although it was originally known as "Arthur Allen's Brick House," they decided to retain the name to avoid confusion.

Allen was present at Jamestown and witnessed the attack which culminated with the town being burned. He became one of Berkeley's most trusted officers. By late November, 1676, he was commissioned as a Captain, and led attacks on the rebel army from one of the ships in the York River near West Point.

Elizabeth Bray, the wife of Arthur Allen III, over a period of 63 years, made the renovations which exist today, such as the addition of a central corridor on the first floor, dividing the dining room, and relocating windows to fit a symmetrical Georgian style (as opposed to the asymmetrical Jacobean cruciform plan of two rooms, a hall and chamber per floor). In 1844 the house was purchased by John Henry Hankins who built a two-story Greek Revival-style wing.

During the Civil War, Union Troops took over the house. In 1880, Charles Warren bought the house, and his grandson, Walker Pegram Warren lived in the house till his death in 1972. Marie Bauer Hall discovered that the Warrens were able to trace their genealogy to the Blount family in England. It was Henry Blount who carried the contents of the Vault to America, then changed his name to Nathaniel Bacon the Elder.<sup>48</sup> The APVA bought the house, restored it and opened it to the public in 1983. It is the oldest house in Virginia.

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<sup>48</sup> Hall, Marie Bauer. *Quest For Bruton Vault: An American Williamsburg Happening*. Los Angeles, CA: Veritat Foundation, 1984, pg. 507.





### THE BRUTON PARISH CHURCH

Because court records had been destroyed, much of Williamsburg's early history has been lost. However, it is believed that the original structure, the first Anglican church, which was built in 1660, was probably made of wood, and located near the current church in what was then called Middle Plantation. Middle Plantation had been laid out in 1633, between the York and James Rivers. In 1644, Harrop Parish in James City County was established, and was consolidated with Middle Plantation Parish in 1648 to create Middletown Parish. In 1674, Marston Parish (founded in 1654) in York County merged with Middletown Parish to form Bruton Parish (named after Bruton County in Somerset, England) and was about 10 miles square. Bruton Parish was incorporated as Williamsburg in 1699.

An entry in the Vestry book of Middlesex Parish in 1665 relates that a church was to be built there, using the church in Williamsburg as a model.<sup>49</sup> It is possible that there were three wooden churches in the area, or one for each parish: Marston ("in the direction of the present Biglow's in the Indian fields near Queen's Creek"), Harrop, and Middle Plantation (mentioned in the deed for the plantation of Ralph Simkins, who donated 2 acres for the church).<sup>50</sup>

Marie Bauer claims that the Bruton Vault was built in 1676, "in conjunction with the Bacon

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<sup>49</sup> Goodwin, Rev. William Archer Rutherford. *Historical Sketch of Bruton Church*. Petersburg, VA: The Franklin Press Company, 1903, pg. 12.

<sup>50</sup> Hall, Marie Bauer. *Quest For Bruton Vault: An American Williamsburg Happening*. Los Angeles, CA: Veritat Foundation, 1984, pg. 288.

Rebellion,"<sup>51</sup> yet, history tells us that in November, 1677, the Vestry decided "not to repair the upper or the lower churches in the parish, but build a new Church with brick at Middle Plantation." Therefore, we're looking at two scenarios. The first, is that the Vault had already been constructed; and second, the contents to be put in the Vault were stored in a temporary place until the foundations of the church were laid.

On November 14, 1678 the church Vestry called for a small buttressed brick church in the Jacobian style to be built on land (144 ft. X 180 ft.) donated by Col. John Page. He also donated £200. On January 23, 1681, a contract was signed by Captain Francis Page to build the Church.<sup>52</sup> The building (66 ft. X 29 ft., along with sixty feet in each direction for a Churchyard), which was completed on November 29, 1683, and was a short distance northwest of the 1715 church. Rev. Rowland Jones (Rector 1674-1688) dedicated it January 6, 1684. It stood in what appeared to be the center of Williamsburg's original survey, which was drawn 15 years later, when it had fallen into disrepair. It became so rundown, that on November 21, 1710, the Vestry condemned the structure and proposed the construction of a third church. Because of the establishment of the College of William and Mary in 1693 (by James Blair, commissary of the Bishop London), and the 1699 transfer of governmental authority from Jamestown, a larger building was needed.



On December 5, 1710, the Virginia General Assembly approved a £200 grant (to provide pews for the governor, council and burgesses), which would be financed with taxes on liquor and slaves. Rev. James Blair, (President of the College of William and Mary, Virginia's most respected clergyman), the new Rector (serving 1710-1743) approved construction on March 1, 1711. Gov. Alexander Spotswood (a noted architect) submitted a cruciform (cross-shaped) design 75 ft. long and 28 ft. wide, with two transepts (wings) that were 22 ft. by 19 ft. He offered to finance 22 feet, as well as providing some or all the bricks, if the Vestry would finance 53 feet, and paid for the wings. His proposal was accepted. The contract went to James Morris on November 17, 1711, while the wings were built by John Tyler. Work began in 1712, and was completed on December 2, 1715.

The second church was torn down the same year, and on November 16th, 1716, the Vestry ordered the disposal of all the material from the old church— except the brick.<sup>53</sup> Though well

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<sup>51</sup> Hall, Marie Bauer. *Quest For Bruton Vault: An American Williamsburg Happening*. Los Angeles, CA: Veritat Foundation, 1984, pg. 159.

<sup>52</sup> Hall, Marie Bauer. *Quest For Bruton Vault: An American Williamsburg Happening*. Los Angeles, CA: Veritat Foundation, 1984, pg. 289.

<sup>53</sup> Hall, Marie Bauer. *Quest For Bruton Vault: An American Williamsburg Happening*. Los Angeles, CA: Veritat Foundation, 1984, pg. 291.

documented that the original brick church was in a different place, the site of its location would become lost, and later, the research staff of the Rockefeller Restoration would deny any knowledge of a different location for the original church—insisting that the current church was built on the original foundations.<sup>54</sup>

Whether it was because of their colonial kinship, or something else, there seemed to be a distinct connection between the Bruton Church and the William and Mary College. Between 1710 and 1859, 9 of the 14 Rectors were either a President or a professor at the college— a period of about 110 years.

There were high-boxed pews with doors to protect parishioners from drafts of wind in the unheated church. Men sat on the north or right side, while women sat on the left. Various galleries were built for particular groups. On July 10, 1718, William and Mary students were assigned to the West Gallery, that still exists. Lord Dunmore, the last British governor to serve in Virginia, also occupied this gallery for services before he was forced to flee Williamsburg in June, 1775. In 1744 the building was enlarged, and in 1752 they voted to make the east end as long as the west end, extending the chancel (the part of the church containing the altar and seats for the clergy and choir) 22 feet to the east. The churchyard wall dates back to 1754. Construction was completed in 1755.

Patriots such as Patrick Henry, Richard Henry Lee, George Wythe, and George Mason attended services there. Future Presidents George Washington, Thomas Jefferson, James Monroe, John Tyler, and Benjamin Harrison attended services there for an extended period of time, as well as Chief Justice John Marshall.




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<sup>54</sup> Hall, Marie Bauer. *Quest For Bruton Vault: An American Williamsburg Happening*. Los Angeles, CA: Veritat Foundation, 1984, pg. 291.

The Church still has in its possession the lectern-size *Book of Common Prayers* (1751), in which most people believe that it was Rev. John Bracken (Rector from 1773-1818, President of William and Mary College 1812-14) who crossed out the prayer for the king, and substituted a prayer for the President of the country. It is kept at the Special Collections Division of the College of William and Mary. They also have the Bible (1753), a set of communion service from the church at Jamestown (1661), and a set from King George III (1769), which is on display at the DeWitt Wallace Decorative Arts Gallery.

In 1761, merchant James Tarpley donated a 450 pound bronze bell to the church, and on January 1, 1769, the church began to take bids for the construction of a steeple to house it. On September 14, 1769, the Vestry awarded a £410 contract for a brick tower, which was topped by a wooden octagon, as well as other miscellaneous repairs, to Benjamin Powell. This addition is noticeable from the outside because the bricks that were used are darker than the salmon-colored bricks used on the main part of the structure. The Tarpley bell, was cast at the Whitechapel Bell Foundry in London, the same firm who cast Philadelphia's Liberty Bell.<sup>55</sup> It is known as Virginia's "Liberty Bell" and continues to ring today, calling people to worship at the oldest church in America still in continuous use.

In 1776, the Virginia House of Burgesses ended their financial support of the Anglican Church with tax dollars, and four years later named Richmond as the state capital, which decreased the size of its membership. In 1804, the Court ordered the sale of their farmland, which took place in 1813.

In 1781, the church was used as either a storehouse, or hospital, maybe even both, during the Battle of Yorktown during the American Revolutionary War.

A visitor in 1799 noticed that the church was "much out of repair." In 1828, a modernization plan was decided on. The exterior stairs to the galleries were removed, and in 1838, the Vestry voted to undergo major remodeling, which commenced in 1839, and was finished in 1840. The high-backed pews were shortened and painted, then later removed. The high-corner pulpit, and marble flagstone flooring were sold, and a wooden floor laid. A coal bin was put into the lower tower, the west end was walled off for a Sunday School, and the pulpit was relocated against that wall. A door was opened to the east end. A town clock was put into the steeple on June 1, 1840. By that time, the church had completely changed its appearance.

For a week after the Battle of Williamsburg during the Civil War, on May 5, 1862, the church was used as a hospital for Confederate soldiers. Rev. Thomas M. Ambler (who served as the Rector from 1860-1872) tried to substitute a prayer for the governor, instead of the one for the president, but occupying Union troops prevented him from doing that. Ambler then began conducting services out of his home until he joined the Confederate Army as a chaplain.

There were extensive renovations and alterations done in 1886 and 1896. Some of the marble slabs were recovered and replaced in a restoration that was begun by Rev. William T. Roberts (Rector from 1894-1902). What slabs couldn't be found were replaced with new. He repaired the exterior walls and restored the "sadly mutilated and defaced interior." However, it wasn't until

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<sup>55</sup> DeSamper, Hugh. *Bruton Parish Church: Its Spiritual and Historical Legacy*. (Williamsburg, VA: Bruton Parish Church, 1997, pg. 26.

Rev. William Archer Rutherford Goodwin took over in 1903 (serving until 1909), did the bulk of the restoration work take place. He began raising the funds to continue restoring the church back to its original condition, and contracted the services of New York architect J. Stewart Barney. The partition was removed, and the altar returned to the east end. A high pulpit with a sounding board was installed, as well as a silk canopy over the governor's pew. The work was completed in 1907 at a cost of \$27,000.

In 1907, to commemorate the 300th anniversary of the founding of the first permanent extension of the English Church at the Jamestown settlement, King Edward VII gave the Bruton Church a large Bible, and President Theodore Roosevelt donated a bronze lectern to hold it. They are still being used today, located near the crossing of the church, and the gravestones of British Governor Francis Fauquier (who died in 1768, site# 157) and the patriot Edmund Pendleton (site# 156) who are buried beneath the marble flagstones. Rev. Rowland Jones (1st Rector who served from 1674-1688, site# 162) is also buried inside. During the 1905-1907 restoration, there were 42 graves identified within the confines of the interior church walls— the more notable personages are indicated by stones in the floor.

Another restoration was begun in 1937 when it was discovered that the walls of the church were in danger of collapsing. Goodwin returned as the Rector from 1926-1938, and petitioned John D. Rockefeller, Jr. (1874-1960) to finance the restoration of Williamsburg back to its colonial appearance.



John D. Rockefeller, Sr.



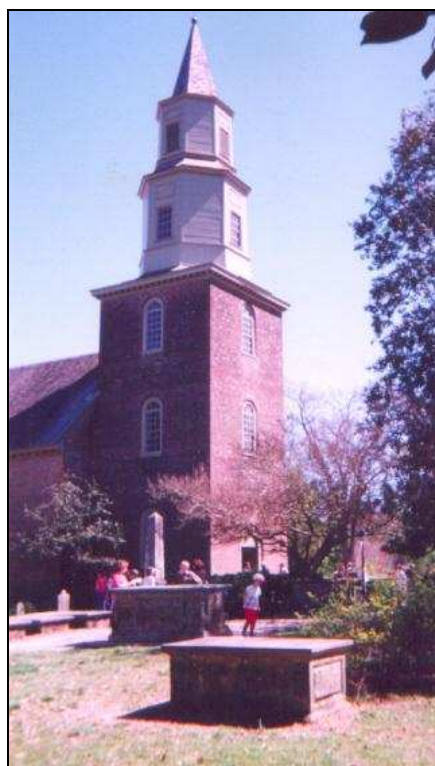
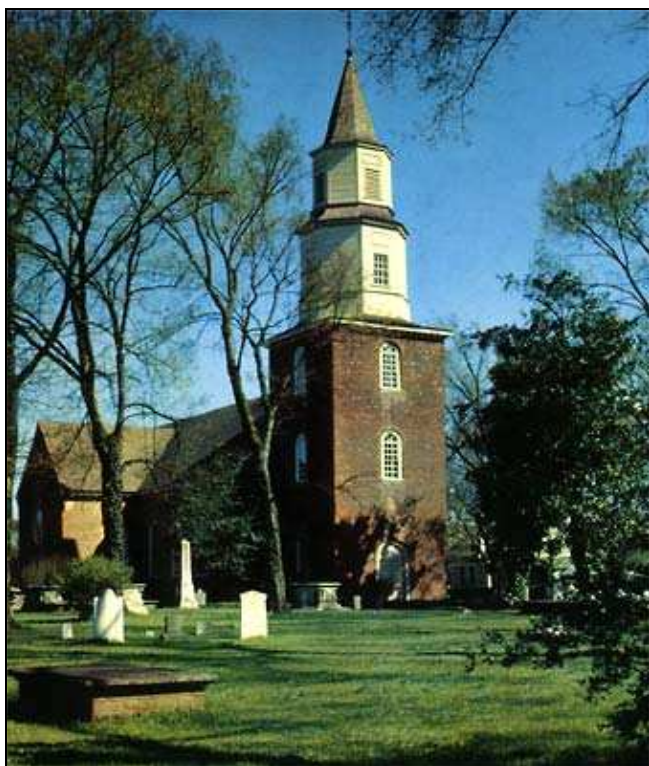
John D. Rockefeller, Jr.

The Rockefeller Foundation, one of the largest philanthropic organizations in the world, had been established to disseminate the wealth of John Davison Rockefeller (1839-1937), who had owned Standard Oil, the largest oil refining company in the world. An independent organization, called "Rockefeller Restoration" was set up, and in 1926 under the name "Colonial Williamsburg," they began to reconstruct the colonial town of Williamsburg, Virginia. They spent \$52.6 million to restore 81 colonial buildings, and rebuild 404 from original plans, on their original foundations. Over 700 modern homes were torn down in an 83 acre area to bring the 18th century town back to life. They also built 45 other buildings, including three hotels to serve

the public, and planted gardens. When a property could not be acquired outright, it was purchased with the stipulation of a life-right occupancy, which meant that a complete transfer of the property took place when the former owner died. One of the few properties that have not acquired is the Bruton Parish Church, located on the corner of Duke of Gloucester Street and Palace Green.

After Goodwin's health failed, from 1939-1940, Colonial Williamsburg completed the restoration work.

When John Page donated the parcel of land for the second church, it included the land 60 feet around it in every direction, which was to be used as a graveyard. Because many of the graves were not marked, nobody knows how many people are buried there. There are even people buried atop one another. Archaeological excavations done in 1993 indicated that there was no standard depth or directional orientation for the placement of the plots. By 1836, the Vestry mandated that all new graves had to be at least 4.5 feet deep. Among some of the notable people buried outside are Gov. Edward Nott (site# 36), Thomas Ludwell (site# 78), merchant John Greenhow (site# 111), David Bray and his wife (died 1734, site# 38), Edward Barradell (died 1743, site# 123) and the two infant children of Martha Custis Washington (from her first husband, site# 76). Because early gravestones had to be imported from England, many of the graves which fill the entire churchyard are unmarked. A few, like the grave of John Page (who died 1692), who donated the ground on which the church is built, was moved into the Tower (site# 152) for preservation purposes. Nathaniel Bacon, who brought the contents of the Bruton Vault with him from England, is buried on the north side of the bell tower (site# 153).



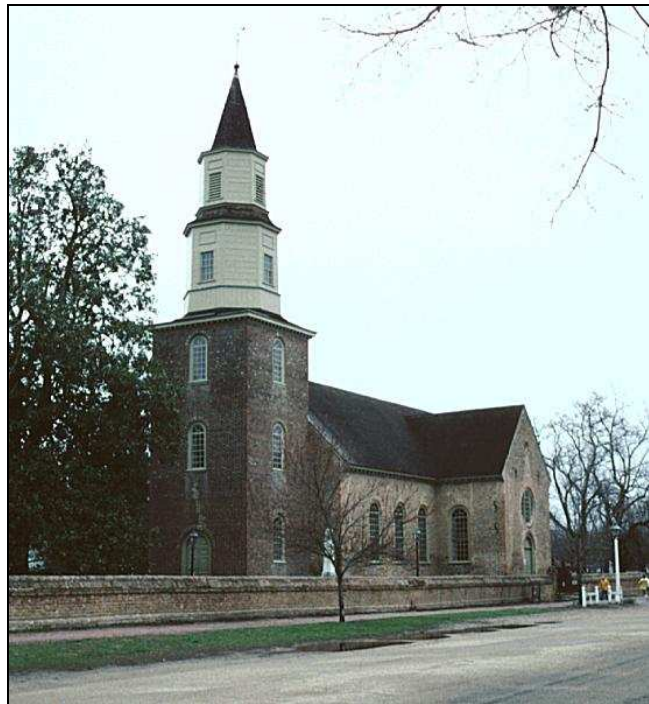
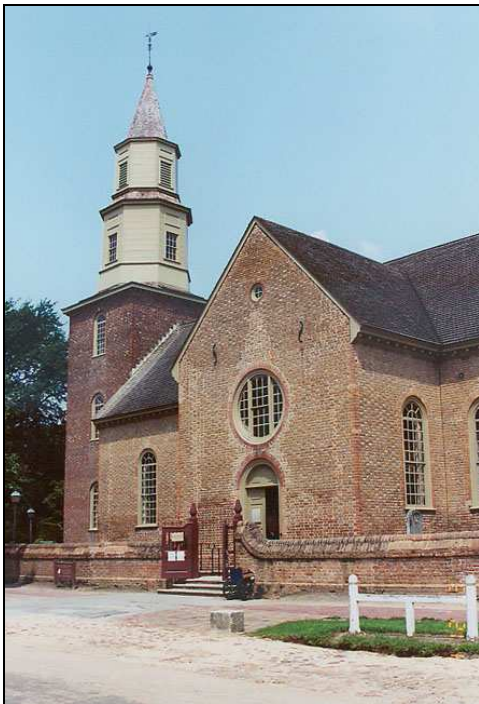
When Daniel Walker Lord of Kennebunkport, Maine, visited Williamsburg in 1824, he said that "some of the tombs are marked as early as 1693," and that most of the tombstones had fallen down. After the Battle of Williamsburg, during the Civil War, when the church was used to treat

wounded soldiers from both sides, most of the wounded were laid in the graveyard, and their blood stained many of the tablet stones. Some of those who died were buried in graves near the north wall, however, few names are recorded on the markers.

In 1884, Cynthia Beverley Tucker Coleman (who would later be a co-founder of the APVA) organized a group of children into the Catherine Memorial Society (named after her daughter who died at the age of 12), and on April 7, 1887, the society requested permission to repair the monuments and maintain the grounds.

It is within the grounds of the graveyard of the current church (under the site of the previous church), known as the Bruton Parish Episcopal Church (which was declared a National Historic Landmark), where the legendary Bruton Vault is located. It has been purported that Sir Francis Bacon had the Vault constructed with the help of his Wild Goose Club, as well as the Free Masons. It is said to be a 10 ft. by 10 ft. vaulted brick chamber, which may have possibly been part of an underground Freemasonry Lodge that is buried 20 ft. deep, and marked by certain strategically placed encoded memorials in the cemetery above.

After researching the origins of the movement toward one-world government, and discovering how the Rockefellers have been instrumental to that end, I believe that the reason they made such an investment to restore the town of Colonial Williamsburg, was the prospect of locating the fabled vault, and recovering the material inside of it.







The 1928 pre-reconstruction appearance of the Maupin House

### CUSTIS-MAUPIN HOUSE

There is a tradition among those that believe in the existence of the Vault, that there are access tunnels from various locations in Williamsburg that lead to the Vault in the churchyard. Fletcher Richman, the leader of a group of Baconian researchers who have been lobbying the church to allow an excavation of the churchyard, said that among the writings of Martha Dandridge Custis Washington, was the comment that, as a child, she had been in one of the Bruton tunnels.

This tradition no doubts stems from the fact that the Custis-Maupin house had formerly been identified as the "Martha Custis House," by Colonial Williamsburg, because it is believed that she lived there.<sup>56</sup>

In my effort to locate the reference about Martha mentioning this tunnel, I found a book, entitled *Worthy Partner: The Papers of Martha Washington*, and the gentleman who compiled its documents writes: "This edition has attempted to compile all the known Martha Washington papers from every possible source."<sup>57</sup> I found no letter which made such a statement.

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<sup>56</sup> Hall, Marie Bauer. *Quest For Bruton Vault: An American Williamsburg Happening*. Los Angeles, CA: Veritat Foundation, 1984, pg. 296.

<sup>57</sup> Fields, Joseph E. *Worthy Partner: The Papers of Martha Washington* (Contributions in American History Series, No. 155). Westport, CT: Greenwood Press, 1994, pg. xxviii.

Looking back, we find that Martha Dandridge (1731-1802) was the oldest daughter of John and Frances Dandridge, and grew up on a plantation near Williamsburg. John (1700/1701-1756) immigrated to Virginia from England when he was 13 or 14, and settled in New Kent County where he worked as a County clerk in 1730, when he married Frances Jones (1710-1785) of York County. Frances' father was Orlando Jones (who married Martha Macon in January 1703), who studied at the College of William and Mary, and had a farm near Williamsburg on Queen's Creek, a navigable stream which led to the York River. He also had a house and office on Duke of Gloucester Street. Since there is no probable way to connect her to anyone living at the Custis house, could such a reference indicate an access to the tunnel from the Orlando Jones House, as Martha would have certainly visited this house? This is unlikely, since it wasn't one of the known access points.

In Marie Bauer Hall's book, *Quest for Bruton Vault*, I found this excerpt that elaborated about the tunnels beneath Williamsburg:

"Relating the events of the day to the Maupin sisters that evening, we made a curious discovery: Mentioning my cynical remark about a tunnel, one of the sisters remarked: 'How did you know about the tunnel?' Upon my reply that in reality there was no tunnel, she emphatically stated, 'Of course there is a tunnel. But since the Rockefellers came to Williamsburg it has become a big secret, but when we were small children, we used to play hide-and-seek in that tunnel. There is an entrance to it now where the Geddes House stands (Rockefeller lawyer). The tunnel goes through the Bruton Churchyard, and there is another entrance to it at the Chapel at William and Mary College.'"<sup>58</sup>

The Rockefeller lawyer she referred to in the book as Mr. Geddes would be Vernon M. Geddy, Sr. who was the lawyer retained by Bruton Rector Rev. W.A.R. Goodwin in 1927 to examine titles and prepare deeds as he bought up property in Williamsburg's Historic Area for John D. Rockefeller, Jr. He became the Vice President, General Counsel and spokesman for the Restoration, as well as the Vestry. In 1955 Rockefeller donated an Aeolian-Skinner Organ to the Church, which is known as the Vernon M. Geddy Memorial Organ.

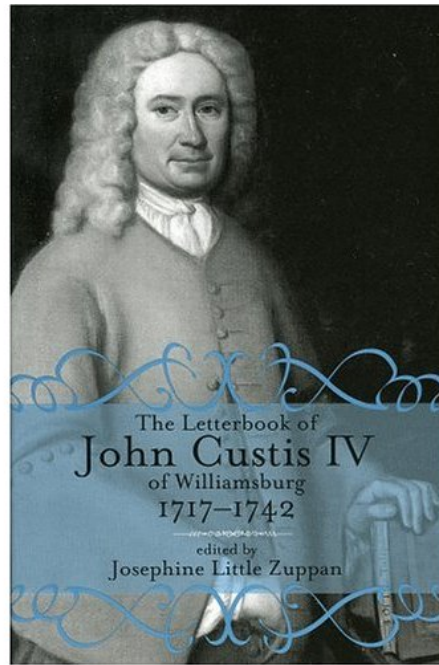
The description of the Geddy House, as containing an opening to the tunnel now becomes a little ambiguous, because it could either be referring to the Wythe House, where the Restoration had an office; or it could be referring to the James Geddy House, on the corner of Palace Green and Duke of Gloucester Street, across from the Church, that was owned by an ancestor of the Rockefeller lawyer.

Orlando's father, Rev. Rowland Jones (who married native-born Virginian Anne Lane), emigrated from England in the 1660s and was one of the founders, and the first Rector of Bruton Parish (serving from 1674 till he died in 1688).<sup>59</sup> Remember, Rowland (Martha's great-grandfather) dedicated the second church in 1684, which was torn down in 1715 and Martha was born in 1731. So, since Rowland was dead, and the original church torn down, there was not an opportunity to access the tunnel from the church end, unless there is an access point from the current church, which is highly unlikely.

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<sup>58</sup> Hall, Marie Bauer. *Quest For Bruton Vault: An American Williamsburg Happening*. Los Angeles, CA: Veritat Foundation, 1984, pg. 466.

<sup>59</sup> Brady, Patricia. *Martha Washington: An American Life*. Viking Penguin, 2005, pg. 17.



The Custis-Maupin house (Block 13-1, Building 26A), located on the south side of Duke of Gloucester Street at the intersection of Palace Green, across from the Bruton Parish Church, was originally owned by Col. John Custis IV (1678-1749) as a rental property. A prominent botanist, educated in England, he lived in the brick home known as Custis Square (or "Six Chimneys"). In 1720, he was elected by the faculty of the College of William and Mary to be its representative in the House of Burgesses, and he became a respected member of that body. When Williamsburg was incorporated in 1722, he was one of the first aldermen. He was a member of the Governor's Council from 1727 to his death.

A deed on August 6, 1714 gave him ownership of Lots #353, #354, and #355. A letter, dated April 18, 1717 (in the *Ludwell Papers*, Vol. 2, quoted in the *Governor's Place*, pg. 80), seems to indicate the building of a house on Lot# 355 (identified by Colonial Williamsburg as the "John Custis Tenement"); which his lease (May 24, 1746) to John Wheatley describes as "the corner lot facing the governor's house." Wheatley probably had a boarding house there.

Marie Bauer related that according to the Maupin sisters, the house had been built in 1699, when the original church was still in place, but historical documentation does not bear that out.<sup>60</sup> From 1784-1786, Humphrey Harwood, a builder in town, made extensive repairs to the house.

Ownership passed to his son Col. Daniel Parke Custis, who married Martha Dandridge in 1750, and they lived in his Pumunkey River mansion that was known as "White House." After his death in 1757, presumably ownership passed to Martha Custis, whom Wheatley continued to rent off of. In 1778, Martha Custis Washington (she had later married Gen. George Washington) sold the lot (as well as other properties) to her son John Parke Custis. As you can see, although she owned the property for a time, there is no indication that she lived there, as she already had a primary residence.

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<sup>60</sup> Hall, Marie Bauer. *Quest For Bruton Vault: An American Williamsburg Happening*. Los Angeles, CA: Veritat Foundation, 1984, pg. 393.

In an October 29, 1930 Colonial Williamsburg report by Harold R. Shurtleff (Director, Dept. of Research & Records), the old street line of King Street had to be established before any restoration work could be done. They took their point of reference from what is known as the "Frenchman's Map," which had been drawn in 1782, and included every building that stood in Williamsburg at that time. It was discovered in the Library of the College of William and Mary in 1927, and proved invaluable to the reconstruction efforts.

King Street began at a point 32 feet east of the eastern wall of the current Maupin House, which is now the location of the Saunders House. According to the map, the building on the corner of King Street, sat on property extending back to Francis Street, was 40' X 27' and adjacent to a small building (20' X 18') to the west, whose foundations extended under the Maupin foundation. The 1931 archaeological study of the property uncovered the foundations of a colonial house (six feet from the street, with outside chimneys at the east and west), as well as the 19th century addition.

On the 1791 College Map and 1803 Bucktrout Map, this lot is identified as belonging to Dixon (also Dickson), which probably refers to Beverly Dickson, and not John Dixon, the printer of the *Virginia Gazette* and postmaster, or Rev. John Dixon. The Williamsburg tax records of 1801 indicate that the two lots representing the western boundary of the property of Robert Greenhow (lots 159 & 160) belonging to Beverly Dickson, as does Mutual Assurance Policy #493.

There is an insurance Policy (#585) underwritten for John Crump and Easter Whitefield and issued in February of 1802, which placed a value of \$1,000 on a one-story wood house (40' X 27') that was located between the lots of John Greenhow and J. W. Dixon (who died in 1797). This has caused some speculation as to which Dixon owned the lot.

Williamsburg researchers insist that the owner was Beverly Dickson, who had the lots until his death in 1787, when ownership passed to his wife Mary, who owned the property until 1805.

In the 1806 Mutual Policy (#644) of Robert Greenhow, the western boundary owner is identified as Peter Robert Deneufville (also known as R. Peter Deneufville). In 1810, title passed to Augustine Deneufville. In 1820, title passed to John Augustine Deneufville. In 1835, title passed to Robert J. Deneufville, who sold it to Wade Mountfortt in 1837. It was sold to John M. Maupin on July 17, 1838.

According to a letter written by B.T. in Williamsburg, to Elizabeth Bryan, in Hickory Fork, Virginia on April 4, 1840: "Mr. Maupin has built a handsome house on the site of an old ruinous building opposite the lower corner of the Churchyard..." From this, it appears that the original house was razed, or seriously renovated. In 1846, Maupin contracted David Cowles, a Williamsburg builder, to add a 2-story wing to the west side of the house, then later, another addition behind that.

When Maupin died, ownership passed to his widow, Catherine M. Maupin, and when she died, it passed to their son Jessie C. Maupin. It subsequently was left to the grandchildren: Florence Maupin, Lucile Maupin, Jennie Maupin (Burrows), Ruby Maupin (Saunders), Kate Maupin (Whitley), and Pearl Maupin (Young).

In his *Recollections of Williamsburg*, Charles wrote: "The Maupin house...had, up to a few years ago, a neat picket fence enclosing an attractive flower garden. King Street was, as now, the

eastern boundary of this big lot which extended back to Francis Street. In the back yard were two frame 1½ story buildings facing to the north. The one near King Street was used as a servants' quarters and the other as a dormitory for students. There was also on the lot, as there was on nearly every lot in the city, a smoke house, which served as a place for the storing of heavy groceries, as well as for the smoking of meat, which in those days was done by nearly every housekeeper."

On March 2, 1928, the heirs sold the lot to W.A.R. Goodwin, John D. Rockefeller's personal representative (with each sister retaining a life interest), who on June 14, 1929 conveyed the title to the Williamsburg Holding Corporation, and in April of 1939 the title was passed to Colonial Williamsburg, Inc.

Because the lot is in James City County, there are no pre-Civil War records in existence, however, there is a Maupin burial lot in the rear of the property, but there are no tombstones there dated earlier than 1850s.



Photographs of the Maupin burial area behind the Maupin House



The original Maupin House was one of the first projects of the Restoration. It was torn down in order to reconstruct it as an early 18th century home on the original foundations. It is still privately held by the Maupin family.<sup>61</sup>

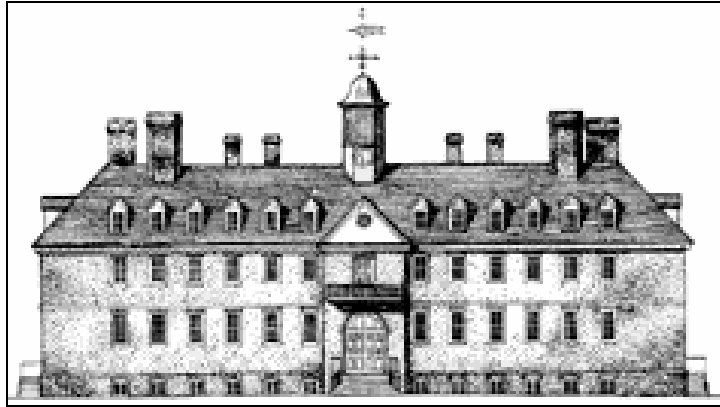
Pictures of the house's foundation from the Archaeological Report on the Maupin House by Colonial Williamsburg (which did not mention the existence of a tunnel) indicate that any trace of the tunnel in the basement had been covered when the basement was cemented over.

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<sup>61</sup> Colonial Williamsburg. *Official Guidebook & Map*. Williamsburg, VA: Colonial Williamsburg, 1968, pg. 45.



What we can determine by the picture above, since the basement was not fully submerged into the ground, is that any access tunnel would have been below the basement, which means that you had to climb down into it.



### SIR CHRISTOPHER WREN BUILDING

The College of William (King William III) and Mary (Queen Mary II) stands at the western end of Duke of Gloucester Street, facing east. It is the oldest educational institution in the country, with the Wren building being the oldest building in Williamsburg. It was established by Royal Charter in 1693 as an Anglican college "that the Church of Virginia may be furnished with a Seminary of Ministers of the Gospel...and that the Christian Faith may be propagated amongst the Western Indians, to the Glory of Almighty God." Thus the college was under the authority of the Church of England.

Four of the first ten presidents of the United States were associated in some way with the college. George Washington was chancellor of the college for eleven years. Though its enrollment was less than 100, the institution had a profound influence on this country in regard to the caliber of alumni it produced.

"The site for the College buildings was chosen near the eastern extremity of the College lands, about 1,716 feet (104 poles) from the Church."<sup>62</sup> The foundation laying ceremony took place August 8, 1695. Though partially in use in 1699, the building wasn't completed until 1700. Workmen were brought in from England for its construction, as well as some of the building material. The bricks were baked onsite in kilns, the remnants of which were discovered in the 1928-29 archaeological excavations.

Fire swept through the building on October 29, 1705, destroying everything except the external brick walls, which were 3½ feet thick at their base. The second building, designed by Gov. Alexander Spotswood, began construction in 1709, and was completed between 1716 and 1718. The building consisted of an East and North Wing (Great Hall), then between 1728 and 1732, the South Wing was built (which contained the Chapel) to correspond with the North Wing— making it a U-shaped structure. The contractor was Henry Cary, Jr. Documentation from the 18th century indicates that the Chapel was a replica of the Great Hall. The Chapel is located at the south end of the west wall.

When fire destroyed the Capitol in 1747, the Virginia legislature used the Wren Building until it

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<sup>62</sup> Schlesinger, Catherine Savedge. *Summary Architectural Report, Wren Building of the College of William & Mary (Block 16, Building 3), Restored Summary Architectural Report of Interior Restoration: 1967-68*. Williamsburg, VA: Colonial Williamsburg Foundation, 1968, pg. 7.

was rebuilt in 1754.

The crypt below the Chapel in the Wren Building had become the final resting place for the following notables:

- A)** Sir John Randolph (Speaker of the House of Burgesses.  
Norborne Berkeley Lord de Botetourt (Governor of Virginia 1768-70)
- B)** John Randolph (Attorney General, son of Sir John Randolph)
- C)** Peyton Randolph (1st President of the Continental Congress, son of Sir John Randolph) and his wife Betty
- D)** Sarah Madison (wife of Rev. James Madison)
- E)** Rev. James Madison (ashes only, President of College, Professor of Mathematics & Philosophy)
- F)** Chancellor Robert Nelson

		<b>EAST (PULPIT)</b>		
<b>A</b>		<b>B</b>		<b>C</b>
<b>NORTH</b>				<b>SOUTH</b>
<b>F</b>				
<b>E</b>	<b>D</b>			
		<b>WEST</b>		



Looking East at (from left to right) Vaults A, B, and C



The backs of (from left to right) Vaults C, B, and A



Looking West toward Vaults D, E, and F



The West end completely excavated

These pictures indicate that any access to the Bruton tunnel from the Chapel, as indicated by the Maupin sisters, had been covered up.

The original concept for the school was for it to be a quadrangular (4-sided enclosure) shape, and in 1771-72, Thomas Jefferson drafted a design for the fourth side, a West Wing. The foundation was laid, but interrupted by the American Revolutionary War, and never completed. These foundations were located in 1950 and can be seen today. There were no classes held when the Revolution began, and in 1781, General Cornwallis used the President's House on-campus as his military headquarters; and that house, as well as the Wren Building, was used as hospitals following his surrender at Yorktown.

In 1856, extensive interior renovations were done to the building. On February 8, 1859, a second fire destroyed the building, and it was rebuilt a third time within the remaining exterior walls. It was completed within a year. In 1861, Confederate troops used the building as their barracks, and later a hospital. In 1862, the town fell to Union troops, and on September 9, 1862, the Wren Building, and its surrounding buildings were torched by Union soldiers. They did relocate some books and records to the Eastern State Hospital for safekeeping. One report said that there had not been an order given to torch it– that it had been burned by some drunken soldiers. Another report said it was burned to prevent Confederate snipers from hiding there; and yet another report said it was burned in retaliation for a Confederate attack on the town. It took seven years to rebuild, again utilizing the original brick walls, which was completed between 1867 and 1869.

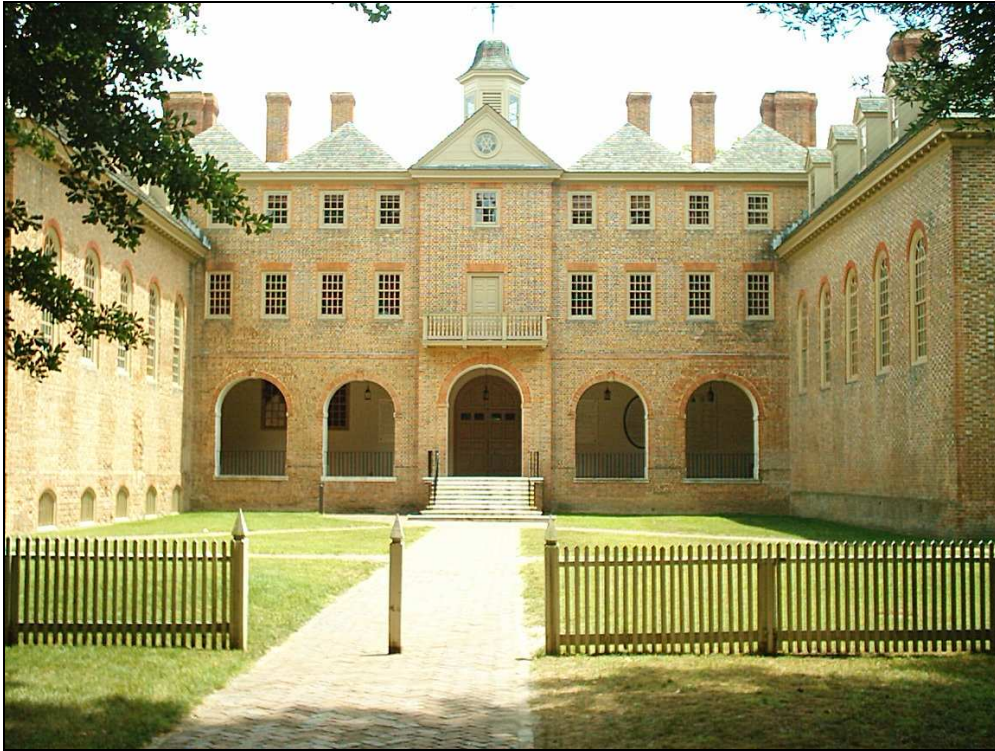
In 1906, the ownership of the college was transferred to the State of Virginia.

Until 1928, this building was known as "The Main Building," and after its reconstruction by Williamsburg Holding Corp. (the corporate entity that preceded Colonial Williamsburg) from 1928-31, it became known as the Sir Christopher Wren Building (Block 16, Building 3), after the man who is believed to have originally designed it. It was the first major building to be restored.<sup>63</sup> It was restored to the 1716-1859 appearance of the second building. While the Reconstruction always sought to be conscious of the fact that it was still an active educational institution, between 1967 and 1968 they restored six rooms to their 18th century appearance.

Although the existence of any tunnel from the Wren Building has been covered up, it's possible that there may be some subtle clues elsewhere in Colonial Williamsburg's Archaeological Reports. With the construction of the Wren Building commencing in 1695, which is before any of the other access points, this could have been the place where the construction of the tunnel system began.

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<sup>63</sup> Colonial Williamsburg. *Official Guidebook & Map*. Williamsburg, VA: Colonial Williamsburg, 1968, pg. 54.

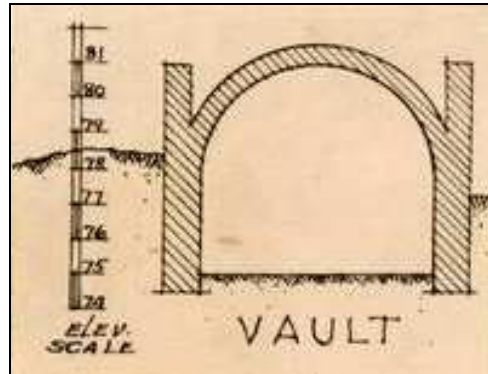


The West End or rear of the Wren Building



The East End or front of the Wren Building (the Chapel in South Wing was to left)

The Archaeological Report for the Robert Carter House indicates the presence of a brick vault "found beneath the remains of the passageway extending northward from the north-east corner of the house." This passageway seems to refer to a tunnel, but there are no dimensions given. There is no photograph of the vault, perhaps because it was collapsed, but there is a diagram.



A drawing of the Carter House vault

The Report says: "The vault (believed to have been constructed in the late 1700s, after the house was built) was accessible from the basement and was probably used as a storage place for wines and farm produce. The brick vault measures 6'-7½" in inside width by 15'-4" in interior length. The ceiling height at crown of vault is 6'-0". The thickness of the vault shell is 9". Such underground vaults were of fairly frequent occurrence in the Virginia colony. They were intended primarily for food storage but are known to have served on occasions for the safe keeping of records."<sup>64</sup> Given the size, it seems unlikely that this vault was used for vegetables and wine. Plus, for something that occurred so frequently, they only give the following examples:

The Palace (4 vaults mentioned in the inventory), the King's Arms Tavern (a basement having the appearance of "a single continuous vault"), the Wren Building ("located under the front of the building and not to be confused with burial vaults"), and the Waller (Morecock) House (where a "small vault is said to have joined the basement of the Morecock House with the basement of a kitchen" the entrance to which "had been bricked up")

It is interesting to note, the Robert Carter House, with its vault and tunnel was between the George Wythe House, the possible location of a tunnel; and the Governor's Palace (north end of Palace Green), the location of vaults. Is there a connection?

Now, when you look at the beginning of the *Summary Archaeological Report* on the Wren Building<sup>65</sup> you can find this entry. If you weren't looking for it, you would miss it.

<sup>64</sup> Kocher, A. Lawrence and Howard Dearstyne. *Robert Carter House Archaeological Report* (Block 30-2, Building 13, Lot 333-336), (Colonial Williamsburg Foundation Library Research Report Series #1611). Williamsburg, VA: Colonial Williamsburg Foundation, 1949, pg. 23.

<sup>65</sup> Schlesinger, Catherine Savedge. *Summary Architectural Report, Wren Building of the College of William & Mary* (Block 16, Building 3), *Restored Summary Architectural Report of Interior Restoration: 1967-68*. Williamsburg, VA: Colonial Williamsburg Foundation, 1968, unnumbered page before Table of Contents.

PHOTOCOPY OF HANDWRITTEN NOTE - [no digital image available]

**illegible**

GRADE RAISE OF 3 FT. (P. 18)?

How, since whole plot is level?

From Archaeo. Report + docu records and evidence of drain tunnel

Okay, now we have, from two sources, that there was a "drain tunnel" under the front of the Wren Building. What does that mean?

Cross-referencing over to the Archaeological Report on the Benjamin Waller House (a prominent attorney who had been Wythe's law teacher), we find a couple references.

1) "A vaulted and paved brick tunnel was found, attached to the basement of the house. This was believed to have served as a drain to a nearby hollow."<sup>66</sup>

2) "A vaulted brick tunnel was attach (sic) to the basement of the house at floor level. This tunnel extended north and eastward in the direction of low ground, fulfilling its function as a drain, and possibly as exit from the house."<sup>67</sup>

3) "In the northeast corner of the basement there is a terminal end of an old brick tunnel, approximately 3' wide, which it is believed, was a drain or minor passage from the house basement to a ravine east of the house. Care was taken by the restorers to preserve this construction relic and to indicate its position by a one inch break in brickwork matching the outline of the inside of the tunnel."<sup>68</sup>

Again, if you weren't reading carefully, you wouldn't know whether this tunnel was being categorized as a drain tunnel, or an escape tunnel. But when you look at the pictures, it was certainly too big to be considered as a drain tunnel. There was no inside plumbing, no running water inside. So, why was it necessary to have a drainage tunnel?

In light of this revelation, and the ambiguity of the descriptions given in the Wren Reports, we could assume that this "drain tunnel" found under the front of the Wren Building is actually something much more.

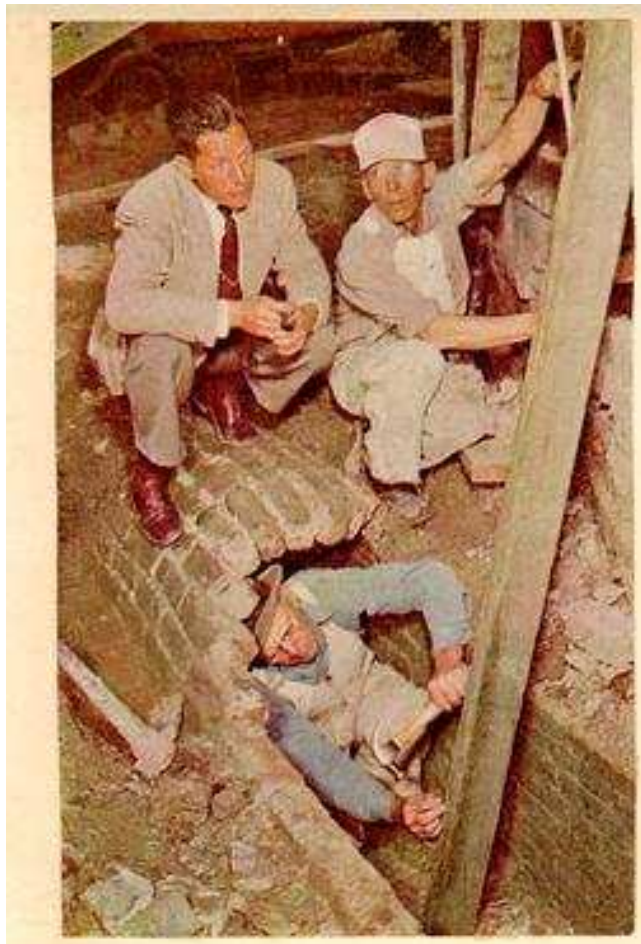
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<sup>66</sup> Kocher, A. Lawrence. *Benjamin Waller House Architectural Report (Block 1, Building 16)* (Colonial Williamsburg Foundation Library Research Report Series #1002). Williamsburg, VA: Colonial Williamsburg Foundation, 1953, pg. 9.

<sup>67</sup> Kocher, A. Lawrence. *Benjamin Waller House Architectural Report (Block 1, Building 16)* (Colonial Williamsburg Foundation Library Research Report Series #1002). Williamsburg, VA: Colonial Williamsburg Foundation, 1953, pg. 17.

<sup>68</sup> Kocher, A. Lawrence. *Benjamin Waller House Architectural Report (Block 1, Building 16)* (Colonial Williamsburg Foundation Library Research Report Series #1002). Williamsburg, VA: Colonial Williamsburg Foundation, 1953, pg. 7.

There are very few photographic examples available of colonial-era tunnels. However, one I found utilizes the same construction technique that would have been employed by the Masons who built the Bruton tunnels.



Benjamin Waller House tunnel



Vaulted brick tunnel under Terrace Hill

In 1884, when F. M. Hubbell purchased, and began to make repairs on the 15 year old Des Moines, Iowa mansion known as Terrace Hill, he decided to excavate a partially underground room, south of the Carriage House, on a remote area of the grounds to house the boiler. He then built a vaulted brick steam tunnel (3' wide, 4' tall, with a dirt floor) from this area to the mansion to install the steam pipes. Therefore the mess of the coal and cinders, and the problem of smoke, could be kept away from the house.

In 1924, when his son, Grover Hubbell was making renovations to modernize the mansion, he installed a new boiler in the original boiler room of the basement, so the tunnel was no longer needed. In the 1970s, when the mansion was being renovated for its new role as the Iowa Governor's residence, the tunnel was again utilized as a means to carry the air conditioning lines from the compressors and other outdoor equipment which could be kept away from the mansion.

Is it possible, that under the guise of being a "drain tunnel," that the ground along Duke of Gloucester Street was excavated the whole way down, past the Bruton Parish Church. This would have been done at a time before Williamsburg was even incorporated as a town, and before there were many structures even erected there. In a short time, this "drain tunnel" would have been forgotten, except by those that initiated its building.

Also, with the knowledge that there was a tunnel from the Wren Building, is it possible that the vandalism of the burial vaults beneath the Chapel in 1862, 1970, and 1979, was actually the physical evidence of someone looking for the access point to the tunnel?



### JAMES GEDDY HOUSE

The James Geddy House (Block 19, Building 11, Lot 161) sits on the north side of Duke of Gloucester Street across Palace Green, and is the only original building at this site (about 85% of the structural framework is original). It is located diagonally from the Custis-Maupin House, which is on the south side of Duke of Gloucester Street— both right across from the Bruton Parish Church. This may be the third access point to the Bruton tunnels identified by the Maupin sisters.

The first owner, Samuel Cobbs received a deed for this property (lots 161 and 162) on February 6, 1716, and there may have been a frame house on this location as early as 1718. On July 18, 1719, it was sold to Samuel Boush, Jr. Sometime around 1737, it was purchased by James Geddy, as advertisements in the *Virginia Gazette* indicated Geddy lived in Williamsburg, did brassworks and had a gunsmith shop which was either part of the house or in an outbuilding. It is also believed that he knew enough about woodwork, and had the equipment to produce gun stocks.

He died in July or August, 1744, leaving everything to his wife Anne. An August 8, 1751 ad in the *Virginia Gazette* indicated that his sons William and David Geddy continued to work the Gunsmith shop, had a Brass Foundry, and also did Cutler work (razors, lancets, shears, and swords).

The Foundry built behind the house actually straddled both lots (161 and 162) and when lot 162, the east lot, was sold in 1750, the brothers had to vacate that side of the building and work out

of the west side.

On August 18, 1760, Anne Geddy conveyed the property to her son James Geddy, Jr., who was a silversmith, goldsmith, and watchmaker, and had his shop there till about 1777. His brothers continued to run their separate business in another part of the property. Brother-in-law William Waddill, an engraver and silversmith, had a shop on the property till about 1782.

Though it was believed that the brickwork of the foundation and cellar was laid around 1750, after the original structure was drastically altered with a major renovation or actually rebuilt, dendrochronological testing has revealed that this L-shaped two-story house was constructed in 1762.

In September, 1760, James Geddy, Jr. relinquished the eastern part of the house to merchants Hugh Walker and John Goode who had a 15-year lease. They sold items imported from England till about 1771 when Walker moved to Gloucester County. This store was then rented out to Mary Dickinson, a milliner (material and fabrics dealer) who also sold jewelry. She moved out by April 30, 1772.

On May 2, 1777, the Geddy House was advertised for sale as "well improved and the whole built within these few years," which correlates with archaeological evidence which indicates that he significantly enlarged and improved many aspects.

Meanwhile, he continued to rent out part of the property, as a Mrs. Neill advertised guitar and reading lessons, and needlework, then later a commission store. After Geddy moved to Dinwiddie, his affairs were taken care of by William Page until the property was sold in December, 1778, to merchant Robert Jackson. In 1781, his daughter Nancy Jackson inherited it.

In 1782, the property was sold to Robert Martin. In 1802, Wells (also known as Wills) Dunsford purchased it, then died about 1808, and his estate maintained possession of it until 1820 when it was sold to William Pearman, a watchmaker and silversmith who had been renting a shop there.

In 1831, the property was purchased by Benjamin Bucktrout, and when he died, it passed to his wife Louisana T. Bucktrout, who later married James E. Joyner, whose name the house appeared in, in 1854. Then it passed to Mrs. S. T. Joyner, and when she died, to her husband Daniel Dugger, who sold it in 1879 to Mary E. Neal, who, because of a chancery (a common law issue in regards to equity) suit never acquired ownership until 1885.

The property, as a result of her mother's will and another chancery suit, passed to daughter Lucy Talbot Simpson and husband Lucias E. Simpson. In November, 1905 it was sold to Bathurst D. Peachy, which was then conveyed to his widow Mary D. Peachy on July 16, 1916. In December, 1927, she sold it to W.A.R. Goodwin who represented the Williamsburg Restoration. It was "one of the first buildings restored in Williamsburg."<sup>69</sup>

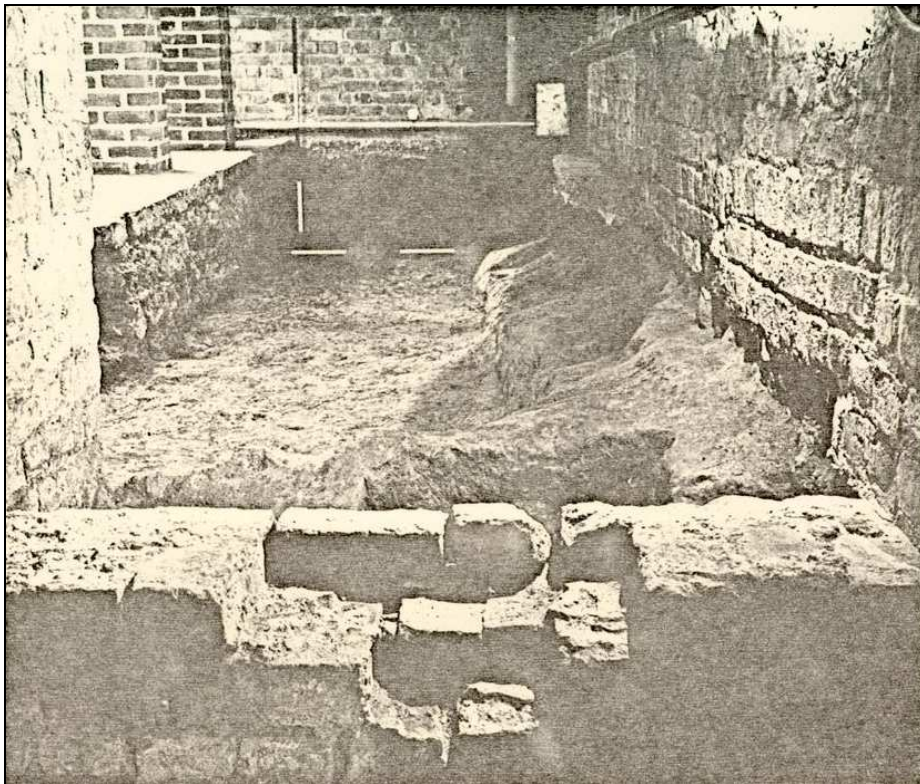
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<sup>69</sup> Schlesinger, Catherine Savedge. *James Geddy House Architectural Report (Block 19, Building 11, Lot 161)* (Colonial Williamsburg Foundation Library Research Report Series #1450). Williamsburg, VA: Colonial Williamsburg Foundation, 1968, pg. 13.

In case you hadn't noticed— it was "one of the first buildings restored in Williamsburg," and the Maupin House was one of the first projects of the Restoration, and the Wren Building was the first major building to be restored. If there were access tunnels at these locations, it would stand to reason that they would be the first to be restored, so that any trace of them could be erased. Plus, is it a coincidence that there was a frame house on the Geddy property as early as 1718, as well as on the Custis property, where there possibly could have been a house built about the same time. Both of them right next to the Church. Both of them now identified as access point to the Bruton tunnels.

Archaeological work began on the Geddy House in 1930, followed by a restoration of the main house. Then in 1953 more archaeological work was done on the eastern part of the house which resulted in the reconstruction of the east wing which adjoined the main house and shop in 1954. The kitchen was reconstructed in 1965.

A shallow cellar that was crudely constructed without underpinning the foundation (the north and east walls were resting directly on a sloping bank of clay) was found under the north wing of the main house. It was believed to have been dug out around 1750, but then filled in during the early 1800s. In 1930, a concrete floor was poured.<sup>70</sup> Could this have been where the access tunnel was located?



Looking from the south end of the shallow cellar, the east/west wall in the foreground was originally the north wall of an earlier cellar, and the lower two brick courses on the wall at the right were inserted while the basement was in use.

<sup>70</sup> Frank Jr., R. Neil. *James Geddy House Archaeological Report (Block 19, Building 11, Lot 161)* (Colonial Williamsburg Foundation Library Research Report Series #1446). Williamsburg, VA: Colonial Williamsburg Foundation, 1969, pg. 29.



### GEORGE WYTHE HOUSE

The stately brick mansion (Block 21, Building 4) on the west side of Palace Green, between Duke of Gloucester Street and Prince George Street had been owned by George Wythe (1726-1806), one of the most prominent men of his time, and considered Colonial America's most influential lawyer, legal scholar, and teacher.



George Wythe

Wythe was born in Elizabeth City County and was privately educated. He attended William and Mary College for a short period, then studied for a brief time, and was admitted to the Bar in 1746 at the age of 20. He entered into partnership with John Lewis, and practiced law in Spotsylvania. In 1746 he was appointed Clerk to the Committee which developed the rules of conduct and elections in Virginia's House of Burgesses. In 1747 he married his partner's sister Ann Lewis, who died within a year. He moved to Williamsburg, and in 1754 was elected to the

House of Burgesses, and would serve from 1754-56, and from 1758-69. He also served as their Clerk from 1760-75. In 1754 he was appointed acting Attorney General while Peyton Randolph was in England.<sup>71</sup>

In 1755 he married Elizabeth Taliaferro, the daughter of Col. Richard Taliaferro (surveyor, builder and planter), who is believed to have designed and built the Wythe House between 1752-54.<sup>72</sup> He had been labeled as Virginia's "most skilled architect." Taliaferro also built an addition onto the Governor's Palace around the same time. His 1775 will (he died in 1779) gave Wythe the right to the property for life. He lived in the house more than 30 years (1755-91).

He was a close friend of Governors Fauquier and Botetourt, yet sided with the patriots when their dissension began. In 1764, he was the one who drafted a letter criticizing the Stamp Act proposed by the English Parliament. In 1768 he served as Williamsburg's Mayor. In 1769 he became a member of the Vestry of Bruton Parish Church. In 1775 (1775-76) he was elected to the Continental Congress, and his signature was the first among the Virginia signers of the Declaration of Independence.

Thomas Jefferson and his wife stayed in the house October 7 to December 21, 1776, while Wythe was in Philadelphia as Virginia's delegate to the Continental Congress. When war struck in the fall of 1781, Wythe's home served as Washington's headquarters during the military campaign at Yorktown; and also for French General Rochambeau when Cornwallis surrendered. He became the Speaker of Virginia's House of Delegates in 1777; and in 1778 (1778-88), one of the three judges of Virginia's High Court of Chancery, serving with Thomas Jefferson and Edmund Pendleton to mold the laws of Virginia, as well as being an influence on the future President.

In 1779 (1779-90), Wythe became the first professor of law in an American college, when he was appointed to the chair of law at William and Mary. He taught such men as Thomas Jefferson and James Monroe, who later became Presidents; and John Marshall, who later became the Chief Justice of the U.S. Supreme Court.

In 1787, he was a member of the Convention that put together the U.S. Constitution.

He resigned as professor and in 1789 he was appointed to serve as the sole Chancellor of the High Court of Chancery for the state of Virginia, which made it necessary for him to move to Richmond, where he established a private law school. When he moved, ownership of the property reverted to the Taliaferro family who advertised to sell it at public auction.

Before he resigned as Chancellor in 1792, one of his last students was Henry Clay, the future Senator of Kentucky. An early abolitionist, he freed his own slaves, and even provided for them in his will until they were able to be self-sufficient. He died on June 8, 1806 after being poisoned, some say, by his grand nephew George Wythe Sweeney.<sup>73</sup> He is buried in the Richmond

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<sup>71</sup> Colonial Williamsburg. *Official Guidebook & Map*. Williamsburg, VA: Colonial Williamsburg, 1968, pg. 90.

<sup>72</sup> Yetter, George Humphrey. *Williamsburg Before and After: The Rebirth of Virginia's Colonial Capital*. Williamsburg, VA: The Colonial Williamsburg Foundation, 1988, pg. 148.

<sup>73</sup> Colonial Williamsburg. *Official Guidebook & Map*. Williamsburg, VA: Colonial Williamsburg, 1968, pg. 91.

churchyard of St. John's Episcopal Church.

In 1792, the house was purchased by James Madison. He resold the house in 1793 to Rev. John Dunbar. When he died, ownership was passed to his widow Elizabeth Hill Byrd Dunbar, who later married Col. Henry Skipwith and the property bore his name. In 1819, the house was willed by Mrs. Skipwith to her daughter Elizabeth Parke Farley Izard (her daughter via first marriage to James Farley). In 1837, Henry Toland purchased the house from James Izard (heir of Elizabeth). In 1841 Toland sold it to Professor John Millington of William and Mary College. He lived in Williamsburg till 1861, then moved to Norfolk, but rented the house out till 1866 when Mary King Sherwell bought it.

In 1926, it was purchased by the Marshall Foundation (a corporation of Bruton Church that was created to allow the church to hold real estate in excess of that allowed by state law for trustees of a church) to be given to the Bruton Parish Church as a parsonage. The Colonial Dames of America agreed to pay the \$15,000 purchase price. It was in poor condition, so some restoration work was done. It was completed by 1931. Rev. W.A.R. Goodwin moved his office on the second floor, and for six years it was used as a parish house. It also served as the headquarters for the Restoration.

In 1938, when the home was acquired by Colonial Williamsburg, restoration work was done from 1939-40. Up to that time the Colonial Dames of America had paid \$9,345.78 of the purchase price, but refused to make good on the rest because the house had been transferred to the Restoration. The remaining \$5,654.22 was contributed to the Church by Mrs. John Rutherford. It opened for tours in March, 1940, and serves as one of the main Exhibition Buildings.<sup>74</sup>

Tradition holds that there was an access to the Bruton tunnels through the West Well in the rear of the house, which has come to be known as the Wishing Well.

Between August 3 and August 5, 1959, this well was excavated. After about two feet of water was removed, at a depth of 22 feet they found a two foot deposit of silt, which consisted of organic matter such as leaves and twigs, as well as flash bulbs, pennies, a modern candle, and an unfinished T-shaped hinge. Below the 24 foot level, they discovered stone fragments, pieces of well brick, and other types of masonry down to the bottom. Many pennies were found in this stratum, dating mostly to the 1940s and 1950s, but none earlier than 1919. They also found two nickels and a dime. At the bottom they found a bunch of beer, soda, and other types of bottles, two of which could be dated because they were marked with their patent dates. What this all means is that this fill could not have been inserted before 1920, which means it had to be cleaned shortly before that time.

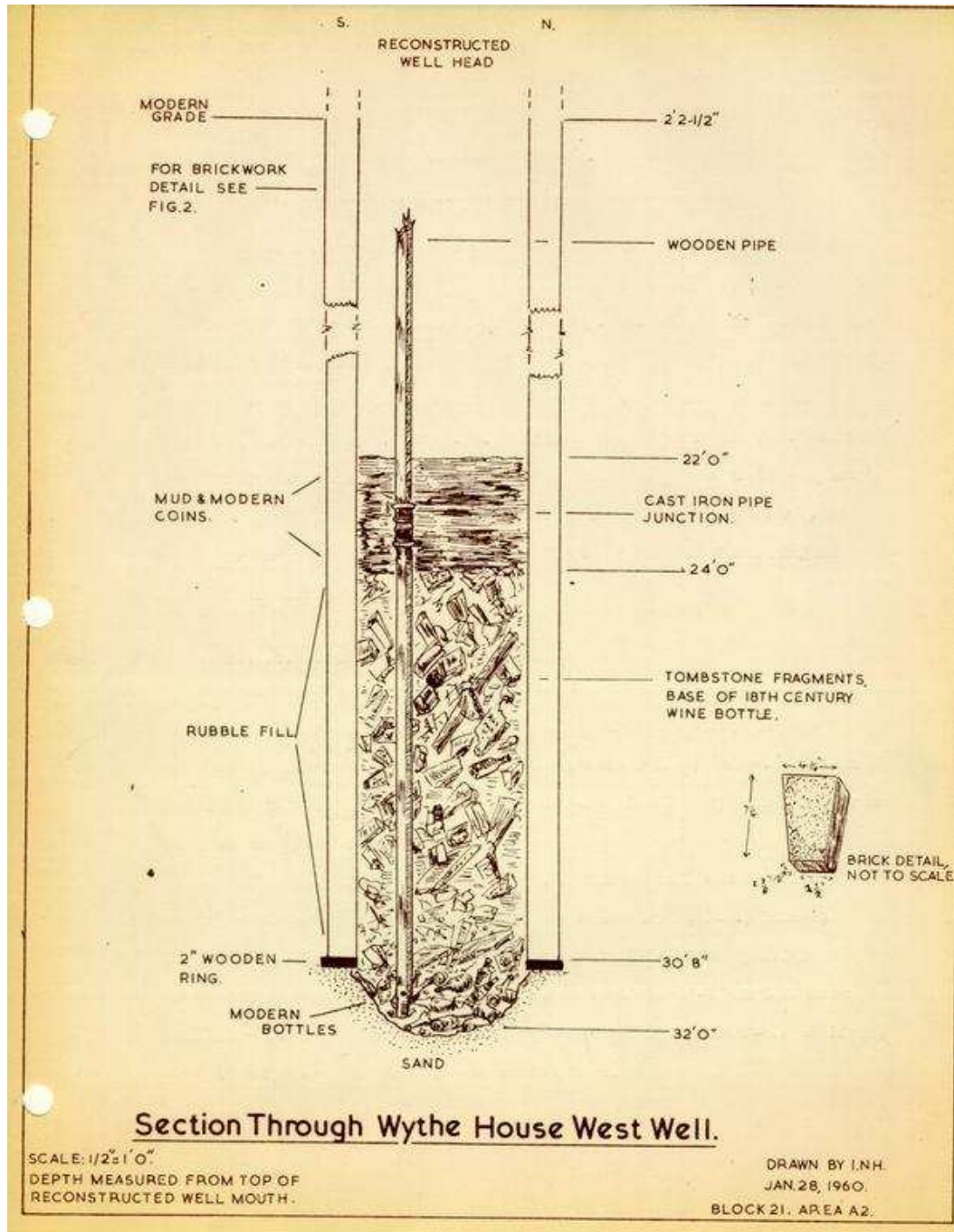
This 3 foot in diameter mortarless brick shaft culminated in a rotting wood ring at a depth of 30' 8" that was held together with cut nails that could not have been manufactured prior to 1800, which indicates that the well could not be of colonial structure. It is believed that this well began to be used when use of the south well was discontinued and filled with Professor Millington's

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<sup>74</sup> Colonial Williamsburg. *Official Guidebook & Map*. Williamsburg, VA: Colonial Williamsburg, 1968, pg. 92.

trash.<sup>75</sup>

We now have two scenarios. First, the Archaeological Report is being purposely deceptive to hide what they actually found; or second, the well was relined and reconstructed in the same shaft that was used in colonial times, for the purpose of preventing anyone from entering the Bruton tunnels and finding the Vault.



<sup>75</sup> Noel-Hume, Ivor. *George Wythe House Archaeological Report (Block 21, Building 4, West Well)* (Colonial Williamsburg Foundation Library Research Report Series #1488). Williamsburg, VA: Colonial Williamsburg Foundation, 1960, pg. 4.



### THE POWDER MAGAZINE

In Williamsburg's Market Square, on a plot of land bordered to the north by Duke of Gloucester Street, to the south by Francis Street, to the east by the Market Square Tavern, and to the west by the Greenhow-Repton property, is the octagonal Public Magazine. It is also known as the Powder Horn or Powder Magazine (Block 12, Building 9). This is believed to be another access point to the Bruton tunnels.

On April 30, 1713, Governor Alexander Spotswood brought up the idea of a brick magazine to securely store arms, gunpowder, and ammunition which had been sent from London by Queen Anne to protect the colony. An Act authorizing its construction was passed on December 24, 1714. Funds were raised by taxes on liquor and the slave trade. It was designed by Spotswood,<sup>76</sup> and constructed by John Tyler.

There were two rooms on the ground floor— an armory and gunsmith shop, and a powder room. Its exterior brick walls were 20"-23" thick. The second floor storage area and third floor attic were accessed by a spiral staircase. For more security, a wooden fence was built in 1722, and then a brick wall in 1755. An Act for building the brick guardhouse was issued in August, 1755.

<sup>76</sup> Colonial Williamsburg. *Official Guidebook & Map*. Williamsburg, VA: Colonial Williamsburg, 1968, pg. 34.

The wall had been pulled down by builders, and ended up as building material for the foundations of a Greek Revival Baptist Church that was built in 1850, northeast of the Magazine.<sup>77</sup> Williamsburg Holding Corp. bought the church in 1933, razing it, as well as the parsonage, in July, 1934.



Baptist Church constructed with Powder Magazine bricks

Although it was used to store powder for the Confederates during the Civil War, through the years it has also been used for a market, a Baptist church, a dancing school, and a livery stable.



The Powder Magazine in the 1870s

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<sup>77</sup> Yetter, George Humphrey. *Williamsburg Before and After: The Rebirth of Virginia's Colonial Capital*. Williamsburg, VA: The Colonial Williamsburg Foundation, 1988, pg. 115.

On February 6, 1888, one of the wall's of the Magazine began to collapse, and it prompted Cynthia Beverley Tucker Coleman to help form the APVA (Association of the Preservation of Virginia Antiquities). In their first acquisition, they bought the building in 1889 for \$400, stabilized it in 1890<sup>78</sup> and transformed it into a museum. It was restored by Colonial Williamsburg from May 31, 1934 to October 12, 1935, in collaboration with the APVA based on archaeological finds, period watercolor sketches, and a wood engraving by Benson J. Lossing.<sup>79</sup>



An 1888 picture showing the collapse of a wall

When the reconstruction of the wall was being planned in 1934, research was done to find out whether the brick in the church's basement was from the original wall, and if there was enough to reconstruct the wall. It was determined that the brick was not usable, so new brick had to be produced. The Guardhouse was also totally reconstructed.



Excavating the foundations of the surrounding wall

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<sup>78</sup> Colonial Williamsburg. *Official Guidebook & Map*. Williamsburg, VA: Colonial Williamsburg, 1968, pg. 36.

<sup>79</sup> Colonial Williamsburg. *Official Guidebook & Map*. Williamsburg, VA: Colonial Williamsburg, 1968, pg. 35.

The Powder Magazine was originally leased to Colonial Williamsburg in 1946, when further restoration work was done, and it reopened for exhibition on July 4, 1949. The APVA conveyed ownership to Williamsburg in 1986.<sup>80</sup>

Baconian researchers believe that Nathaniel Bacon, Jr. had a trap door put into the floor of the Powder Magazine which hid the access to that part of the tunnel. However, being constructed shortly after 1714, which fits closely to the time frame of the Custis-Maupin House, and the Geddy House, this would not be possible, because Nathaniel Bacon, Jr. died in 1676. And before you say anything, Nathaniel Bacon, the Elder, died in 1692. So, if a trap door had been installed to hide access from that point, it had to have been done by someone else.



The Powder Magazine foundations

In 1934, during the restoration work, workers broke up a concrete floor on the interior of the Magazine that the APVA had laid, in order to excavate the foundations. Were they looking for evidence of a tunnel? According to the Archaeological Report, they went down about a foot, and uncovered the original brick floor. They poured a new concrete slab floor, covering up any evidence they might have found, and laid a new brick floor on top.

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<sup>80</sup> Yetter, George Humphrey. *Williamsburg Before and After: The Rebirth of Virginia's Colonial Capital*. Williamsburg, VA: The Colonial Williamsburg Foundation, 1988, pg. 115.

## WHAT IS INSIDE THE BRUTON VAULT?

In *The Secret Destiny of America*, Manly Palmer Hall wrote that "there exists in the world today, and has existed for thousands of years, a body of enlightened humans united in what might be termed, an Order of the Quest. It is composed of those whose intellectual and spiritual perceptions have revealed to them that civilization has a Secret Destiny..."<sup>81</sup> Hall revealed: "Not only were the founders of the United States government Masons, but they received aid from a secret and august body existing in Europe, which helped them to establish this country for a peculiar and particular purpose known only to the initiated few."

It is to this group of men, Freemasons, our forefathers, who were to perpetuate the vision of Francis Bacon. It should be pointed out here that Masonry was not always as it appears today. Many early Christian patriots during the foundational period of American history were part of the predominate York Rite, which promoted values, ethics, and brotherhood among its members. It has been reported that the true Freemasonry Lodges were established in the cellars of the Episcopalian and Presbyterian Churches. While there is not the space here to discuss a comparison, it is a well-known fact that the Illuminati did infiltrate the American Fraternal Lodges after 1776 to take them over from within.

Was the Rockefeller interest in securing the contents of the Vault, possibly because it contained the basis of a Godly-based government that our forefathers truly intended for our country; as opposed to the godless society that the New World Order has been pursuing in the process of establishing one-world government? Hall wrote that "Bacon made sure that the American colonies were thoroughly indoctrinated with the principles of religious tolerance, political democracy, and social equality. Through carefully appointed representatives, the machinery of democracy was set up at least a hundred years before the period of the Revolutionary War."<sup>82</sup> Or, was it to prevent information from being made available which would document the agenda that was being used to direct the affairs of this country.

Among researchers who believe in the existence of the Vault, It has been commonly accepted that that it contains the complete copy of *New Atlantis*, along with accompanying plans and organizational strategies. It's also believed that the original manuscripts of Bacon's collection of writings will be found there, along with some that were never published. And, because of the notion by some researchers that Bacon was the actual author of Shakespeare's works, the Vault may contain those original manuscripts. That in itself would be quite the treasure, as there are no surviving copies of scripts from any plays of the Elizabethan era.

Marie Bauer was told that the Vault contains Queen Elizabeth's wedding ring (while others say the Vault contains the missing crown jewels of Queen Elizabeth I), as well as "other significant objects missing from the British Court."<sup>83</sup> It is also believed that the Vault contains a quantity of

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<sup>81</sup> Hall, Manly Palmer. *The Secret Destiny of America*. Los Angeles, CA: Philosophical Research Society, 1944, pg. 23.

<sup>82</sup> Hall, Manly Palmer. *The Secret Destiny of America*. Los Angeles, CA: Philosophical Research Society, 1944, pg. 130.

<sup>83</sup> Hall, Marie Bauer. *Quest For Bruton Vault: An American Williamsburg Happening*. Los Angeles, CA: Veritat Foundation, 1984, pg. 113.

gold and silver, documented proof of Bacon's royal lineage, an original edition of the Bacon-edited King James Bible (as well as notes and documentation of the Committee's work), inventions that were ahead of its time, and a device that will enable their codes to be deciphered. Still others say that the Vault contains books from the library of Benjamin Franklin, as well as drafts of what would become the Declaration of Independence and the U.S. Constitution.

The Vault also contains the "key to the location of similar vaults in the various nations of Europe,"<sup>84</sup> and is also said to contain instructions, maps, and documents that lead to 144 'sacred' burial sites and vaults of certain forefathers, patriots and early leaders in our country, that in turn contain original writings, diaries, journals and documentation that will convey the ideology of our forefathers, and prove how history has been sanitized and rewritten to conceal the true nature of the direction this country is taking.

Because of Bacon's status as a high-ranking member of the Rosicrucians and the Freemasons, some researchers believe the Vault contains secret codes, diagrams, and documents, including ancient writings that had been in the possession of certain secret societies. One such artifact is the *Book of Thoth*, which had been retrieved from a golden box out of an inner sanctuary in an ancient Egyptian temple. It is connected to Hermes Trismegistus, the godfather of alchemy, and the Emerald Tablet (or Tablet of Destiny). It reveals a formula that contains the seven transformations of alchemy that leads to an accelerated spiritual evolution. Known as the 'Sacred Torch,' the most important document ever given to Man, it is believed that anyone who is able to decipher it will have their consciousness enhanced to the point that they will be able to see the invisible Immortals and enter the presence of the Superior Gods. Hall wrote in his book, *The Secret Teachings of All Ages* that the Book "was lost to the Ancient World with the decay of the Mysteries, but its faithful initiates carried it sealed to another land. The book is still in existence..."

Whatever material is inside the Vault is contained in 33 custom-made hermetically-sealed copper containers to preserve its contents.



Thomas Jefferson

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<sup>84</sup> Hall, Marie Bauer. *Quest For Bruton Vault: An American Williamsburg Happening*. Los Angeles, CA: Veritat Foundation, 1984, pg. 156.

According to Colin Dyer in his book *Symbolism in Craft Masonry*, in 1804, Thomas Jefferson (3rd President) was the last person to examine the contents of the Vault, which he entered through the well behind the George Wythe House.

Some researchers doubt that the contents of the Vault were left there. Some believe that the contents were removed and placed in a secret location either at the University of Virginia (founded by Jefferson), when it was under construction, prior to its opening in 1826; or the capitol building in Washington, D.C. Henrietta Bernstein, author of *Ark of the Covenant Holy Grail*, believes that the contents of the Vault were removed and taken to Washington Cathedral or in a chamber under the Washington Monument.

However, Manley Palmer Hall, after finding out about the Vault in 1925 from Masonic sources in Europe, became a leading proponent for the Bruton Vault remaining the location of this sacred repository. His quest to research, and get information about the Vault may have cost him his life, because it was alleged that he was strangled to death in August of 1990, by two members of the Skull and Bones Society—Morgan Brandt and Daniel Fritz. Luckily, some of his research notes, documents, maps, books, photos, and artifacts relating to 50 years of work on the Vault had already been either sent to a secret location in Russia, or given to trusted associates to carry out his work.



### THE QUEST FOR BRUTON VAULT

The widow of Manly Palmer Hall, Marie Bauer Hall (who he married in 1940), had already been aggressively in pursuit of the uncovering of the Vault. In the 1930s, she found a book in Manly's extensive metaphysical library (at the Philosophical Research Society) which she later referred to as "my friend."

The *Wither Book* she referred to is actually known as *A Collection of Emblemes, Ancient and Moderne* and was published in 1635 by English poet and satirist George Wither (1558-1667). He used the plates of the two hundred engravings of Gabriel Rollenhagen, which were gathered from his two works, *Nucleus emblematum selectissimorum* (Arnheim, 1611) and *Emblematum centuria secunda* (Arnheim, 1613). They feature circular pictures that show a symbol or group of symbols in the foreground, while other details and scenes, known as *fatti* appear in miniature, and emerge from the background. Surrounding the engravings are inscriptions, normally in Latin, but sometimes written in Greek, French or Italian, along with brief pieces of text. Wither then extensively added his poems to these illustrations. The Collection is actually a volume of four books in one— each with 50 emblems and 50 poems. Marie Bauer believed this book contained encoded passages which referred to Williamsburg, Virginia and the Bruton Vault.

For instance, on poem 228, she discovered an emblem which she believed referred to the Bruton Vault, because of what she perceived as church ruins; Christ, Peter and Paul; and a church with a tower that is a "replica of the first and original Christian Church in Bruton Churchyard," and a cube which represented the Vault itself.<sup>85</sup> On May 16, 1938, she left Los Angeles for Williamsburg under the assumption of this theory: "Sealed in copper cylinders, the documentary wealth was secured in a great vault, ten feet square, buried twenty feet deep in Virginia earth, as centered beneath the tower center of the first Brick-Church."

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<sup>85</sup> Hall, Marie Bauer. *Quest For Bruton Vault: An American Williamsburg Happening*. Los Angeles, CA: Veritat Foundation, 1984, pg. 228.

A  
COLLECTION  
OF  
EMBLEMES,  
ANCIENT AND  
MODERNE:

Quickened  
VVith METRICALL ILLUSTRATIONS, both  
*Morall and Divine*: And disposed into  
LOTTERIES,

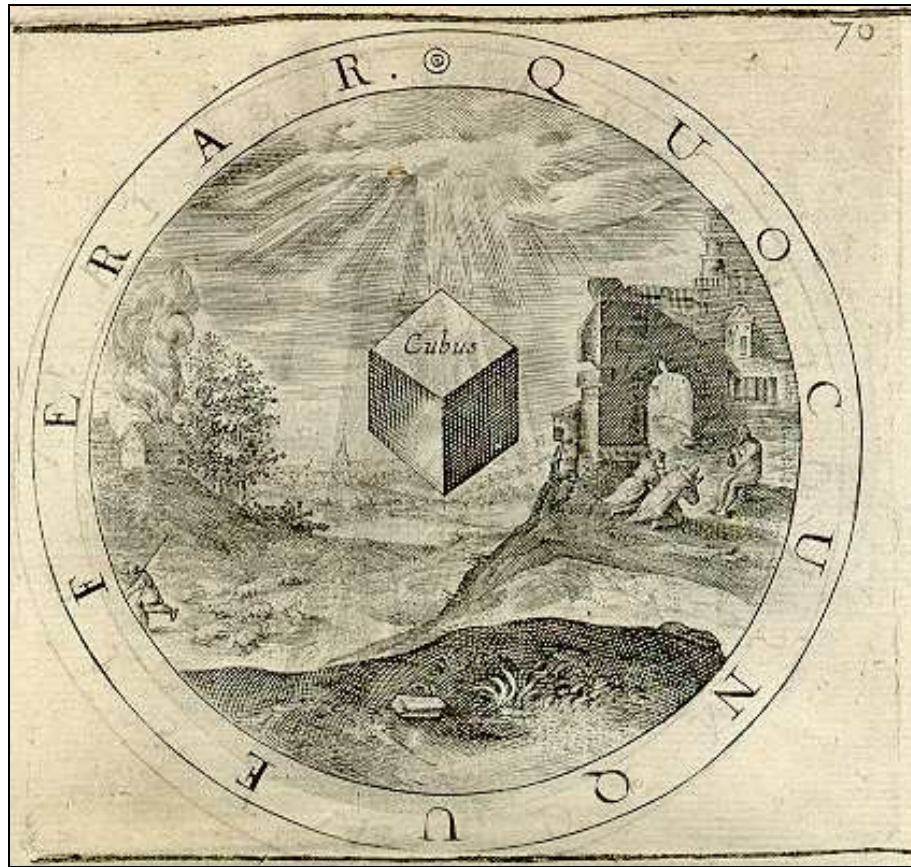
That *Instruction*, and *Good Counsell*, may bee furthered  
by an *Honest and Pleasant Recreation*.

By GEORGE WITHER.

*The First Booke.*



LONDON,  
Printed by A. M. for Henry Taunton, and  
are to be sold at his Shop in Saint Dunstons  
Church-yard. MDCXXXV.



Emblem on Poem #228

A 1907 book by Leone Gardiner Tyler, President of William and Mary College plainly indicated that the original brick church at Williamsburg was in a different location than the current church, yet a book by the Rector at that time, Dr. Goodwin, said that the current church was built on "the side of an older Church."<sup>86</sup> It also revealed: "...the old Vestry book of the Parish was either lost or destroyed during the wars, or was burned with the house of Rev. John McCabe in Hampton."<sup>87</sup> In fact, when the missing Register turned up, 77 years of births were torn from the pages in the front, and 36 years of deaths were missing from the pages in the back.<sup>88</sup>

Ms. Bauer found out that the Masonic Lodge of Williamsburg possessed a historic chair, donated by someone in England that is used during certain rituals. There is a dedication to the Williamsburg Lodge at a period in time when there is no documentation that there was a Lodge there. In addition, documentation at the Fredericksburg Lodge indicates entries of visitors from the Lodge in Williamsburg— when there was no mention of a Lodge being in place at that time.

<sup>86</sup> Hall, Marie Bauer. *Quest For Bruton Vault: An American Williamsburg Happening*. Los Angeles, CA: Veritat Foundation, 1984, pg. 295.

<sup>87</sup> Goodwin, Rev. William Archer Rutherford. *Historical Sketch of Bruton Church*. Petersburg, VA: The Franklin Press Company, 1903, pg. 72.

<sup>88</sup> Goodwin, Rev. William Archer Rutherford. *Historical Sketch of Bruton Church*. Petersburg, VA: The Franklin Press Company, 1903, pg. 71.

So, it appears that Masonic records over the same time period were also missing. These Masons would have been the men who actually constructed the tunnels, the Vault, and engraved the coded directional information.<sup>89</sup>

The illustrations in the *Wither Book* (see poem 153, which even looks similar to Duke of Gloucester Street) all showed churches with the tower over the nave, which differed from the cruciform design of the current Bruton church, except for the one poem 20. Marie Bauer now felt that the Rockefeller Restoration was deliberately hiding the location of the previous church.



Emblem on Poem #153

The *Wither Book* had provided many details that aided her research, but now, even though the book had been written nearly 75 years before most of the original buildings in Williamsburg, it portrayed buildings, streets, and detailed depictions of the colonial town. Vernon Geddy, the Restoration lawyer, even commented that the illustration on poem 159 looked like the original Capitol building.<sup>90</sup>

<sup>89</sup> Hall, Marie Bauer. *Quest For Bruton Vault: An American Williamsburg Happening*. Los Angeles, CA: Veritat Foundation, 1984, pg. 511.

<sup>90</sup> Hall, Marie Bauer. *Quest For Bruton Vault: An American Williamsburg Happening*. Los Angeles, CA: Veritat Foundation, 1984, pg. 330.



Emblem on Poem #159

All of this convinced Bauer that this was "telling proof of the fact that American History (including all the circumstances pertaining to Bruton) was predetermined and events carried out almost minutely in accordance with a great plan."<sup>91</sup> At a meeting with some professors from William and Mary College who found it hard to believe that a book printed in 1635 could have information about another place in a future time, she said "that the long range anticipations of the original initiate Group could and did in fact pre-conceive, outline and document a basic plan, designated to be transformed into reality at specified times and places."<sup>92</sup>

The city officials of Williamsburg, and Vestry officials at the church agreed to allow an excavation, and the Rockefeller Restoration agreed to finance it. She was told that if a Vault was found, the contents were to be taken either to a vault at the bank, or if necessary, a vault at William and Mary College.

Digging began on June 10th, under a 5' X 7' section of the 20-foot square area of the bell tower floor. Twice they struck layers of previous brick floors, the second being at a fair depth, which they believed to be the Vault. However, underneath was nothing but dirt. But then at the nine

<sup>91</sup> Bauer, Maria. *Foundations Unearthed*. Glendale, CA: Veritas Press, 1948, pg. 47.

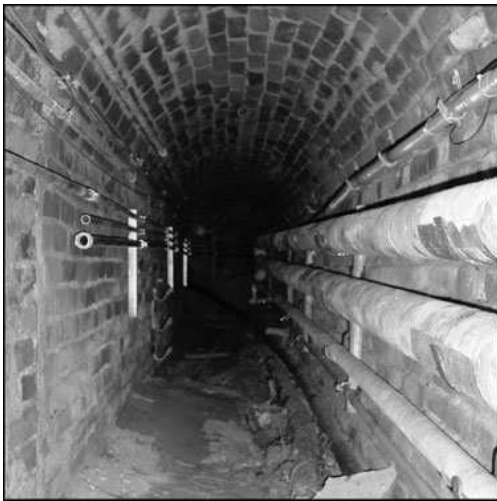
<sup>92</sup> Hall, Marie Bauer. *Quest For Bruton Vault: An American Williamsburg Happening*. Los Angeles, CA: Veritat Foundation, 1984, pg. 375.

foot level, workers discovered a "tomb-like structure."<sup>93</sup>

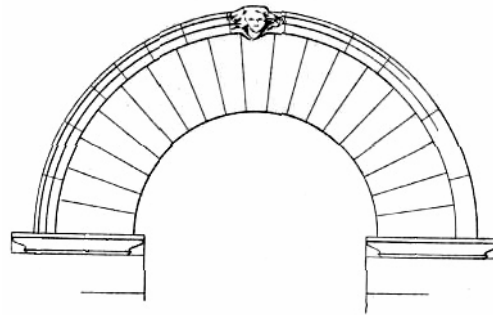
Bauer wrote: "Curiously enough the ground had been disturbed all the way, and at nine feet depth a peculiar arched structure was discovered..."<sup>94</sup> She also wrote: "...an arched structure was discovered. It was built of the largest brick yet unearthed in all of Williamsburg and its twelve years of excavations." The officials declined to investigate any further, and someone mentioned about an earlier excavation there in regard to the repairs on a furnace or water pipe.<sup>95</sup>

That night the hole was filled in, and stone floor slabs put in place, with the excuse that there was a wedding the next day, and it represented a hazard. Yet, the tower was separate from the rest of the church and could be secured. Digging was not to continue. With representatives of all three groups there to witness the excavation, she realized that they had lost faith in her claims, so she decided not to push her luck. Besides, she felt that what they unearthed did not fit with what she had decoded, so it wasn't the Vault. This meant they were digging in the wrong area.

However, in retrospect, one has to wonder why Williamsburg would not have wanted to find out what this structure was. Instead, they quickly buried it. This, to me, indicates that they already knew what it was.



Vaulted brick tunnel at Terrace Hill



Architectural diagram of an Arch

With the description given, especially the type of brick (which indicates an older style), it is very possible that the structure uncovered may have been a tunnel leading to the Vault. According to the description given in the *Glossary of Medieval Art and Architecture* (according to the online source of [www.pitt.edu/~medart/menuglossary](http://www.pitt.edu/~medart/menuglossary)), the purpose of an arch is to transfer the vertical pressure of the weight above, into lateral pressure that relieves the weight on it and helps to keep the elements of it in place. This is the type of construction used in underground tunnels.

<sup>93</sup> Taylor Jr., L.B. *The Ghosts of Virginia* (Volume 2). Progress Printing, 1994, pg. 357.

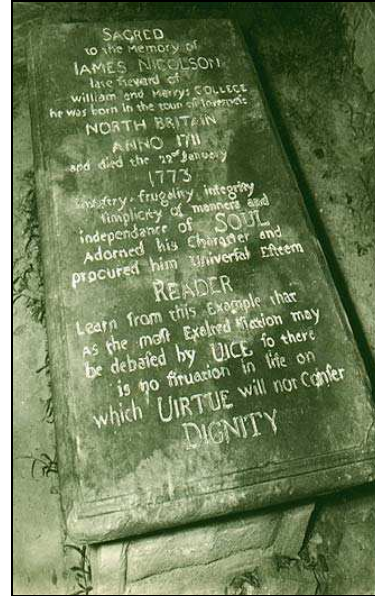
<sup>94</sup> Bauer, Maria. *Foundations Unearthed*. Glendale, CA: Veritas Press, 1948, pg. 38.

<sup>95</sup> Hall, Marie Bauer. *Quest For Bruton Vault: An American Williamsburg Happening*. Los Angeles, CA: Veritat Foundation, 1984, pg. 313.

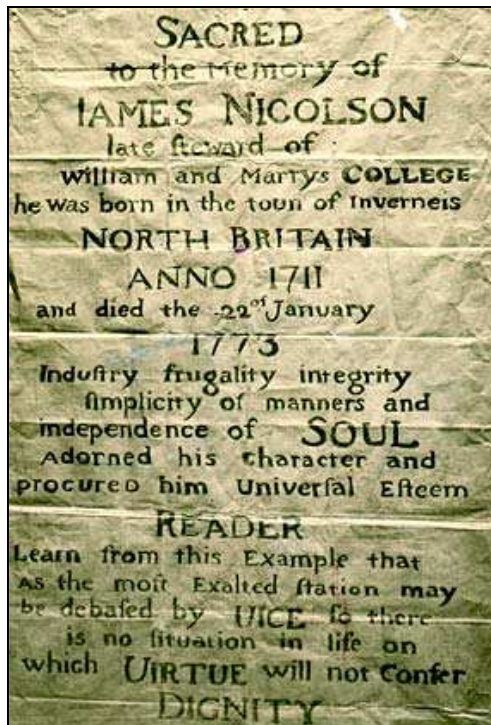
Prior to the digging that day, Marie had noticed a tombstone outside of the entrance to the Tower. The edge of it lined up exactly with the center of the tower. This was the tomb of James Nicolson, who had been a steward of William and Mary's College. It is identified as site# 133 on the Bruton Parish Churchyard Guide. However, the inscription given is not the one that appears on the tomb.<sup>96</sup>



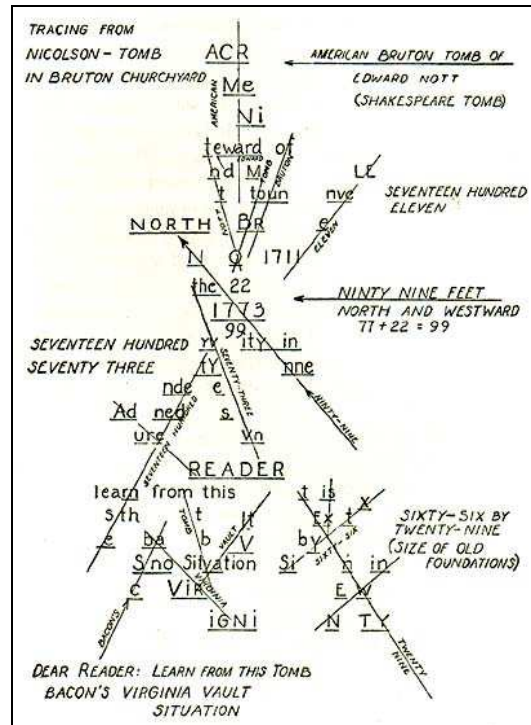
James Nicolson



## Tomb of James Nicolson



### Rubbing of the Nicolson Tomb



## Anagrams on the Nicolson Tomb

<sup>96</sup> Bruton Parish Church. *Bruton Parish Churchyard: A Guide with Map*. Williamsburg, VA: Bruton Parish Church, 1976, pg. 60.

The inscription stood out because the word "Reader" was written so large that it took up a whole line. In her research she discovered that the word "Reader" was used as a keyword which indicated instructions. She wrote: "There were most obvious misspellings, such as the name 'Mary' spelled with two r's, the word 'town,' 'toun.' I began to play with anagrammatic combinations, and at the point 'Reader' it seemed singularly easy to extract the sentence, 'Dear Reader, learn from this tomb the exact location of old Bruton's foundations.' " She was assured by officials that the present church was the original one. But Hall had her doubts.<sup>97</sup>

At William and Mary College she found a drawing of the Bruton Church which had been done in 1702 by Swiss traveler Francis Louis Michel,<sup>98</sup> when the original brick church was standing. In the public research room of the Restoration's library, she located a copy of an old map referred to as the "Bland Map." It had been drawn in 1699, but only three buildings were marked on it: William and Mary College on one end, the Capitol building on the other end, and the Bruton Parish church right in the middle. There was a legend attached to the map. She noticed that the name of the man who wrote the Legend was Nicolson— the same name as on the tomb. The scale was surrounded with a depiction of two snakes, a graphic that appeared numerous times in the *Wither Book*. On top of that, Bland had been a close associate of Nathaniel Bacon during the Rebellion.

One of the boys from the college, an engineering student, helped her to convert the measurements on the Legend, which were in "poles," (1 pole = 16½ feet), and Marie discovered that the original brick church stood about 75 feet west of the current church. She suspected that both of the drawings had been made by men who knew about the Vault, and therefore were purposely vague in order to conceal its secret.

She continued to concentrate on the Nicolson tomb, and discovered that exactly adjacent to the numbers indicating birth, death and age were anagrams that spelled out these numbers. She began to think that this was not just a coincidence, and that perhaps they were actually distance measurements. She calculated that the center of the current tower is 1773 feet east of the William and Mary College (1773, the date of Nicolson's death), that the center of the old tower was 1711 feet east of the college (1711, the date of Nicolson's birth). This meant that the old foundations were 62 feet west of the current church.

Then she began to expand on her calculations. Another number that appeared on the tomb was 22 (January), which was the day that Nicolson died. It is also Francis Bacon's birthday. The 22 was lined up on top of the 77 of 1773, and formed a figure that added up to 99. Adjacent to that was an anagram which spelled out "ninety-nine," followed by "northwest." To her, this indicated that the center of the original tower, where the Vault is located, was 99 (6 poles) feet northwest and 62 feet west.

Bauer was able to get a federal government surveyor, by the name of MacManus, who was

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<sup>97</sup> Bauer, Maria. *Foundations Unearthed*. Glendale, CA: Veritas Press, 1948, pg. 39.

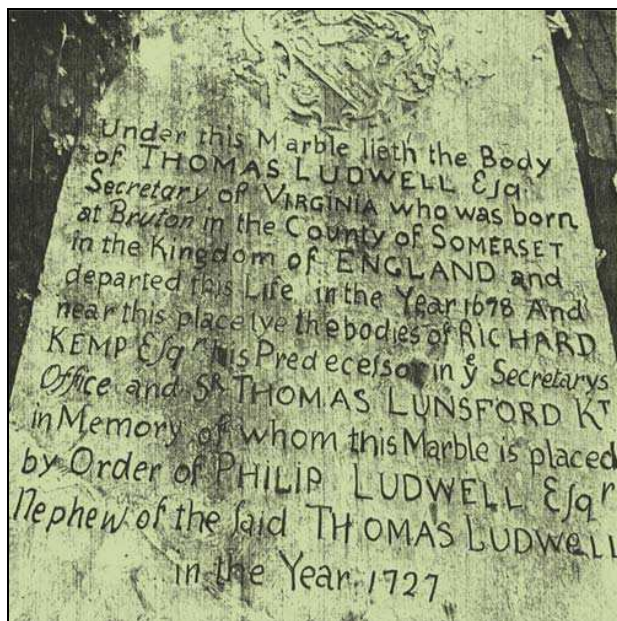
<sup>98</sup> Yetter, George Humphrey. *Williamsburg Before and After: The Rebirth of Virginia's Colonial Capital*. Williamsburg, VA: The Colonial Williamsburg Foundation, 1988, pg. 126.

vacationing in Williamsburg, to do some measurements,<sup>99</sup> and he verified that the center of the current tower was exactly 1773 feet east of William and Mary College. This was not enough to make the Rockefeller Restoration budge on the financing of any further excavation work.<sup>100</sup>

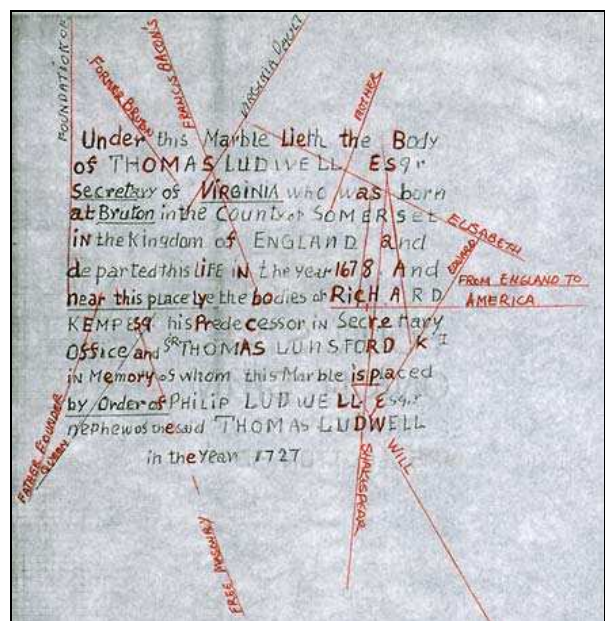
She believed that the tombstones could possibly yield more encoded information. She observed that there were five tombs lined up along the south side of the church, by the tower and front part of the Church. Two of them were away from the other three and closer together. She theorized that maybe the two indicated the size of the old tower, and the other three, the rest of the church. And maybe, just maybe, if she took the rectangular shape and located it according to the information from the Nicolson tomb, the original foundations would be there.

She noticed that the numbers on the other tombs "coincided approximately with the distances the tombs were spaced from each other." She was able to determine that the foundations were 66 feet long and 29 feet wide.<sup>101</sup>

Marie also became interested in the tomb of Thomas Ludwell (site# 78), and decoded anagrams which said: "Under the Secret Foundations of Former Bruton lies Francis Bacon's Great Virginia Vault of Free-Masonry."<sup>102</sup>



## Ludwell Tomb



### Anagrams noted on the Ludwell Tomb tracing

In trying to calculate where the original foundations were located, she paid close attention to the

<sup>99</sup> Hall, Marie Bauer. *Quest For Bruton Vault: An American Williamsburg Happening*. Los Angeles, CA: Veritat Foundation, 1984, pg. 363.

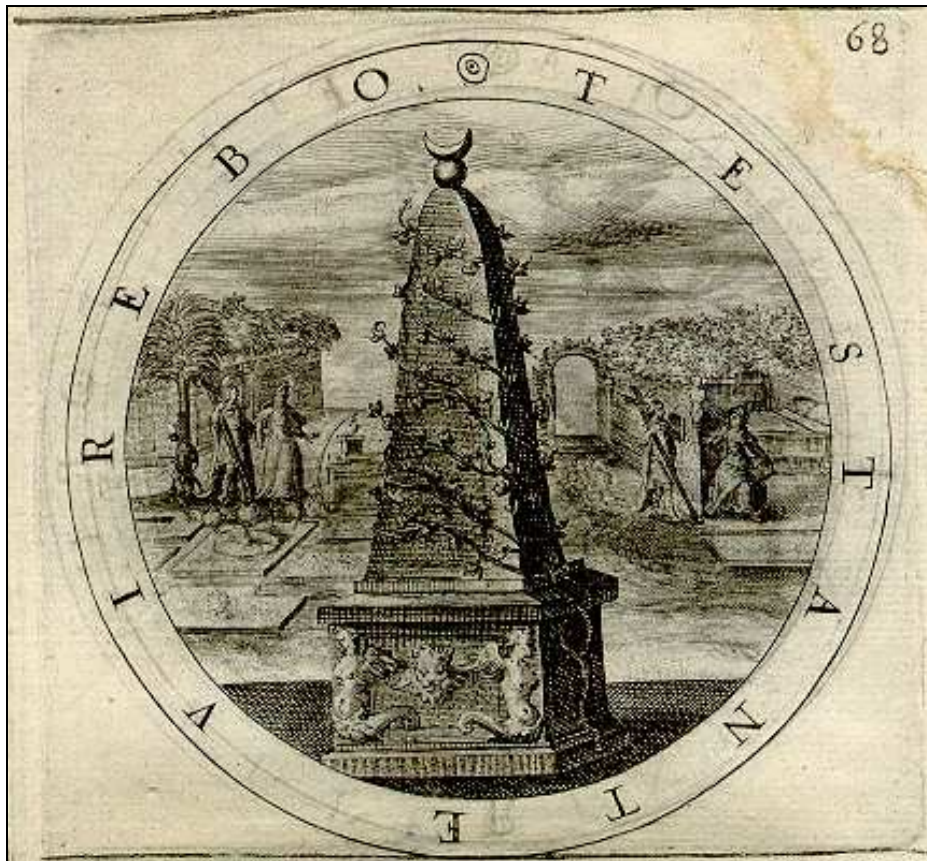
<sup>100</sup> Bauer, Maria. *Foundations Unearthed*. Glendale, CA: Veritas Press, 1948, pg. 41.

<sup>101</sup> Bauer, Maria. *Foundations Unearthed*. Glendale, CA: Veritas Press, 1948, pg. 44.

<sup>102</sup> Hall, Marie Bauer. *Quest For Bruton Vault: An American Williamsburg Happening*. Los Angeles, CA: Veritat Foundation, 1984, pg. 361.

tomb of Gov. Edward Nott (site #36), a large decorative tomb near south-east end of where the original foundations would have set. She had found the anagram "South-east end," on the Nicholzen tomb, and when she deciphered the Nott inscription, she discovered this: "This marble marks the south-east end of gentle old Bruton foundations." Plus, she found five carvings on the tomb which had also been seen among the illustrations in the *Wither Book*. When she looked closer at the accompanying poems in the book, she discovered references to the Nott tomb, the original foundations, and the Bruton Vault.

She then determined, because of the emblem on poem 226 of the *Wither Book* that the pyramid-shaped monument that marked the grave of David Bray (site# 37), was probably where the altar was;<sup>103</sup> and the grave of Ann Frank (site# 147, also known as Anna Graham) was the probable location of the Vault.<sup>104</sup>



Emblem on Poem #226

The pyramidal monument over David Bray's grave had been destroyed during the Civil War, but later reconstructed. There has been speculation that the original version may have looked like

<sup>103</sup> Hall, Marie Bauer. *Quest For Bruton Vault: An American Williamsburg Happening*. Los Angeles, CA: Veritat Foundation, 1984, pg. 263.

<sup>104</sup> Bauer, Maria. *Foundations Unearthed*. Glendale, CA: Veritas Press, 1948, pg. 45.

the image that appeared in the *Wither Book*.<sup>105</sup> Bauer even thought that it might have actually marked the spot where Francis Bacon himself was buried because of the *Wither Book* illustration and the name "Guil. Bray" written beneath a Latin inscription on one of the front pages of the book. When they excavated around the base of the tomb, she found out the base was nine feet square and three feet deep, and was made with the same brick used in the original church's foundations.<sup>106</sup>



The Bray Tomb



The tombstone of Ann Frank (Anna Graham)

When she asked for permission to excavate under the Bray monument, she was told she had to get permission from the Bray family because they owned that ground. In fact, the Bray family actually owned all the ground where the foundations of the original church were located.<sup>107</sup>

<sup>105</sup> Hall, Marie Bauer. *Quest For Bruton Vault: An American Williamsburg Happening*. Los Angeles, CA: Veritat Foundation, 1984, pg. 397.

<sup>106</sup> Hall, Marie Bauer. *Quest For Bruton Vault: An American Williamsburg Happening*. Los Angeles, CA: Veritat Foundation, 1984, pg. 397.

<sup>107</sup> Bauer, Maria. *Foundations Unearthed*. Glendale, CA: Veritas Press, 1948, pg. 398.



The area in the Churchyard where the original foundations lie

Armed with the new calculations from her research, she approached the Restoration officials again, but the word from New York was negative. Undeterred, she got an iron bar from the shed in the Churchyard and began probing at Nott's tomb. Less than three feet down she hit brick. She recruited help from the Senior Warden of the Vestry, and hired a digger, and early on the morning of August 26, 1938 they began to move some dirt near the Nott tomb. Over two feet down they uncovered "several layers of unusually large bricks." About five or six bricks deep, they had been laid as part of a foundation (3½ feet thick). It turned out to be one (the most easterly) of the five buttresses along the southeast side of the original brick church.<sup>108</sup>

Needless to say, crowds began forming, and an official, Dr. Donald Davis showed up and demanded that they stop digging. In the crowd was a young man named Eisendrath, who was employed by the Jamestown Park Service, and he took some pictures of the exposed foundations.<sup>109</sup> Soon, church officials, representatives from Rockefeller Restoration, and the

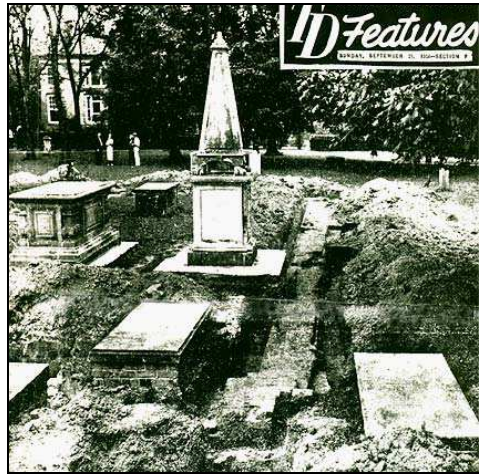
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<sup>108</sup> Hall, Marie Bauer. *Quest For Bruton Vault: An American Williamsburg Happening*. Los Angeles, CA: Veritat Foundation, 1984, pg. 384.

<sup>109</sup> Hall, Marie Bauer. *Quest For Bruton Vault: An American Williamsburg Happening*. Los Angeles, CA: Veritat Foundation, 1984, pg. 385.

local government arrived and they said that the glistening brick was nothing more than an unmarked grave. But Marie knew better, and she appealed to Channing Hall, the mayor of Williamsburg for help. After two days, church officials agreed to provide the funds to complete the excavation work.

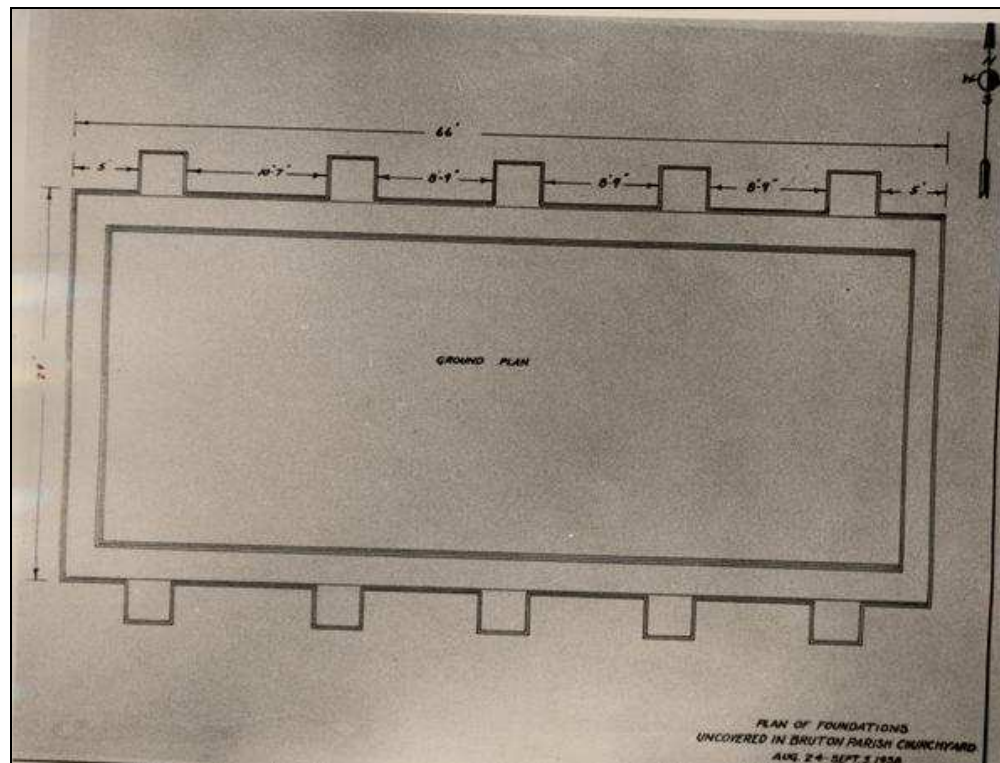
On Monday, August 29th, five diggers showed up to begin work. But before they could start, Hall asked one of the men to measure out 29 feet in one direction, and 66 feet in a westerly direction, so she could prove that the encoded information was correct. Luckily some students from William & Mary signed a statement attesting to the information, because later, Restoration officials denied that she had known the measurements of the original foundation.



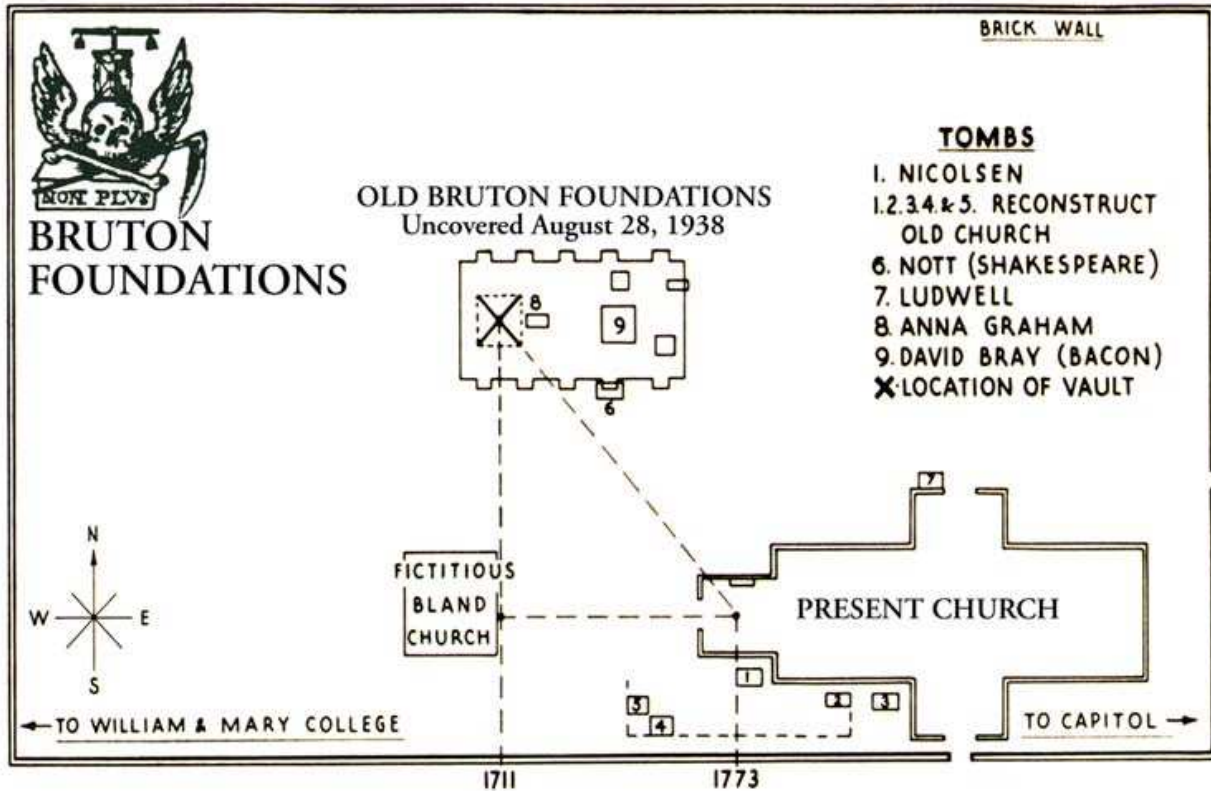
Images of the unearthed foundations of the original church



Images of the unearthed foundations of the original church



A Colonial Williamsburg diagram of the foundations



Marie Bauer's diagram of the Churchyard

When the foundations were completely uncovered, they turned out to be 66 feet by 29 feet. They were located 62 feet east to west by 30 feet north to south of the church that was built in 1683,<sup>110</sup> and was probably similar in appearance to St. Luke's Church in Isle of Wight, except the tower was not placed over the nave, but at the end of the structure.



<sup>110</sup> Taylor Jr., L.B. *The Ghosts of Virginia* (Volume 2). Progress Printing, 1994, pg. 358.



St. Luke's Church



St. Luke's Church

Prior to 1820, St. Luke's Church was known as Newport Parish Church, and according to records in their Vestry books, it was built in 1632, yet most researchers believe it was built around 1675. In front of the altar, set into the floor, is a tombstone that had originally been found at a nearby estate. Mrs. Bauer wondered if it came from Bacon's Castle, and indicated that something that had originally been buried at the Castle, had been relocated under the Church. She found out that in 1927, representatives from the Federal government, acting on information that there had been historical documents buried there, were sent to Bacon's Castle to carry out soundings on all the brick walls to determine if there was something hidden there. They didn't

find anything.<sup>111</sup> Had it been moved to the Church?

Her joy at discovering the foundations were cut short when three days later they were covered over again, because church officials had begun a restoration project on the inside of the church, which had to be postponed for ten days. The church wanted to delay the excavation to reach the Vault until all the commotion had settled down. They asked her not to make any statements to the press because it seemed that they didn't want any publicity about the search for the Vault.<sup>112</sup> Someone would later place four stone markers in the ground which marked the place where the original church sat.

Despite their reluctance for publicity, the Rockefeller Restoration leaked the story to the newspaper, and two days later an article appeared saying that the foundations had been discovered by the church, and didn't mention Bauer at all. In a public meeting, the head of the Restoration said that "the finding of old Bruton's foundations was the most unfortunate thing that had ever happened to Williamsburg, and should never have been permitted."<sup>113</sup> Reports began to circulate that they had known all along the location of the original foundation, and that Bauer did not have any other source but the Bland map.<sup>114</sup> However, she was able to prove that wasn't true, because measurements on the map from east to west (indicated on its attached legend) were over 13 feet off; and north to south (not indicated on the legend, and had to have the attached scale applied) were 49 feet off.

In August, 1940, the Bruton Parish Church issued a booklet which said: "There has been discovered recently in Bruton Churchyard the foundation of an early brick church, apparently gothic, the location of which conforms to Colonel Page's gift, and to the Theodorick Bland survey of the new town of Williamsburg, made in 1699, showing the site of the church."<sup>115</sup>

Restoration officials said that if she could verify the location of the Vault through noninvasive means, with "scientific instruments," they would allow her to excavate.

Hans Lundberg Ltd. in Ontario, Canada, who had earlier offered their services, sent an engineer, Mark Malamphy, a geophysicist, with the equipment to do an equipotential survey of the Bruton Church Churchyard. Marie had hoped that the copper containers believed to be in the Vault could be detected. It was the first known geophysical survey for an archaeological application. The tests took place from November 1-4, 1938.

Bauer explained the nature of the tests: "...an induced current produces sound and travels about a solid object in the earth in curves. Established points on the forming map are joined to linear curves. If the buried object is approached from four directions, four-sided curves peel out

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<sup>111</sup> Hall, Marie Bauer. *Quest For Bruton Vault: An American Williamsburg Happening*. Los Angeles, CA: Veritat Foundation, 1984, pg. 509.

<sup>112</sup> Bauer, Maria. *Foundations Unearthed*. Glendale, CA: Veritas Press, 1948, pg. 53.

<sup>113</sup> Bauer, Maria. *Foundations Unearthed*. Glendale, CA: Veritas Press, 1948, pg. 54.

<sup>114</sup> Bauer, Maria. *Foundations Unearthed*. Glendale, CA: Veritas Press, 1948, pg. 55.

<sup>115</sup> Bauer, Maria. *Foundations Unearthed*. Glendale, CA: Veritas Press, 1948, pg. 56.

the size of the object, and from the curvature its depth can be calculated."<sup>116</sup>

According to his tests, Malamphy located a high resistivity feature, which seemed to confirm Mrs. Hall's research.<sup>117</sup> She wrote: "At a depth of from sixteen to twenty feet, about ten feet square, centered exactly where the 1711 line east of William & Mary crosses the old foundation, lies a body partially filled and much larger than an ordinary tomb." The official report stated, in part:

"Examination of equipotential lines given on figures one to four inclusive shows a very definite convergence pattern which is more accentuated near the tree and the Anna Graham tomb within the western end of the old foundation's walls.

This becomes even more apparent if we superimpose Fig. 1 and 2 or Fig. 3 and 4. This convergence which is clearly indicated by the several series of measurements taken under different conditions, is definite indication of the presence of more resistant material in this vicinity, and the area distribution of the distortion pattern indicates that the foreign body is of moderate dimensions and depth, presumably both larger and deeper than any normal tomb.

It will also be noted that the walls of the old foundations which are near the surface and extend only to a shallow depth, have no appreciable effect upon the potential distribution pattern, nor do the various tombs and monuments falling within the area surveyed, with the exception of the Graham tomb. This latter tomb shows a pattern of diverging potential lines, indicative of a conductor whose longitudinal axis is east-west.

In figure 5 we have indicated the approximate location of the high resistance area, which has caused the distortion of our equipotential distribution pattern, and it might be mentioned that this area essentially coincides with the point where Mrs. Bauer indicated her belief that a Vault might be found."<sup>118</sup>

After the tests were finished, on the evening of November 4th, Malamphy presented his findings to representatives of the Church and the Rockefeller Restoration. He elaborated on his methods of testing and the maps that he produced. He recommended that the Church dig down 12 to 15 feet, and then probing further; and if nothing was found, to examine the Graham tomb, to see what caused a different reading compared to the other tombs.<sup>119</sup> The Restoration officials did not support an excavation, however, the Church voted for it, and agreed to supply the labor for it.

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<sup>116</sup> Hall, Marie Bauer. *Quest For Bruton Vault: An American Williamsburg Happening*. Los Angeles, CA: Veritat Foundation, 1984, pg. 450.

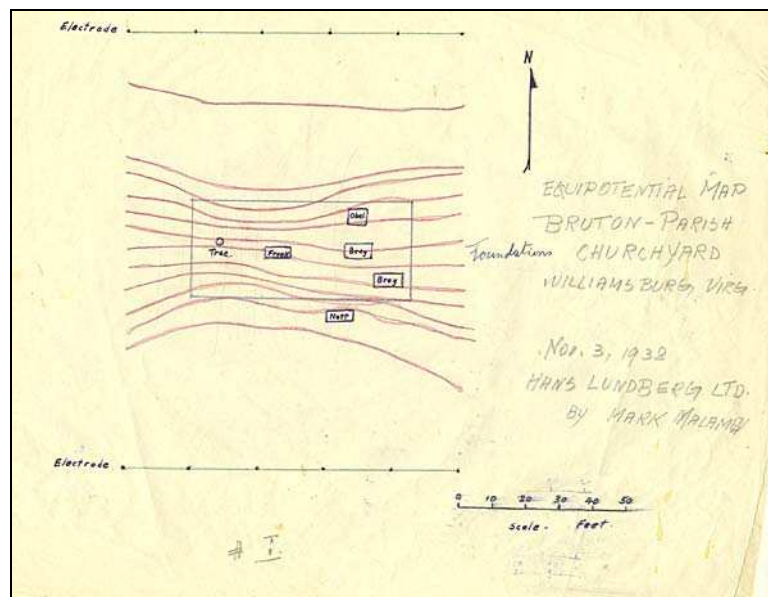
<sup>117</sup> Bauer, Maria. *Foundations Unearthed*. Glendale, CA: Veritas Press, 1948, pg. 58.

<sup>118</sup> Hall, Marie Bauer. *Quest For Bruton Vault: An American Williamsburg Happening*. Los Angeles, CA: Veritat Foundation, 1984, pg. 453.

<sup>119</sup> Hall, Marie Bauer. *Quest For Bruton Vault: An American Williamsburg Happening*. Los Angeles, CA: Veritat Foundation, 1984, pg. 458.

The work began with the digging of a 15 foot by 3 foot trench between the Graham tomb and the tree with orders not to disturb the roots or the tomb, and when they got five feet down, there was no stratification, which meant that the ground had never been disturbed. But then they discovered the corner of a coffin, when gave them the ammunition to continue digging the next day. They encountered areas of ash, which was an indication that the ground had indeed been disturbed. When they got down to the nine foot level, the diggers were ordered to stop and fill in the hole because it represented a danger to tourists.<sup>120</sup>

Malamphy asked that he be allowed to probe further with an auger, but he was told there was none available.<sup>121</sup> With research that indicated the Vault was ten feet down, this would have enabled him to reach it. He then requested if he could dig a cross trench, but church officials were worried that it would compromise the tree, or affect the Graham grave, or the coffin that was discovered.



One of the equipotential maps plotted by Malamphy

An explanation offered by the Canadian firm was that the geophysical anomaly was caused by a natural soil contrast— maybe "a high point in a bed of marl." However, the engineer for the town of Williamsburg issued a statement that marl could not be reached at a level of less than 50 feet, and that sometimes bluish-white clay turned up at 30 foot levels was sometimes mistaken for marl.

Marshall Allen, a retired mechanical engineer from Pennsylvania (who had been a student at William and Mary College in 1938), told reporter Wilford Kale of the *Richmond Times Dispatch* in September, 1991, that "something was found about 10 feet under the Bruton Parish Church yard in November 1938. Some people said it was a burial vault. Indeed, church Vestry minutes

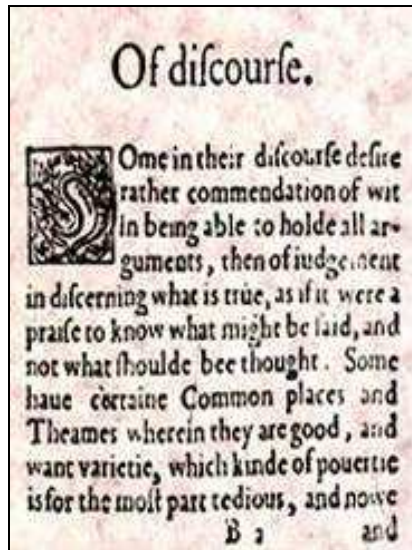
<sup>120</sup> Bauer, Maria. *Foundations Unearthed*. Glendale, CA: Veritas Press, 1948, pg. 59.

<sup>121</sup> Hall, Marie Bauer. *Quest For Bruton Vault: An American Williamsburg Happening*. Los Angeles, CA: Veritat Foundation, 1984, pg. 470.

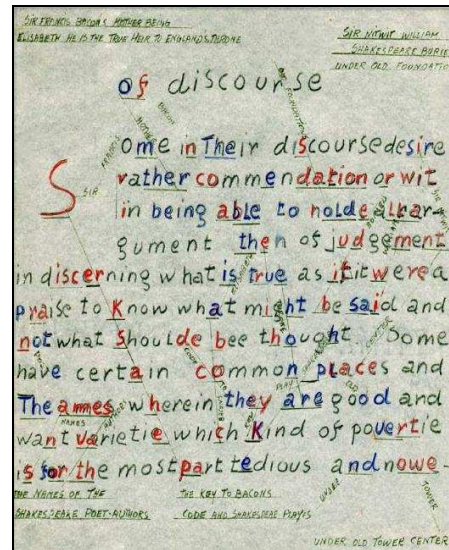
cryptically suggested it was a coffin." Allen claimed that was "too wide to be a coffin." Whatever it was, according to Allen, it "caused either Bruton Vestry leaders or Colonial Williamsburg officials to suddenly end the excavations." He said: "I know they found a very large box. It was about 4½ feet wide and they didn't know how long it was because it was never uncovered. They never finished digging it out."<sup>122</sup> The Church issued a statement that this would be the last excavation they would allow.<sup>123</sup>

Bauer believed, as I did when I found out about the Bruton Vault, that the Rockefellers only agreed to restore the town of Williamsburg when they saw it as a means of acquiring the contents of the Vault.<sup>124</sup>

She continued her research to find additional clues. While looking at the first paragraph of Bacon's essay called *Of Discourse* she began to see the following anagrams encoded: "The mother of Sir Francis being Elisabeth," "Bacon is True Heir to Throne," "Under Old Bruton's Foundations in America's Williamsburg," and "The names of the Shakespeare Poet Authors," "The key to Bacon's Code and Shakespeare Playes," "The key to Secreted Places of European," and "Under old tower center."<sup>125</sup>



*Of Discourse* text



*Of Discourse* anagrams

In 1948, Veritas Press published her 64-page book *Foundations Unearthed* (originally published in 1940 as *Francis Bacon's Great Virginia Vault*) and in 1984, the Veritat Foundation published her 609-page book (ISBN 0938760084), *The Quest for Bruton Vault: An American Williamsburg Happening*. She died on April 21, 2005 at the age of 100. Her work has been unofficially continued (some say stolen) by Victoria Jennings, whose website [www.godasmother.org](http://www.godasmother.org)

<sup>122</sup> Taylor Jr., L.B. *The Ghosts of Virginia* (Volume 2). Progress Printing, 1994, pg. 359.

<sup>123</sup> Bauer, Maria. *Foundations Unearthed*. Glendale, CA: Veritas Press, 1948, pg. 60.

<sup>124</sup> Hall, Marie Bauer. *Quest For Bruton Vault: An American Williamsburg Happening*. Los Angeles, CA: Veritat Foundation, 1984, pg. 434.

<sup>125</sup> Hall, Marie Bauer. *Quest For Bruton Vault: An American Williamsburg Happening*. Los Angeles, CA: Veritat Foundation, 1984, pg. 499.

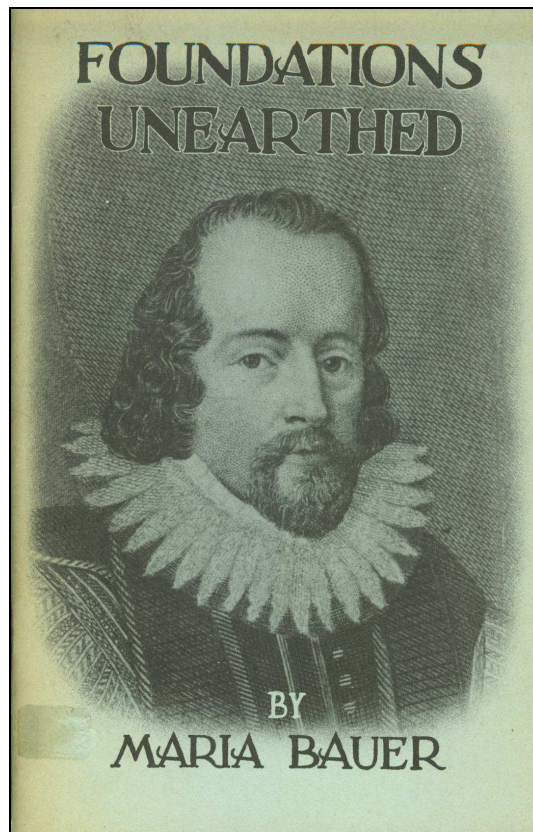
contains information and graphics on Bruton Vault, some of which have been utilized here.



Marie Bauer Hall in 1994



Marie Bauer Hall



According to NADAG (North American Database of Archaeological Geophysics) on April 1 and 2, 1985, a survey of the Churchyard was conducted by Bruce W. Beven of Geosight on behalf of John Milewski and John Pillsbury of the Veritat Foundation, the results of which were published in Beven's 1991 journal article for *Geophysics* called "The Search for Graves." He used Ground Penetrating Radar, as well as testing for conductivity and magnetometry. The report summary said in part:

"A ground-penetrating radar survey, with its capability for estimating the depth and shape of buried objects, is particularly suitable. With an electromagnetic induction survey, the disturbed soil in the grave can sometimes be detected as a change in electrical conductivity. Both of these surveys also can locate large metal objects.

These surveys have limitations. At some sites, the radar cannot profile deeply enough; at others, the soil strata are so complex that graves cannot be distinguished. A conductivity survey can be degraded by metallic trash and other small objects in the topsoil; it can give the best results where the earth is distinctly stratified.

...Magnetic (magnetometric) and (electrical) resistivity surveys may be suitable for some sites, but they have not been very successful for the sites discussed here."

The first results didn't turn up anything because they didn't go deep enough. However, later tests were more optimistic. Dr. Billy Hibbard, a chemist, one of those involved in the testing, said: "Absolutely, there is a chance something is there because we got a basic difference in resistance measurements in the area they believe the vault is located." The testing was abruptly stopped.<sup>126</sup>

A surreptitious nighttime excavation took place on September 9, 1991, when Marsha Middleton, her husband Frank Flint, and Doug Moore, from Sante Fe, New Mexico,<sup>127</sup> who were students of Hall's teachings, secretly dug in the churchyard at night, but were arrested and fined. Another illegal dig was interrupted by a Colonial Williamsburg security guard on November 27, 1991. The two men, who had dug a large 7½ foot deep hole, dropped their tools, jumped over the churchyard wall, and disappeared into the night.<sup>128</sup>

In an effort to finally dismiss talk of the Vault, in the summer of 1992, Church officials asked archaeological experts from the Colonial Williamsburg Foundation to do some excavation. Amidst crowds of tourists and widespread media attention they drilled straight down into the ground, and at diagonal angles under the grave of Anna Frank (Graham). They also found the foundations of the original church, as well as a portion of a wooden coffin. It culminated with an announcement that they had searched though the subsurface of every area that had been accessed by humans in the past three centuries, and found only dirt which had been "undisturbed for thousands of years." They found no evidence of a vault.<sup>129</sup>

Dr. Gerald H. Johnson, a geologist from the faculty of the College of William and Mary, who was involved in the 1992 dig, followed up their work by extracting 20 core samples of the subsurface to a depth of about 20 feet, beneath the water table, and found no evidence of human activity.<sup>130</sup>

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<sup>126</sup> Taylor Jr., L.B. *The Ghosts of Virginia* (Volume 2). Progress Printing, 1994, pg. 358.

<sup>127</sup> Taylor Jr., L.B. *The Ghosts of Virginia* (Volume 2). Progress Printing, 1994, pg. 356.

<sup>128</sup> Taylor Jr., L.B. *The Ghosts of Virginia* (Volume 2). Progress Printing, 1994, pg. 355.

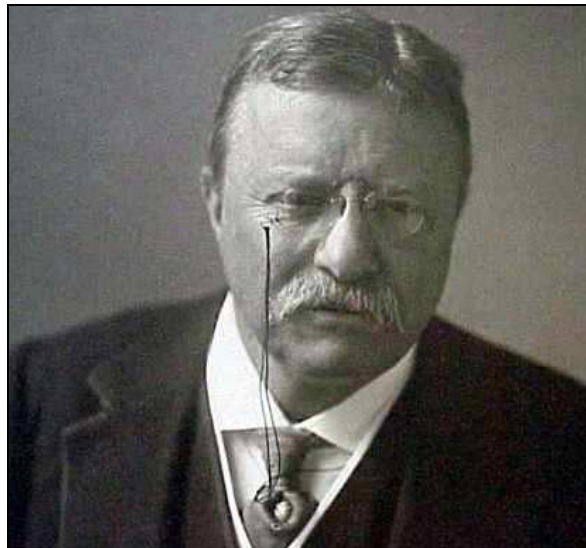
<sup>129</sup> Taylor Jr., L.B. *The Ghosts of Virginia* (Volume 2). Progress Printing, 1994, pg. 358.

<sup>130</sup> Associated Press. "Mystics Say Hidden Vault Contains Secret to World Peace." Wednesday, March 19, 2003: online source at <http://paxmundus.come030323d.htm>.



## **MOUNT RUSHMORE**

Baconian researchers say that when President Theodore Roosevelt visited the site, and learned of its significance, he donated a lectern to the Church, vowed to protect the Vault, and out of appreciation, was honored by having his image placed on Mount Rushmore. However, this story takes the cover-up to a level that borders on the impossible. Or does it?



Theodore Roosevelt

South Dakota's state historian, Doane Robinson, when he read how many people were driving to Georgia just to see the incomplete Stone Mountain carving of General Robert E. Lee, in August of 1924, invited its sculptor John Gutzon de la Mothe Borglum (Gutzon Borglum, 1867-1941) to do a mountain sculpture at the Black Hills. He suggested Lewis and Clark, Buffalo Bill, Chief Red Cloud— something that would bring tourists to the area.

According to the *Mount Rushmore "American Experience"* documentary produced by PBS in 2001, Borglum said that "western figures are too parochial...he would carve national heroes. The first three were no brainers: George Washington, Thomas Jefferson, Abraham Lincoln. The fourth would be Borglum's great personal friend and political hero, Teddy Roosevelt."

He chose Mount Rushmore. The announcement of the project was made in October, 1925. Work commenced August 10, 1927. After the expenditure of almost a million dollars, nearly all of it appropriated by Congress; with the dedication of Roosevelt's likeness, for all intents and purposes, the work was finished in July, 1939. Borglum's son, Lincoln, did continue to do incidental work on it until October, 1941, when funding ran out.

The Bruton story appears to have a shred of credibility by that fact that the choice of Roosevelt, the 26th president, to be on the monument, has always been criticized. He seemed mismatched with the historical icons he was appearing with. Supposedly, Borglum's choices of presidents were determined by what they represented. George Washington, the first president, symbolized the nation's struggle for independence. Thomas Jefferson, the author of the Declaration of Independence, stood for the promise of government by the people. Abraham Lincoln, the martyred president, had a vision of equality and a truly united country. Theodore Roosevelt was being honored for the 20th century role of the United States in world affairs. Borglum viewed him as the epitome of the American spirit. Because they had been close friends before, during, and after his presidency, Borglum actually sculpted him from memory.

This argument was strengthened by the July 3, 2006 issue of *Time* magazine, their 5th annual "Making of America" edition (with Teddy on the cover), which trumpeted on the cover: "How Roosevelt Invented Modern America." Inside, the article stated: "Presidents come and go, but monuments are always with us. There's a reason Theodore Roosevelt is the only 20th century President whose face is carved into Mount Rushmore, the only one who could hold his own with Washington, Lincoln and Jefferson. Roosevelt not only remade America, but he also charmed the pants off everybody while he did it."<sup>131</sup> Well, that seems to answer that question. Or does it?

In a July 24, 1999 lecture by Guy M. Chalmers called "Masonic Leaders in the United States and Their Influence on This Century 1900-1999," which was delivered to a joint meeting of the NCRL and SCRL in Fresno, California. He said: "The artist, a Mason, picked the site because it got the most sun, selected the subjects he wanted to carve, which in many ways, was a tribute to Masonry." This adds a little fuel to the fire. We find that Borglum, born in Idaho, but educated in Nevada, was raised in the Howard Masonic Lodge #35 in New York City on June 10, 1904, and served as its Worshipful Master (1910-11), and in 1915 was appointed Grand Representative of the Grand Lodge of Denmark (near the Grand Lodge of New York). He received his Scottish Rite Degrees in the New York Consistory on October 25, 1907. His son, Lincoln Borglum, who worked on the monument after his death, was also a Mason, raised in the Battle River Lodge #92 in Hermosa, South Dakota.

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<sup>131</sup> Lacayo, Richard. "The 20th Century Express." *Time* magazine, July 3, 2006, pg. 41.

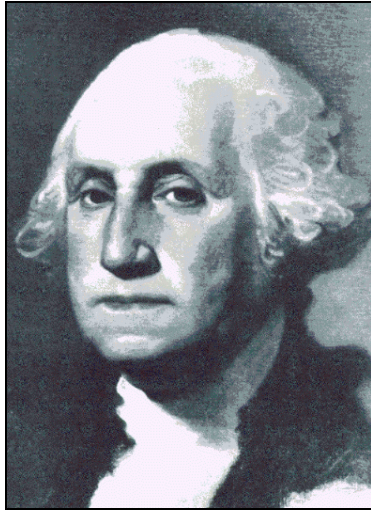


Gutzon Borglum

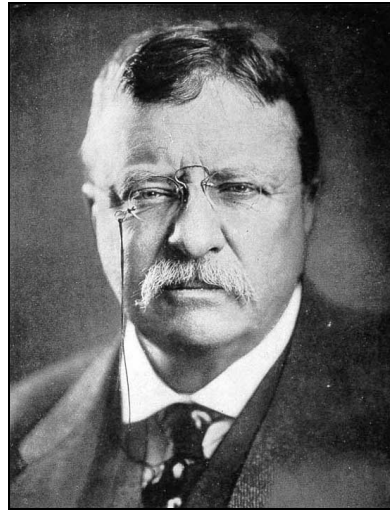
George Washington (1732-1799) and Theodore Roosevelt (1858-1919) were both well-known Freemasons.

According to *Mackey's Encyclopedia of Freemasonry*, Washington was initiated (1st degree, Entered Apprentice Mason) on November 4, 1752; Passed (2nd degree, Fellowcraft Mason) on March 3, 1753; and Raised August 4, 1753 in Fredericksburg Lodge (later #4) in Fredericksburg. In the 4-volume reference work known as *10,000 Famous Freemasons* (1957-60), by William R. Denslow, it says: "It is possible that he received some additional degree, or was reobligated during the French War in a military lodge attached to the 46th Regiment. It might have been the Mark Master degree. It is also speculated that he received the Royal Arch degree in Fredericksburg Lodge as it was being worked by that lodge at the time Washington was Raised. This claim is aided by the fact that in August 1784, Lafayette presented Washington with a Masonic apron which had been embroidered by Madame Lafayette, and contained emblems of the Royal Arch with the letters H.T.W.S.S.T.K.S. in a circle and a beehive within the circle to indicate that it was the wearer's mark."

*Mackey's Encyclopedia of Freemasonry* indicates that Roosevelt was a "member of Matinecock Lodge #806, Oyster Bay, New York, (where) he was Initiated January 2, 1901; Passed, March 27, 1901; and Raised April 24, 1901. His Masonic interests were keen, loyal and constant, and his intercourse with Brethren abroad and at home most enjoyable. He participated wholeheartedly in a number of public Masonic functions." *10,000 Famous Freemasons* has a lengthy list of Masonic credentials for Roosevelt.



George Washington



Theodore Roosevelt

Even though Thomas Jefferson (1743-1826) is not officially recognized as a Freemason, some Masonic sources have speculated that he was a member. He is known to have praised the fraternal organization, and attended Masonic functions in France. He is portrayed in a mural in Washington, D.C. wearing a Masonic apron. *10,000 Famous Freemasons* indicates that "Masonic speakers and periodicals, both Masonic and anti-Masonic, of the middle 1800s claimed Jefferson was a Mason...he was identified as marching in procession with Widow's Son Lodge No. 60 and Charlottesville Lodge No. 90, October 6, 1817, at the laying of the cornerstone of Central College (now the University of Virginia)." The minutes of Charlottesville Lodge #90 recorded that he was a visitor to the Masonic ceremony that laid the cornerstone to Central College in 1817, and some claim that he was a member of that Lodge. It is also claimed that he was a member of the Lodge of the Nine Muses in Paris, because in his travels to France, he attended meetings there with his close friend Benjamin Franklin. An 1876 illustration portrayed Jefferson with a Masonic symbol over his head. A 1955 Masonic Bible, in a list of Presidents who have been Masons, said about Jefferson that "there are unmistakable evidences that he was an active Mason."



Thomas Jefferson



1876 Jefferson Masonic Illustration

That leaves Abraham Lincoln. For the most part, Masonic sources do not list him as a Freemason. However, *Mackey's Encyclopedia of Freemasonry* reported: "Past Grand Master, Swiss Grand Lodge Alpina, in the *Annuaire*, International Masonic Association, listed Lincoln among illustrious Freemasons (1913, pg. 44; 1923, pg. 59). The Past Grand Master also said: "I will further state that Mr. J. H. Brooks, who was Mr. Lincoln's messenger, informed me that Mr. Lincoln was a Mason. The degrees were conferred in an Army Lodge attached to Gen. Grant's army in front of Richmond." William H. Grimshaw of the Library of Congress, in his 1903 work *History of Freemasonry* (pg. 365), also listed Lincoln as a Freemason.

Though there are conflicting facts, we can ascertain Lincoln's mindset about the group. According to the article "Is This Of Your Own Free Will and Accord?" by R. V. Havlik, during the 1860 Presidential campaign, the Grand Lodge of Illinois recessed their meeting to give candidate Lincoln a chance to speak, and he reportedly said: "Gentlemen, I have always entertained a profound respect for the Masonic fraternity and have long cherished a desire to become a member..."<sup>132</sup> In October, 1860, *10,000 Famous Freemasons* reported that during the campaign, Lincoln had been told by Robert Morris, a Mason from Kentucky, that all of his opponents in the election were Freemasons, and pointed out that Stephen A. Douglas was an early member of the Lodge in Springfield (Lincoln's home town), but that Lincoln wasn't a member. Lincoln said: "I am not a Freemason, Dr. Morris, though I have great respect for the institution."<sup>133</sup> Carl Sandburg (*Abraham Lincoln: The Prairie Years*, Volume 2, pg. 98) wrote in the chapter about Lincoln's political activities: "Though not a Mason, he had at hand a personal copy of the bound *Proceedings of the Grand Arch Chapter of the State of Illinois*, being reports of conventions of the Masonic order for the years 1851-1857."

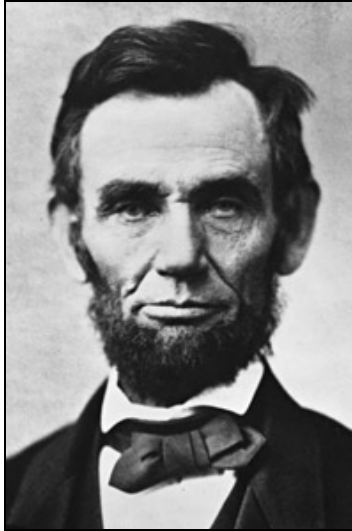
*10,000 Famous Freemasons* also reveals, that shortly after his nomination for the presidency in 1860, Lincoln had applied for membership to the Tyrian Lodge in Springfield, Illinois, but later withdrew it because he was worried that it might be construed as a political ploy just to get votes. He told the Lodge that he would resubmit his application after his term as president. After his assassination, on April 17, 1865, the Tyrian Lodge adopted a Resolution that said "that the decision of President Lincoln to postpone his application for the honours of Freemasonry, lest his motives be misconstrued, is the highest degree honourable to his memory." Denslow wrote that Lincoln was buried with Masonic honors in Springfield. In the memorial volume published by the Federal Government in Washington, D.C. in 1866, there were tributes from 44 foreign Masonic Lodges who referred to Lincoln as a Brother.

The *Journal of the Illinois State Historical Society*, in an article called "Lincoln and the Masons," (Summer 1955, pages 191-198) said that after his death, the Grand Master of Masons in the District of Columbia, Benjamin B. French, a friend of Lincoln's, wrote to the editor of *The Masonic Trowel*, who was also the Grand Secretary of the Grand Lodge of Illinois, and said: "He once told me how highly he respected our Order and that he at one time had fully made up his mind to apply for admission into it..." According to the book *Lincoln and Freemasonry* by Elmer Stein and Fred Schwengel (pgs. 23-24), B. B. French, from the Washington office of the Grand Master, Knights Templar on April 21, 1865 wrote to the Deputy Grand Master of the Grand Lodge of New York and said: "President Lincoln was not a Mason. He once told me, in the presence of Most Worshipful Brother J. W. Simons, that he had at one time made up his mind to

<sup>132</sup> Havlik, R.V. "Is This Of Your Own Free Will and Accord?" *Lincoln Lore* magazine, January, 1971, pg. 66.

<sup>133</sup> Havlik, R.V. "Is This Of Your Own Free Will and Accord?" *Lincoln Lore* magazine, January, 1971, pg. 67.

apply for admission in our Fraternity but that he feared he was too lazy to attend to his duty as a Mason, as he should like to do, and that he had not carried out his intentions..."



Abraham Lincoln

In a November, 1994 article called "Abraham Lincoln and Freemasonry," Paul M. Bessel (a member of the Alexandria-Washington Lodge #22) wrote: "Abraham Lincoln was not a Mason, but he possessed and displayed all the important qualities of Freemasonry: faith, hope, and charity, belief in God, the equality of all people, and the ability of each person to improve."

Given all this, a different light is indeed shed on Mount Rushmore, and its significance in regard to the Bruton Vault.

## CONCLUSION

It has been reported by Baconian researchers that Queen Elizabeth has shown a particular interest in the Vault's contents; and as we have seen, so have the Rockefellers. The Rockefellers, for the information and artifacts it contains; and the Queen, on behalf of England, to have its contents returned.

The contents of the Bruton Vault are priceless, and considered so important that it was referred to as the "Seventh Seal" by a small group known as Sir Francis Bacon's Sages of the Seventh Seal (but now known as the Tudorgram Metaphysical Research Team) led by Fletcher Richman, who has promoted himself as the driving force behind the movement to uncover the Bruton Masonic Vault depository. According to Marie Bauer, when the Vault is finally opened, it will "release the key to the location of similar vaults in the various nations of Europe, and to disclose to the nations their participation in this great scheme of eliminating war from the face of the Earth." Because of the significance of Bacon's writings, the missing portion of *New Atlantis*, Richman believes that "this could stop the holy wars in the Middle East."<sup>134</sup>

The group believes that the 1992 dig was unsuccessful because they had chosen the wrong spot. They now believe that underneath the pyramid-shaped tomb of David and Elizabeth Bray "is a spiral staircase that goes down to a freemasonry library."<sup>135</sup> Dr. Johnson is willing to take more samples under the Bray monument.<sup>136</sup>



The Bray Monument

The group has continued to lobby the Rev. Herman Hollerith IV, the current Rector of the

<sup>134</sup> Associated Press. "Mystics Say Hidden Vault Contains Secret to World Peace." Wednesday, March 19, 2003: online source at <http://paxmundus.come030323d.htm>.

<sup>135</sup> Associated Press. "Mystics Say Hidden Vault Contains Secret to World Peace." Wednesday, March 19, 2003: online source at <http://paxmundus.come030323d.htm>.

<sup>136</sup> Trindle, Tedi. "Return of the Vault People." (Parts 1, 2 & 3): online source at [www.pikerpress.com](http://www.pikerpress.com).

church, to authorize a new, controlled, archeological dig, to attempt to access the Vault, so that its contents can be retrieved and studied. All along, Church officials have said there will be no more excavation work done. In a letter to Richman's group, dated March 27, 2003, Hollerith wrote: "My official position on the matter of further archeological exploration in the churchyard is simply there will be none."<sup>137</sup> In addition, after an August 18, 2006 press conference by the group, Facilities Manager for Bruton Parish Church, Mike Wanless, told the *Virginia Gazette*, that "this is mythology. It's an interesting story, but it's a myth." He told Richman: "The chance that you'll be allowed to do any further excavation here is next to zero."<sup>138</sup>

Why, in spite of the denials by Colonial Williamsburg, the Rockefeller Restoration, and the Bruton Parish Church, won't this story go away? Why, despite the absence of truly persuasive evidence, does the movement to excavate that area of the Churchyard continue to gain supporters?

It's a combination of things really. Probably first, and foremost— is that everyone loves a mystery. In the wake of the *DaVinci Code*, and *National Treasure*, it's a story that has all the same kind of trappings that have been thrilling readers and moviegoers for the last few years.

Even though it was a well-known fact, officials denied that the original foundations even existed—that the current Church was built on the foundations of the original Church. And yet, after they were discovered, they covered them up again. At the Wren Building of William and Mary College, they celebrated the discovery of the foundations for the West Wing, which was never built; yet covered up the foundations for the original Church which was built. How do you reconcile that action? Because of this, the deceptive preparation of their Archaeological Reports, and the secretive manner in which they have conducted their work, they have proven that they can not be trusted.

Even though there isn't any one piece of evidence capable of providing the impetus for an excavation, the entire scope of the circumstantial picture is, I believe, reason enough for an excavation to be considered. When you read this complete accounting of the facts, you can't help but think that there is something there.

One thing that has affected the credibility of the proponents of the Bruton Vault, is the contention that many of them are New Age wackos. However, to be fair, this label has at times been mistakenly applied to those who are involved in Metaphysical studies. Like it or not, our forefathers were involved in very secretive groups such as the Freemasons, and Rosicrucians, whose rituals and ceremonies delve into very metaphysical aspects. Another thing that has a bearing on this subject, is the recent accusations leveled against Fletcher Richman. It appears that he has bilked thousands of dollars from people with his quest to have the entire Vault excavated out of the Churchyard so its contents can be revealed and studied. Instead of being used to further the research and fund alternative means of locating the Vault, he uses the money to support his living and travel expenses.

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<sup>137</sup> Hollerith IV, Rev. Herman (Rector of Bruton Parish Church). March 27, 2003 letter to Fletcher Richman (and the members of the Sir Francis Bacon's Sages of the Seventh Seal).

<sup>138</sup> Vaughan, Steve. "Vault Believers Want New Dig." *The Virginia Gazette*, August 19, 2006: online source at [www.vagazette.com](http://www.vagazette.com).

I have approached this subject from a purely historical perspective because of my research into the history of the New World Order. It is apparent that the influence of Francis Bacon on the founding of our nation has never really been explored, and the purported contents of the Bruton Vault could shed a light on that part of our history, and would also contribute to future discoveries that would lend itself to a continued dialogue of how things in our government have been manipulated to reflect a particular agenda.

As a researcher, I try to be open-minded, but I also try to be realistic. In my opinion, there may be something to this Bruton Vault thing. I have determined that there are three scenarios:

- 1) There is an unbreached Vault beneath the original foundations of the Bruton Parish Church.
- 2) W.A.R. Goodwin, the Rector of the Bruton Parish Church, who knew about the Vault, had the contents of the Vault removed to a secret location; and then used the existence of the Vault as a carrot to lure John D. Rockefeller, Jr. to invest his millions into the revitalization and reconstruction of Williamsburg.
- 3) This is the one I am leaning toward— because I am not as optimistic as some. If there is a Vault, whatever it contained is probably already in the possession of the Rockefellers; and now they are engaged in a campaign to prevent the discovery of an empty Vault. An empty Vault would no doubt cause fingers to be pointed at Colonial Williamsburg because of the unprecedented opportunity they have had to be able to access the Vault through known tunnels they have since cemented closed.

Either way, the truth has to be known, because talk about the Bruton Vault will never go away until all avenues can be pursued, and all possibilities can be explored— and not by Colonial Williamsburg, but by independent firms with no ties, commitments, and loyalties to the Rockefellers.

I understand that the Churchyard is a sacred place. Nobody wants to dig around such hallowed ground to search for something that can not be proven beyond a shadow of a doubt. That is why I advocate a less invasive method of testing. I am referring to the Bruton tunnels. My feeling is that Ground Penetrating Radar can be employed to search along Duke of Gloucester Street and other open areas for tunnels emanating from the Wren Building, the Custis-Maupin House, the Geddy House, the Wythe House, and the Powder Magazine. I believe that the "arched structure" unearthed under the Tower of Bruton, during the initial excavation, was one of these tunnels. By using this type of equipment outside of the Churchyard, you eliminate having to disturb anything of historical significance, and thus the opposition to trying to find the Vault. By locating the tunnels, access to the Vault would then be possible without the tedious effort of maneuvering about the graves, monuments and trees that would be encountered by attempting to excavate directly from there. Of course, there is a strong likelihood that the tunnels have collapsed, or even secretly filled in, but they could still be used to pinpoint the approximate location of the Vault for a more precise excavation.

Of course, if no tunnels can be ascertained, that will not bode well for the cause.

The only other thing would be a full battery tests on the entire length of the area beneath the original church foundations, utilizing the latest technology, to determine the existence of a

foreign structure, the size of which would preclude it from being identified as a burial casket. If this anomaly doesn't exist, then Vault proponents would have no choice, but to give up. But, it is highly unlikely that Church officials would support this.

If the Vault would ever be discovered, it is important to note that the Bray family still owns the area of the Churchyard where the original foundations lay; and it would be up to them whether or not they would allow its contents to be revealed. If they would, there needs to be a complete, controlled, professional excavation of the area. It is highly unlikely that the Vault would be exhumed, simply because it is an historical structure, and could possibly be restored. Therefore, its contents would have to be removed, examined, photographed, and scanned, so they can be studied; and then stored in a controlled environment to preserve them.

And, if an empty Vault is found— I pity Colonial Williamsburg, because the repercussions of such a discovery could have a very negative impact on the non-profit organization, because it will raise many questions about their original intentions, and the ensuing cover-up; and could damage their credibility as a conservator of history.

Right now, we are at an impasse— a stand-off between the officials of Bruton Parish Church and Colonial Williamsburg, and a growing number of people who are beginning to question their stance and attitude. At this point, it is imperative to solicit information from families in Williamsburg who can convey information in their possession, that has been passed down from generation to generation about the tunnels and Vault; to get information still in existence from Masonic sources about it; as well as information from former employees of Colonial Williamsburg who were involved in archaeological work which may have brought them in contact with the tunnels and Vault.

It is my hope that the circulation of this Report will accelerate public support for finding an acceptable method to try and locate the Bruton Vault. But, for that to happen, it is necessary for historians, archaeologists and researchers to stand up and say, there may be something here, and we need to find some way to answer this question once and for all. For the Rockefeller Restoration, Vestry leaders from Bruton Parish Church, and Williamsburg officials to continue denying the Vault's existence is for them to turn their back on the history they claim to be preserving for future generations.

It's time to solve the mystery of Bruton Vault. The more we shake this tree, there is the growing likelihood that things will begin to fall out of it. Sooner or later, things that are buried and forgotten always seem to eventually surface, because we'd like to believe that truth always finds a way to reveal itself.

Over three hundred years ago, a group of men may have buried and kept something hidden that could reveal the very framework of what eventually became our government. A government that is too big, and out of control; and a government that will soon turn on its own people, so they can control every aspect of our lives. Was this actually the type of government envisioned by our forefathers— part of an overall plan that would usher in the type of system that needed to be in place for a particular purpose? The documents purported to be in the Bruton Vault could answer a lot of questions about where we are as a nation, and why.

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