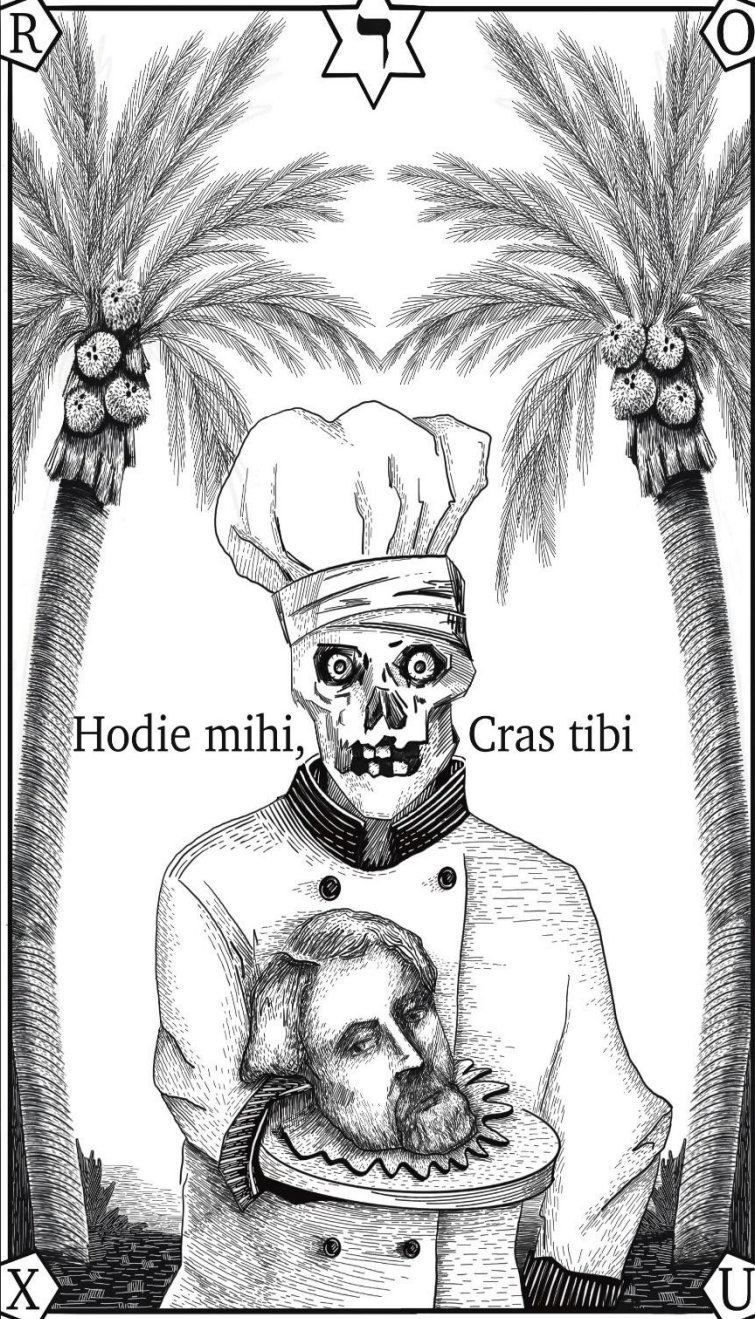


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Hodie mihi, Cras tibi

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Chapter Four

SERVING UP SOME BACON

Sir Francis Bacon, a.k.a. 1st Lord Baron Verulam of Verulam, 1618¹; Viscount of St. Alban, 1621²; Knight in the Most Noble Order of the Garter, 1603³; Regent to King James, 1617²; Kings Counsel Learned Ordinary, 1604²; Queens Counsel, 1596¹; Queens Counsel “Counsel Extraordinary,” 1592²; Attorney General and Chief Advisor for England, 1613²; Lord High Chancellor of England, 1618²; Lord Keeper of the Seal of England, 1617⁴; Member of the House of Commons, 1581⁴; Member House of Lords, 1621²; Privy Councilor, 1616⁴; Solicitor General, 1607²; Deputy Chief Steward of the Dutchy of Lancaster, 1594²; Clerk of the Star Chamber, 1608⁴; Reader/Treasurer/Head at Gray’s Inn, 1587-1608²; Attaché to the English Ambassador in France, 1576²; Judge of the Marshal’s Court and President of the Court of the Verge, 1611²; Member to Grand Company of Ancients by Order of Pension, 1576²; Brother of the Rosi Crosse, 1616²; Founding member of both *Newfoundland Company* and the *Virginia Company (2nd Charter)*, 1609 & 1610²; and devout Anglican. He was known for the Scientific Method, Father of Empiricism, Baconian Method, and Shakespearean co-author. He was a barrister, 1582⁴; poet, 1587²; playwright, 1592²; statesman, 1582²; philosopher, 1590s⁴; parliamentarian, 1597⁴; spymaster, 1582²; essayist, 1597²; scientist, astrologist, artist, and writer of treaties, books and so very much more. Bacon played the role of many critical thinkers and doers in the early Elizabethan era. His true history is only now be vetted and his costumes and disguises uncovered. Shakespeare could not have written a more enigmatic and poetic puzzle as was served up by Bacon himself! Yet, who was Francis Bacon? He serendipitously became the source for solving our search.

Whomever he was at any given moment, Bacon’s ego would provide us with a significant clue in our botanical forensic search. He himself tells us so much more about the Oak Island enigma. Yet without the right code, the proper key, the correct cipher, or the applicable acrostic, anagram, or phonetic message... his version of vital history would evade our discovering the true story.

This is where Jake Roberts came to the rescue! His first book, *“The Holy Trinity Decryption, The Hidden Autobiography of Sir Francis Bacon,”* Roberts took on the task of unwrapping one of Bacons most impressive encryptions - *the William Shakespeare’s Funerary Monument plaque*, found in Trinity Church at Stratford-upon-Avon, Warwickshire, England. In so doing, Roberts revealed surprising information related to Samuel de Champlain, which stopped our ongoing investigation cold. He literally, graphically and figuratively provided clues unlocking the paleoethnobotanical and archaeobotanical puzzle of why palm fiber was found on Oak Island.

Much of this chapters reportage is cultivated fruit from ongoing work by Jacob Roberts. His analysis and harvesting and plating the truth about Sir Francis Bacon and his aliases, has given us insights of why he did what we are learning he did, and how it impacted the forensic research conducted in this book.

Sir Francis Bacon

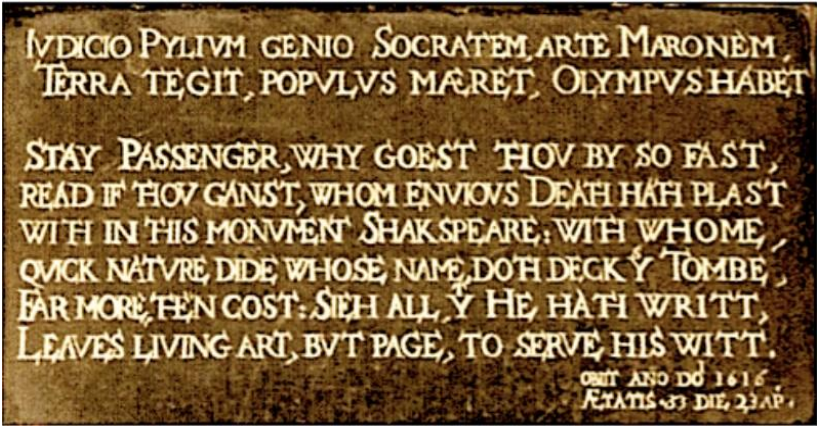
Born to parents Mary Queen of Scots and King Francis II of France, with his two younger brothers - one to become King James I of England; young Francois Stuart-Valois-Angouleme would never become the Dauphin, nor would he ever swim up to become King Francois III of France, nor Francois - King of Scotland or the King of England. Surrounded by affluent and successful people of the Elizabethan Court, he is said to have spoken eight languages, sailed the seven seas and studied in several European capitals and courts. To say Francis Bacon was a learned man would be a historic understatement.

Dauphin of France Coat of Arm



This chapter exposes some of the decryptions derived by Roberts regarding Oak Island and then shifts focus to one illustration, which gave clues to the forensic fiber answer. Some of the issues in this chapter are discussed in Chapter Seven, *“Knights for a New World.”*

The Funerary Monument plaque for William Shakespeare consist of ten lines. Roberts shows they were written by Francis Bacon. The decipherment informs our investigation that Bacon not only knew of Oak Island but perhaps had been to Oak Island. The deciphered statements hidden by Bacon within this plaque, further prepare the reader to “see” the hidden meanings of images encoded in the illustration which is the focus of our interest in this chapter. Here is what this Funerary Monument plaque actually looks like.



Roberts discovered and used a variety of Bacon tools and techniques for various encryption schemes, such as, Bilateral Cipher, Simple Cipher, Reverse Cipher and Kaye Cipher. Bacon had also used a substitution cipher between the Simple and Reverse ciphers (an Atbash Cipher), and Bacon had made use of phonetic messages, acrostics, anagrams and acrostic anagrams in English, Latin and Hebrew. Some of the hidden messages found in this plaque which Robert’s reveals in his book, are listed on the following pages. These plaque decrypts may help you start to sense Bacon’s emotional and physical connection to Oak Island.

Hidden within the Funerary Plaque

With brevity in mind, a simple list of some pertinent decrypted comments by Bacon will be shown, but does not delve in which cypher key or coding was used by Bacon, or how Roberts processed each line to recover the hidden messages. Roberts then translated the decypherment into current common English, so as not to require additional interpretation:

"My cousin Robert Devereux, Earl of Essex was Elizabeth's secret son, was son of Thomas Seymour. In taking this risk did doom him to an axe."

"I obey the Queen prosecuted him. I fear that risk my neck if Arco. The lot ranks as my greatest folly."

"Although I'm the Dauphin too, I swear allegiance concerning the throne of France. Francis, James Stewart, Brothers."

"Pass my property to the RC."

"Samuel de Champlain may be the "ROSY MAP MAKER."

"Oh, I Bacon am Dauphin. Now I the shunned Medici grandson."

"See, the Godly Queen Mary is our mother. Thus, I'm Esau."

"Mum Mary overheard bad grandmother, threatened by our proximity, that I was sick from poison, but I lived."

"I felt hate as this prostitute Mary sire me with Francis then go to Scotland."

"I love seeing my brother on this throne. It was a trade. I'm not as fit for it – shocking since my father was Francis II."

"I attribute the fictitious name the law from old Athena and Apollo (the spear-shakers) as figure head, not you (Not William Shaksper)."

"Pavo: From my cone stone Heracles a way to gold and tomes I wrote."

"Knights Baronet ratified."

"I made pit before room in cave in Acadia, on maps. La Baye de la Toutes Isles (the Bay of Many Isles)."

“HRM files well tell I’m Mary Stewart’s son. Et thus the Nova Isles.”

“By this garden of roses making use of this ground plan of these worked stones in this place, go to the duplicate knee – a hidden key stone.”

“I shant dare enter my treasure chamber. Key is avoiding snares.”

“Tiberio Tinelli was good, but best alias was Samuel de Champlain.”

“I am native party there au St. Tongois dock. I led fleet west.”

“King sent me to oversee work, but I reign my nation.”

“James send me to stop Captain Walt Raleigh Caribbean campaign.”

“I time the meridians. F. Drake chose me as the wisest astronomer.”

“That alias fed bait to trap ass Roi Louis. I used the grants as I figured he tied to the debt.”

“I wrote books at sea. See my pictures of ship boats.”


“The Holy Rex sent me Taddousac New World for fur trade.”

“Rex Grant me Don De Dieu to Search Northwest sail route, that way shut identify chance for My Rule.”

“I live dream. I be First Mate saileth with the seven seas King, F. Drake. I map Cluere Battista Boazio.”

These deciphered statements are related to the Oak Island Treasure saga as it discusses Bacon’s hidden activities under the guise of several aliases. Furthermore, they reveal, through his vanity, wanting credit for efforts attributed to those aliases which he had himself performed. Our contention is Francis Bacon integrated hidden answers in his encryptions and his illustrations and thanks to Roberts work, we uncovered answers to our investigation. This contention is found in Chapter Seven, *“Knights For a New World.”*

For those unfamiliar with Sir Francis Bacons' involvement in Oak Island theory, we strongly suggest you purchase Jacob Roberts newest book called "*The Keys of the Rosi Crosse and the Ghosts of Bacon.*"

Through his decipherment of Bacon's work Jacob Roberts provided a litany of 'signatures' Bacon used to indicate his authorship, his illustration, or at the minimum, his involvement. Whether it be an encoded signature or tell-tale illustration, Bacon loved to have visual cues to signal his ownership, regardless of what history says. Bacon was a very gifted man and oftentimes such intelligence comes with an ego. Bacon had a large ego, though we can see in these passages, it was a bruised ego. Nonetheless, Bacon took every opportunity to tell those paying attention, he was the author, the director, or the artist involved. There are many such examples. In fact, there are so many examples, especially in his illustrations, that Bacons "style" can now be identified by art experts,¹ and even more so, by Roberts and a few others ().

Like much of what Bacon historically did or didn't do, the full background of his aliases are also quite murky. This book does not have the time nor the aptitude to provide you with reasonings to convince you Samuel de Champlain was an alias, or that any of the other aliases used by Bacon are true fakes. Roberts has that well in hand.

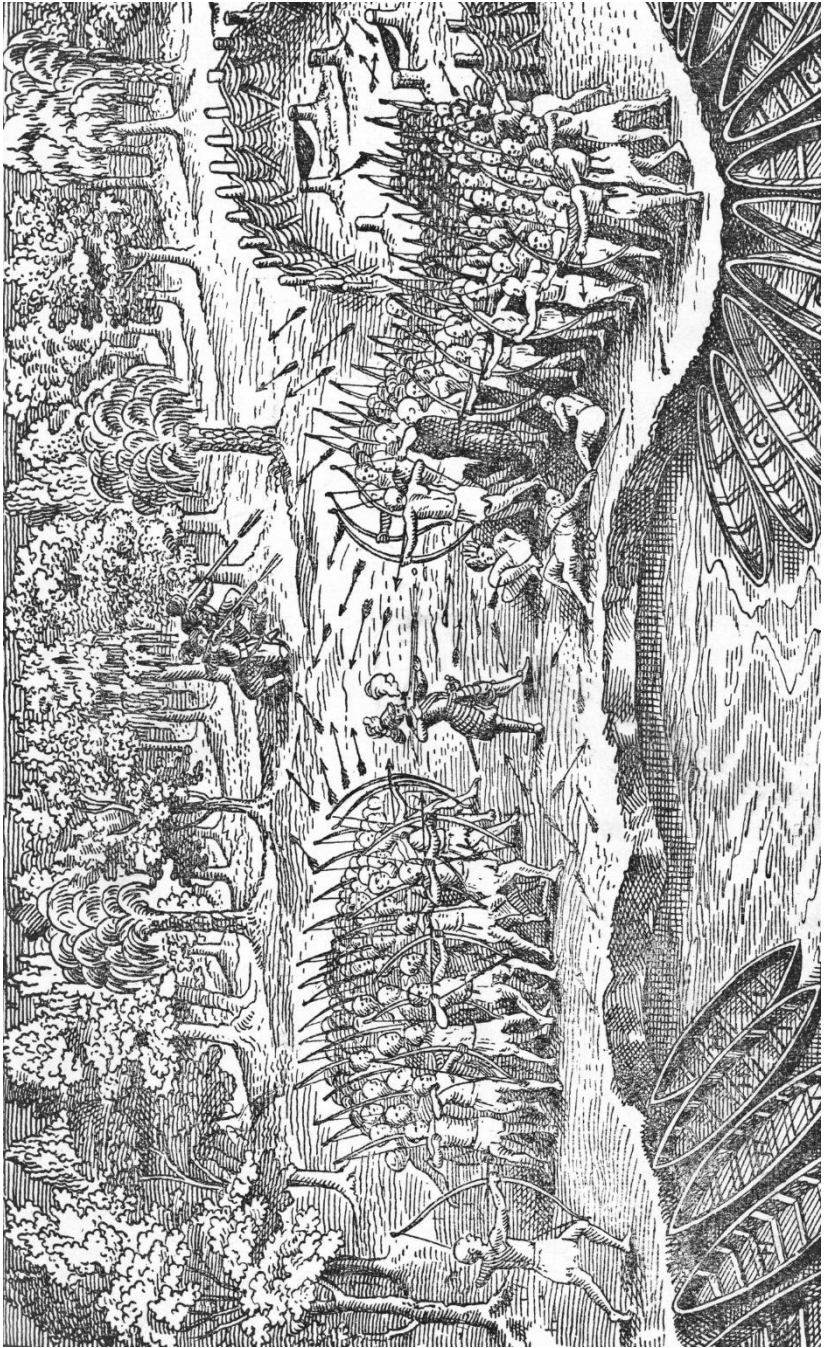
Be that as it may, here the focus is on Samuel de Champlain, a.k.a. *Sir Francis Bacon*... who history informs us fought against Iroquois warriors on the shores of the soon-to-be-named Lake Champlain, in 1609. Historians tell us this battle was somewhere near the site of the future Fort Ticonderoga. There Champlain, two Frenchmen with arquebus-type cannons and several hundred Indian warriors, had run into a much larger group of Iroquois Indians on the previous day.² As a side note, Fort Ticonderoga's GPS position on the Northern New York State border with Vermont, is **43° 50' 30"N**, by **73° 23' 15" W**.³ Most of Champlain's Indian warriors were said to have fled when they saw the Iroquois, which left him with approximately 60 warriors.

However, the tables were turned when both arquebus were fired, killing 2 of 3 Iroquois chiefs.⁴ The rest of the 200-300 Iroquois warriors fled. Perhaps this gave the ever busy Champlain time to take out his 19cm (7.5”) x 25 cm (9.75”) paper tablet and ink the image for the record.⁵ Oddly, this is the only portrait of Samuel de Champlain – by Samuel de Champlain.⁶ A self-portrait in battle! The title of the illustration is “*The Defeat of the Iroquois on the Banks of Lake Champlain,*” or, “*Deffaite des Yroquois au Lac de Champlain.*”



Deffaite des Yroquois au Lac de Champlain – July 29, 1609

Unfortunately, today, many variations of this illustration have been reproduced, including coloring and altering the image itself. On the following pages this image, in a larger format, provides a clearer view of Bacon’s “signatures” as well as some surprises, which halted publication of this book more than a year ago. Image variations seen in a simple Google search find most of them altered, minimized or tampered with, making it difficult to see what Bacon was communicating with his artwork. To provide a clear image this book purchased and licensed the image provided thru iStock.com, as it is a true image from the original. Like the Shakespeare Funerary Plaque, there is much hiding within this image, drawn by Bacon under the name of Champlain. The first enlarged image is simply a larger version of above. In the second copy are highlighted *signatures* and *surprises*!



Deffaites des Yroquois au Lac de Champlain – July 29, 1609
Enlarged Version

As you familiarize yourself with this illustration, we see Champlain (center) in front of his ally warrior indians with two Frenchmen center top of the image and within the tree line. Both are firing arquebus weapons. Jacob Roberts discusses in his book deciphered clues Bacon left regarding this illustration; and reminds the reader what Bacon himself said,

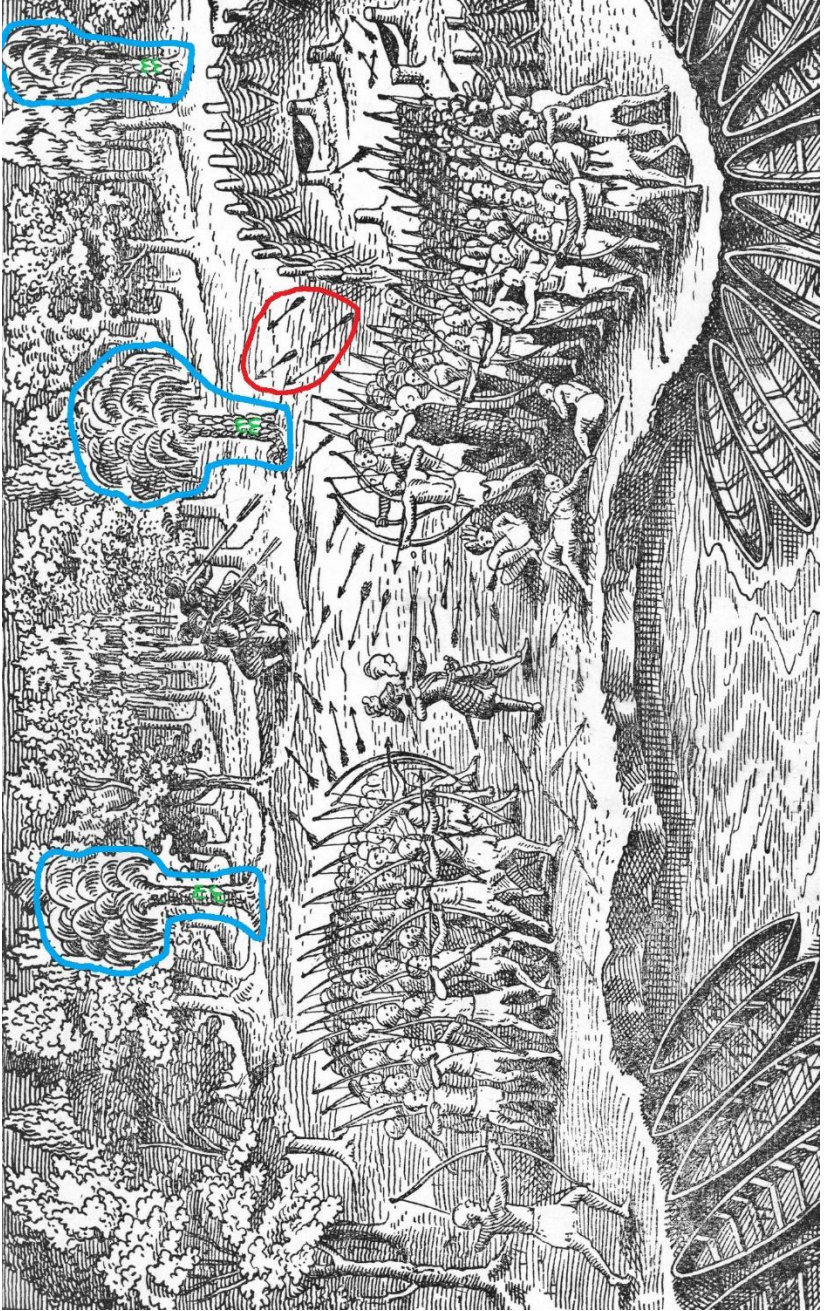
STAY PASSENGER, WHY GOEST THOU BY SO FAST,

Francis Bacon, with that ego, has much to tell and much to show to those who take some effort to discover what he knew, so you too can applaud his wit and wisdom. This spymaster is begging anyone to look and learn the secrets from antiquity he acquired which were passed down through secret societies. Now, Bacon wants to claim status with Merlin, Magnus or Nostradamus. Because history will not know his genius, unless he shows them what he knew!

In his book, Roberts reminds us one of the codes or keys Bacon uses to identify himself, is the number **33** (in Simple Cipher).⁷ There are many more, which is why you need to buy his book. He further reports on the clues that Bacon himself gives to those *passengers willing to linger*. Here are those tips... *“Following the clues from the cipher texts, in particular the statements of ‘I wrote books at sea,’ ‘See my pictures of ships/boats,’ and the acrostic ‘See hat’ and the acrostic anagrams of ‘See hat/see trees,’ explicitly tell us where to look, and what to see. Now apply that to Samuel de Champlain’s illustration called “Deffaite des Yroquois au Lac de Champlain.”*

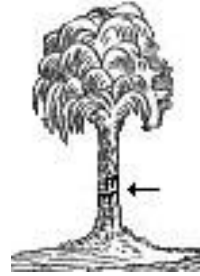
Here however, this chapter focuses specifically into Bacon’s urging to ‘see hat/see trees.’ Remember, up until this year everyone assumed as the experts had said since the Smithsonian Institute examination in 1916, the fiber found on Oak Island was coconut husk fiber (coir) and not animal hair, zoysia grass or manila hemp. In this volume, we have already proven it to be fiber from the Judean Date Palm Tree.

Who told that to Samuel de Champlain???



NOTE: Trees circled in blue, Signature in green, and arrows in red.

What are palm trees doing in Samuel de Champlain's battle with Iroquois warriors on the banks of Lake Champlain? Why are there three palm trees? Why does the number 33 appear in the bark? Are those four arrows shooting at the palm tree? The trees circled are palms, which can be attested to by the shape of the bark, and the long frond leaves growing from the top of the trunk. Spoiler alert, palm trees cannot grow unprotected outdoors in Canada.⁸ Yes, New York is not in Canada, and I am sure Canadians like it that way, but Fort Ticonderoga was much outside the range of all palms, except for a few hybridized specimens which did not exist at the time of either Samuel de Champlain or Sir Francis Bacon. Palms did not naturally grow there.



Within this book there are many images of the Coconut Palm Tree (*Cocos nucifera*). Coconut palms do not look like the palms in this illustration. Furthermore, *Cocos nucifera* has a natural range of **20° N - 20° S**,⁹ making Northern New York an Impossable place to see one. As for The Date Palm Tree (*Phoenix dactylifera*) - as stated in Chapter One, this palm is quite strict on living within an arid zone of **15°N to 30°S**.¹⁰



Yet, these palm tree shapes do tell which kind of palm species they are, suprisingly. The shape, as discussed in Chapter One, is of a cultivated female date palm (*Phoenix dactylifera*). Though the image does not show hanging bunches of fruit, which would quickly indicate it is a female tree, this is their appearance after fruit harvesting. Date palms living wild or feral, grow in the shape of a coppice or bush, and not with singular, straight trunks or shown having been trimmed of leaves and exposing the trunk. Instead, they would grow into a bush with multiple heads and shoots sharing the same root system and real estate. Oftentimes male date palms, even on plantations, are left to grow wild, and not manicured like those producing dates. When a date palm is found



growing tall and straight, it confidently says it is well cared for and probably a plantation-grown tree.¹¹ Dead leaves (fronds) will not “fall off” a palm, but fold down to protect the tree.¹²

Furthermore, one can make out at least one “33” signature of Bacon, on each tree trunk. And as stated in the acrostic messages read to us by Roberts, his hat is home to many more Bacon “signatures.” Again, his book is a fascinating read and I strongly urge anyone to purchase his new book, ***“The Keys of the Rosi Crosse and the Ghosts of Bacon.”***

Some of you may see a willow, or some sort of pine, but clearly, these trees are palms and one needs to wonder why Samuel de Champlain would add palms which were not indigenous. There is no evading this obvious clue, by whomever the artist, that these are placed in this illustration for a specific reason other than the title implies. It is highly doubtful Champlain would know what a date palm looked like from his “travels” abroad. The date palm *was* nowhere in the western hemisphere,¹³ or places Champlain sailed. Even his “trip” to Cadiz, Spain, Champlain would not find a date palm, as the only “Spanish” area suitable for such species, was on the southeastern coast, within the sheltered Mediterranean basin,¹⁴ and not the southwestern coast of Spain (Cadiz), outside of the Pillars of Hercules and subject to cooler Atlantic climes.¹⁵ If you are pondering perhaps Champlain was trying to draw a coconut palm (*Cocos nucifera*), that too is problematic. Champlain visited the Caribbean around the 1598-1601, in Mexico City, Virgin Islands and Panama. Though the coconut palm tree was “introduced” to the Caribbean no earlier than 1549 at Trujillo in Puerto Rico,¹⁶ it was reported only a few coconut palms were alive in Trujillo, in 1610.¹⁷ Coconuts would have been sparse in few littoral areas and first where slave ships made their arrival from Africa.¹⁸ Nut germination would be problematic in Zone 2, encompassing northern Caribbean region.¹⁹ Most likely, Champlain did what Columbus had done and mistook the Coconut Palm with the Royal Palm.²⁰ Yet the Royal Palm with clean, smooth bark, looks nothing like the palms drawn in “Champlain’s” illustration.



Royal Palm

On the other hand, Sir Francis Bacon is believed to have travelled with Sir Francis Drake on his excursions around the world. One of their stops in 1577, is discussed here....

“The Englishman Sir Francis Drake mentioned the coconut during his journey from England to the Cape Verde Islands in the African West Coast, “amongst other things we found here a kind of fruit called ‘cocos,’ which because it is not commonly known with us in England, I thought good to make some description of it.”²¹

Unlike Samuel de Champlain, Sir Francis Bacon was a KEY member of the Rosecrucians, a secret society²² which most likely had learned of earlier Templar actions and activities in the New World. This is clearly evident in the encrypted descriptions by Bacon of Oak Island in the Shakespearean Folios, his composed artwork of that time period and his poignant comments embedded in the Funerary Monument plaque for Shakespeare at the Trinity Church. What wasn't known until Roberts decoded the information is of Bacons actual visit to Oak Island. Perhaps, one would need to consider the fiber may have been placed later by Bacon or his doppelganger.

This concept falls apart due to the radiocarbon age of the fiber found on Oak Island, between AD 1185-1330 with a 95% certainty.²³ More specifically, the Judean Date Palm fiber would not be available to harvest by anyone after AD 1350,²⁴ as plantation palms had been severely decimated by crusader & Mamluk warfare and climatic change, and would be completely extirpated by AD 1418.^{25, 26}

So what were those arcane, cultivated female date palm trees doing in this small drawing and what message do they have for a passenger willing to linger to learn? Would this author find their hidden meaning as his “*Don de Dieu*” (Gift of God).²⁷ Was this also a confirmation to close the case on the coconut coir, and direct due diligence to the dated drupe? One thing for sure is Jacob Roberts had decoded more than a plaque and a picture in publishing such proclamations, and his efforts are likely to answer a 230 year old treasure mystery!

Triple Tree – Triple Tau

As a researcher of botanical and paleoethnobotanical dead stuff, Art Critic and Indian Affairs is not of this book's realm. Venturing into the *why* of the illustrators' wit and wisdom is also not a forensic path to ply. However, an attempt to determine the reason for planting **three** palms in this portrait, is worth publishing plenty of puns.

3) Are the **three** palm trees placed by Bacon (et. al.) a symbolism to indicate a **triple** tau in early church history reflecting the **trinity** of **father, son, and holy spirit**? A belief in the **triune** nature of godhead common to many faiths and religions?

3) Or maybe, of the five human senses, the **three** palm trees represent the **three** most important senses in Masonic symbolism – **Seeing, Hearing and feeling**, because they reference the modes of recognition, and because by their use, Freemasons are enabled to practice that universal language the possession of which is the boast of the Order.

3) Since Bacon has exposed his family makeup, perhaps the **three** date palm trees represent the **triad** of brothers in the family; **Francois Stuart (Bacon), Walter Stuart (Raleigh), and James Charles Stuart**.

3) Perhaps it is a much simpler code. Is Bacon equating the **three** palm trees to indicate he is the legitimate **third ruler** of France? Is Bacon not, **Francois Stuart-Valois-Angouleme III**, the rightful heir to at least one throne, if not **THREE** thrones – **France, England and Scotland**? Is his ego getting the better of him, him and him?

3) It appears to me, if one examined the illustration by Bacon, a viewer could envision the **three** palm trees make up the shape of a **triangle** in the background forest – *kinda*. As a **triangle**, it would symbolize the divine union, and be emblematic of the mysterious **triune**, equally representing the attributes of deity, and his **triune** essence: omnipotence (**all powerful**), omnipresence (**eternal**) and omniscience (**all knowing**).²⁸

3) Is it possible, Bacon was alluding to the megalithic cone boulders on Oak Island believed to display a formation reminiscent of the Kabbalah *Tree of Life*? This shape manifests and arranges ten Sefirot (types of spiritual lights or steps - boulders) on **three** pillars (Pillar of **Judgement**, Pillar of **Mercy** and Pillar of **Equilibrium**),²⁹ which were

once represented by the Assyrian Sacred Tree consisting of **three** life axis, **feminine**, **masculine** and the center stem, **maintaining balance**.³⁰ They link what is above them – the infinite and ungraspable nature of the Creator – with what is below them, the finite physical creation. In ancient pre-dynastic Egypt, the date palm tree was deified for its ability to reach high into the sky and touch the stars of the cosmos and gather **wisdom** from the gods, bringing that **knowledge** to people on the ground.³¹ *As above, so below?*

3) “Bacon himself evolved through masonic-adapted rituals and beliefs held within secret societies; likewise the number **three** developed a special place in masonic symbology. It is used to represent the principles of **unity**, **strength** and **harmony**. Symbolically, it represents the **trinity**, as well as the power of **knowledge** and **understanding**. It is believed that by understanding the meaning behind this number, one can better understand their spiritual path and purpose in life. **Three** represents the **trinity** of **power**, **intelligence** and **love**. It symbolizes the **three** aspects of transformation – **self-discovery**, **spiritual development** and **enlightenment**. And **three** stands for **balance** between opposing forces – **good and evil**; **light and dark**; **masculine and feminine**.³² A strong match to the Sefirotic and Assyrian Trees of Life!

3) Counting by the **threes** is not as unique as one may point to. In Freemasonry your first step includes **three** distinct knocks. In a Blue Lodge there are **three** degrees, the last being that of Master Mason. There were **three** original Grand Masters and there are **three** top officers; **Worshipful Master**, **Senior Warden** and **Junior Warden**. There are **three** greater lights in Freemasonry as well is the **three** lesser lights. Freemasons also cherish these **three** words; **Wisdom**, **Strength** and **Beauty**. The highest degree in the Scottish Rite has two **three's** – *like Bacon's signature!* The number **three** is significant in many initiatory and spiritual traditions. There were two additional men that were crucified at the time of Jesus, making **three** crucified. He was crucified at the **third** hour, was on the cross for **three** hours and rose from his grave on the **third** day. There were **three** wise men that visited Jesus and left **three** gifts. There are **three** main Abrahamic religions; **Judaism**, **Christianity** and **Islam**. In the bible, Peter denies knowing Jesus **three** times then later says he loves him **three** times. Jesus raised **three** people from the dead. Time is divided into **three** parts: **past**, **present** and **future**. **Three** is the first of four perfect numbers.³³

3) Was Bacon aware of **three** wells (entrances) on Oak Island, or **three** dead Templars, guarding the burial tomb under the Temple Mount?

Have we **triangulated** a reason for **three** palms in this painting yet?

3) The Rule-of-**Three** is reminiscent of art's **three**-panel triptych. The master of the modern triptych is the British artist Francis Bacon – *not the Francis Bacon of our story*, but still, another “**three**” guy. The first **trptychs** go back to the Middle Ages when Byzantine churches were decorated with biblical altar paintings. One of the most famous of all **trptychs** is the altarpiece in the Antwerp Cathedral by Peter Paul Rubens, completed in 1612. Rubens’ triptych is titled *Descent from the Cross*. It depicts the **Visitation**, (left panel), the **Descent** (middle panel), and the **Presentation of Jesus** at the Temple (right panel). The central panel shows four men lowering the body of Christ with the aid of a shroud.³⁴ Could those arrows aimed at the largest date palm tree in the Indian battle image represent four men lowering Bacon’s body down into the underground of the island? *Just a **three** second thought.*

3) Getting back to the Bacon being *served* in this chapter... Is it possible the **three** palm trees illustrated within this scene, symbolize the **Three Categories of Human Knowledge** espoused by Sir Francis Bacon toward the end of his life? Those **three** categories (i.e., date palms) were labeled; 1) **History**, 2) **Poesy**, and 3) **Philosophy**, and which syncretically related to 1) **Memory**, 2) **Imagination** and 3) **Reason**.³⁵ Furthermore, Bacon classified four “idols” which plagued man from gaining knowledge. Those four idols (i.e., four arrows aimed at the heart of the primary palm tree in the picture) were natural weaknesses and tendencies common to human nature. Bacon names them as; 1) *Idols of the Tribe*, 2) *Idols of the Cave*, 3) *Idols of the Market Place*, and 4) *Idols of the Theatre*.³⁶ Was Sir Francis Bacon momentarily putting his ego aside and reflected on his own life and the contemplation realized any prestige attained by him may indeed succumb to failings of the human condition?

Before presenting this books argument for why volumes of date palm fiber had been brought to Oak Island, there is another possible motive which dovetails with the argument made by Corjon Mol & Christopher Morford in their book “*The Jerusalem Files, The Secret Journey of The Menorah to Oak Island.*” As discussed elsewhere in this volume, their

contention is the original straight-branched menorah, crafted at the time of Moses, hidden from countless attacks against the Temple and the Jews, was rescued, and at one time brought to Oak Island for safe keeping. This volume, in many ways supports this theory and offers no proof which would derail their research supporting that narrative.

The activities of the Knights Templar, are generally surmized to include moving Temple artifacts, treasure and ancient scrolls of knowledge to other sanctuaries around the world for protection. In those theories, they are often singularly based on one of the artifacts... like moving Arc of the Covenant, or the Holy Grail, or the Jewish Menorah. This is the case with Mol & Morfords book as they trace the movements of the Jewish Menorah. When looking down the list of sacred relics missing from the Holy Land (excluding Arc of the Covenant), the Menorah is the only other functioning apparatus. What we know of the menorah, well documented by Mol & Morford, is that to operate the lampstand in its holy and sanctified manner, one needs pure, holy oil.

In the book *“The Tree of Light, A Study of the Menorah – The Seven-Branched Lamstand,”* by L. Yarden; he goes into great detail in its biblical operation...

“The care of the ‘lamp’ or lampstand is said in the Tabernacle to have been the privelege of Aaron; in the Temple it became that of the officiating priests. Judging by later reports, the lamps were cleaned and filled every day before morning service, with the exception of the ‘Western’ and one or possibly two most easterly lamps – according to Josephus three lamps were always alight, but this may be due to the superficial mode of expression. The last one or two were left burning until after morning service, and attended to then, while the ‘Western Lamp,’ alight all day, was not trimmed until the evening, after which its flame was used for lighting the other lamps. This symbolic giving of light possibly had a further aspect: judging from rabbinic sources and certain pictorial representation, the six side lamps may have been turned in such a way that their flame was pointing towards the central lamp, which alone faced ‘the space in front’ of the lampstand...”

Finally, it may be noted that pure oil of pounded (not pressed) olives were used for the lamps, according to the Talmud a half-log or the volume of three eggs per lamp. Accessories for the service were tongs, snuff dishes, pipes, etc. These stood, together with the oil, on a three-step ladder of wood or stone – half as high as the lampstand – which was used by the priest when trimming and lighting the lamps; tradition varies, however, as to whether the latter were actually removed for trimming or whether they were fastened but flexible, each having atop a thin golden plate, which the priest pressed ‘down towards the mouth’ when ejecting the wick with burnt-out substance [ashes], and ‘towards the back’ when putting in fresh oil.”³⁷

Oil lamps require a ‘wick’ to keep a flame and slowly deliver the combustible oil to that flame. As you just read, the wicks were often “trimmed,” and this would refer to shortening or even adding lengths of wick to the wick holder (“fastened but flexible, each having atop a thin golden plate, which the priest pressed ‘down towards the mouth’ when ejecting the wick with burnt-out substance”) to maintain the flame, remove burnt wick pieces, and to attach more wick for the newly filled individual lamps. What material, at that time and in that arid desert environment, could be made holy and used for wicks? Yes, *date palm fiber* - More specifically, the mesh/sheath trunk fiber harvested from the Judean Date Palm Tree!



Photo (C) Israel Museum, Jerusalem, by Avraham Hay

An actual pottery oil lamp (with original date palm wick) found at Khirbet Qumran, Judean Desert, 1st century BC to 1st century AD. It measures 4.3 cm tall, 10 cm long. The wick draws up combustible olive oil from the reservoir using capillary action (Roitman, 1997).³⁸

Since only the best dates were allowed to be brought into the Temple during Feast of the Tabernacle, Succoth, and as Temple offerings,³⁹ it is most likely the fiber from those same date palm trees (Judean Date Palm), - once washed, dried and twisted into wick string, would be used on the menorah and Temple candelabra lamps.

In describing the lamp apparatus, we find only two commodities which maintain the continuous lamp light operation of the Menorah within the Temple - the volume of oil within the lamp reservoir, and the length and quantity of replacement wicks.

Does this mean those *ancient voyagers* who may have had dreams of creating a *New Jerusalem (a free Templar State)*, or as Sir Francis Bacon described - the *New Atlantis*, were considerate of creating and reestablishing a Holy Tabernacle? Perhaps those considerations included a temporary Tabernacle below ground; like when Moses wandered. And therefore, they understood, to replicate King Solomons Tabernacle they would need to logistically provide for the functioning of the Eternal Light and Enlightening lamps of the Jewish Menorah. Those lamps would require enough wick material for their long-term use. Unlike easily obtaining holy olive oil, they knew the material for the 'clean' wicks from the Judean Date Palm may not be available in the future. Therefore, while moving the menorah itself, did they feel it was time to transport the necessary volume of date palm fiber to create enough sanctified wicks for its use as well? The source for such ritualistic wick was from the Date Palm, a deity going all the way back to predynastic Egypt. They did not grow where they were headed. The Judean date palm was disappearing in their life time – during the lifetime of the Knights Templar Order itself.⁴⁰ If there was a time to obtain what King Solomon and King David used in Gods Temple, now was the time to acquire it for the New Jerusalem.

In Chapter Nine, *"I'll Take 2000 Bahars to Go, Please,"* we further analyze the volume of mystery fiber found on Oak Island, with the requirements of wick making for operating the Jewish Menorah described by authors like Corjan Mol and Christopher Morford. This chapter also examines the volume of fiber and its use, had it been coconut coir fiber for ships cables and rope. So, when you are willing to *linger and stay and not go by so fast...* then one learns what secrets will reveal themselves. And Francis Bacon with his drawing of three date palm trees tells us much more about Oak Island, as will be shown as you continue.

Bacon's Big Boast of Below

A year ago, realizing Francis Bacon was telling me I was chasing the wrong palm, it became obvious he, or Samuel de Champlain, were offering more clues than just about drupes. Specifically, we see three palms within this encrypted-laden image. Without going back to all the permeations of why the number **three** most likely represents a clue, our approach is more terrestrial and therefore deduced; *the number and shape of date palm trees indicate the number of access points to underground constructs on Oak island.*

The Oak Island record has already memorialized finding two entrances below – the *Money Pit* and the *Filtration System* at Smith's Cove. Yet neither application of either species of palm fiber made sense for a utilitarian purpose where it was found. Looking at it from a botanical standpoint, we know mesh/sheath trunk fiber is grown by the palm to protect new leaf growth and the trunk from rodents and insects as well as a barrier for climate control and water retention. Basically, the fiber protects the date palm. As no other conceivable “function” for the application of the mystery fiber, where it was found, could be determined, (see Chapter Six, “*Why, Oh Why... Oh Why*”) we became more and more confident its application on Oak island was for a symbolic purpose.

Though this issue is expanded in *Chapters Seven and Nine*, the conclusion is... the Judean date palm fiber was applied to the entrances of underground constructs; as a symbol sanctifying and protecting what lies below, similar to Solomons' sanctified use of the date palm in his Tabernacle and the Temple. This was evidently a symbolic application with the two entrances found On Oak Island, so far. Champlain's Iroquois self-portrait with three palms, indicates a third entrance has not yet been located. Once it has, we suspect, somewhere along its shaft, additional fiber will be found.

This forensic examination also assessed the date palm trees shape. Thus determining three different size date palms, with the largest in the center of the image. History shows Bacon has reasoning for everything he did. So Again, we deduce, base on placement in the illustration by Champlain,

that the smallest entrance would be on the right side, the largest entrance in the middle and a medium entrance on the left side - all leading underground. Based on newly published information discussed below, we appear to be correct in our image analysis and assessment.

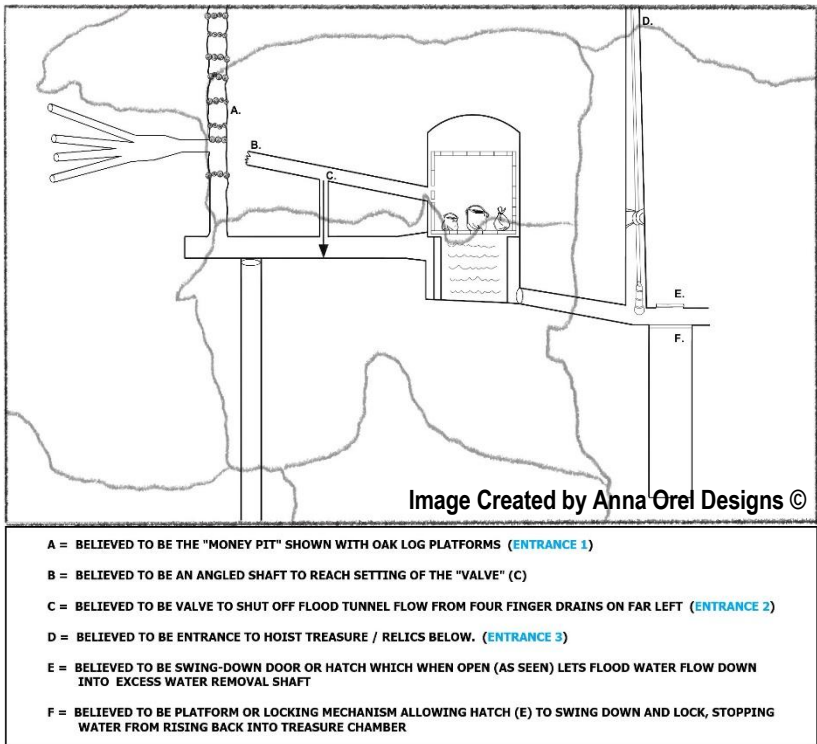
In the new book by Scott F. Wolter and Donald A. Ruh, "*Oak Island, Knights Templar, and the Holy Grail: Secrets of "The Underground Project" Revealed,*" they provide a reassembled map, or better defined as a schematic, on page 81.⁴¹ Wolter and Ruh have said this map had been torn into seven segments and distributed to different people for safekeeping. This 'schematic' is reportedly of original underground construction by those *ancient voyagers* visiting Oak Island. Now Wolter & Ruh have gathered those seven pieces and reassembled them, and is viewable in their book as noted above. Without permission to publish the same image from their book, our graphic artist created a unique simulation of that image. This allows us to describe our image, which can be comparable to theirs.

NOTE: The simulated image of the reassembled seven-piece schematic has a western-facing perspective – *from the eastern side of the drumlin looking west*. Whereas, the Bacon clues within the Iroquois battle illustration are based on a eastern-facing perspective... *from the western side of the drumlin looking east*. On the following page is the simulated visual depicting the key features of the reconstructed schematic from the seven-piece map, offered by Wolter & Ruh. This author strongly suggests readers interested in reviewing apparently authentic documents on the Oak Island saga, should read their book!

Ancient Voyager Schematic

In this simulated image, the famous finger drains can be seen emanating from the far left side of the schematic, the Money Pit with its platforms is center-left, the treasure chamber is center right, and an unknown (unfound) third shaft entrance, apparently for hoisting, is seen on the right side. This would indicate our analysis based on the number and size of the date palms does correlate with size and number of entrances. The unknown/unfound hoisting shaft would be represented by the medium-size date palm, opposite of the finger drains in this schematic. The Money Pit is represented by the largest

date palm tree in the illustration. Finally, the finger drains and flood tunnel are represented by the smallest date palm in the Champlain hand drawn self-portrait. This leaves us with the realization a third, unfound shaft (represented by the middle sized palm) and based on this seven-piece placement scheme, would be found opposite of where Smith's Cove finger drains are in relationship to the Money Pit area. Apparently on the same eastern drumlin, this shaft is most likely hidden by a well or pit at its crown, as further described by Templars and Freemasons "three wells" in Wolter/Ruh's book.



This schematic is purportedly part of a decrypted treasure trove of original maps and journals made by Knights Templar or guardians on behalf of that entity, which validate our theory of Bacon bragging of his knowledge of secret efforts made centuries before him, on Oak Island. The inclusion of those date palm trees were a hint, once found, revealed enormous hidden history which has long remained disguised in this enigmatic illustration. Furthermore, it is part of a *Thesis* outlined in Chapter Seven, "*Knights For a New World.*"

This *Thesis* contends Francis Bacon knew through his membership in secret societies (Rosicrucians, Order of the Palms,* Company of the Blessed Sacrament), of an understanding of date palm symbology connection to Kabbalah's *Tree of Life* motif, the Assyrian Sacred Tree's evolution throughout the Fertile Crescent, and adoption of the deification of the date palm by the four primary religions of the world. Therefore his inclusion in this illustration made it a poignant symbol, hidden in plain sight, in "Samuel de Champlains" self portrait battle scene of 1609 – *Until now!*

Here we have the Order of the Palms, with its first logo below, circa 1617. Yet it was said to be a Coconut Palm but it is really a Date Palm. How could they have been so confused? Was that a hint to link the Order to known ancient secrets at a time when such an association could mean death?



It does not show that Sir Francis Bacon was a member. But was one of his aliases affiliated with this mis-labeled group?

I would like to thank Zee Zantlo for attempting to untangle my mind as it pertains to understanding Francis Bacon's endless cyphers, keys and acrostic functions. Her help in finding other Bacon alias writings, illustrations and symbolic connections did help our making the leap from forensic scientific methodology to the tracking of less tangible historical myth and mysticism. The Chapterplates at the start of each chapter in this book, are designed in a Baconian motif with several witty homages to the man and to Zee. When overly sympathetic of my work, she attempted to teach me punctuation, proper grammar and production of a professional product. Yes, she P'd all over my drafts. Oh well, thanks Zee!



Cited References and Endnotes

Front Page, First Paragraph only:

1. "Francis Bacon: Definition." By Mark Cartwright, Sep. 23, 2023. Published online at World History Encyclopedia. www.WorldHistory.org/Francis_Bacon/
"Alexander Pope, known for his sharp humor, once described Bacon as "the wisest, brightest, and meanest of mankind" (Rundle, 31)."
2. "Baconian History." By Peter Dawkins. Published online at Gateway to Wisdom, Francis Bacon, Research Trust. Accessed Jun. 3, 2024. www.fbrt.org.uk/bacon/baconian-history/
"He also worked for the Queen's intelligence service, decrypting information and inventing cipher systems, including the Biliteral Cipher which later inspired the creation of the Morse Code and the binary code of modern computer technology."
3. "The Garter Knight Portrait of Francis Bacon: Sir Francis Bacon depicted as a Garter Knight in the 1640 version of his Advancement of Learning, as also in a mezzotint portrait by Cornelius Johnson." By Peter Dawkins. <https://www.fbrt.org.uk/wp-content/uploads/2021/03/The-Garter-Knight-Portrait-of-Francis-Bacon.pdf>
"It would appear that the intention of this portrait of Francis Bacon is to depict him as a Garter Knight wearing the Lesser George, but there is no record of him having ever been invested as such. All investments as a Knight of the Order of the Garter are by personal invitation of the reigning Sovereign. However, according to the Order's Statutes reissued and revised by King Henry VIII in 1522, 3 there are always two persons who are Garter Knights by right of birth, and these are the Sovereign and the heir to the throne, the Prince of Wales. - According to Article I of the Statutes: First, it is Ordered and accorded, that the Kyng, and his Heirs and Successors Kyngs of England, shall be for evermore Soveraynes of the saide most Noble Order and amiable Company of Saynt George, named the Gartier."
4. "Francis Bacon." Stanford Encyclopedia of Philosophy, first published Dec. 29, 2003, revised Dec. 7, 2012. <https://plato.stanford.edu/entries/francis-bacon/>

Remainder of the Chapter:

1. "The Holy Trinity Decryption. The Hidden Autobiography of Sir Francis Bacon." By Jacob Roberts, January 2020. SLEWFOOT Publishing. [See Pgs 254-255](#)
2. "Defeat of the Iroquois at Lake Champlain." Deerfield History Museum. http://1704.deerfield.history.museum/popups/artifacts.do?shortName=champ_battle
"On July 29, 1609, a battle took place that had a significant effect on relations between the French and the Iroquois. Samuel Champlain along with nine other French men and 60 Huron, Algonquin, and Montagnais warriors, defeated 200 Iroquois warriors. Champlain wrote about and depicted the battle in his 1613 publication The Voyages. His hope was to show his courage and good will to his

Native allies to gain their trust and allegiance. He used firearms to impress his allies and to surprise his enemies. At the outset of the battle, the Iroquois were astonished to see an armored Frenchman and gazed motionless at Champlain. As they were preparing to fire a volley of arrows, Champlain fired his musket at three chiefs wearing wooden armor. Two fell dead and a third was mortally wounded. According to Champlain, this astounded and frightened the Iroquois, and they fled. The battle took place near the lake that would later bear Champlain's name."

3. "Fort Ticonderoga GPS Coordinates." https://en.wikipedia.org/wiki/Fort_Ticonderoga
4. "Champlain's Dream." By David Hackett Fischer, 2009. Publisher, Knopf, Canada. "On July 29, somewhere on the western shore of what is now Lake Champlain and most likely near the site that would become Fort Ticonderoga, Champlain and his party encountered a group of Iroquois. A battle began the next day. Two hundred Iroquois advanced on Champlain's position, and one of his guides pointed out the 3 Iroquois chiefs. Champlain fired his arquebus, killing two of them with a single shot, and one of his men killed the third. The Iroquois turned and fled after a hail of arrows were let off on both sides, as the Hurons and Algonquins routed the enemy, killing fifty and taking twelve prisoners."
5. "Defeat of the Iroquois at Lake Champlain." By Samuel de Champlain, 1567-1635 (Artist). The Miriam and Ira D. Wallach Division of Art, Prints and Photographs: Picture Collection, The New York Public Library. (1906). Retrieved from <https://digitalcollections.nypl.org/items/510d47e0-f35b-a3d9-e040-e00a18064a99>
"Physical Description: 11 x 15 cm (4 x 5 3/4 in.)"
6. "Champlain's Shores - The New York Times." Published online. Updated Sep. 25, 2008. <https://www.nytimes.com/2008/09/26/travel/escapes/26champlain.html>
"This rendering from the early 17th century is the only known authentic likeness of Samuel de Champlain, and it's a self-portrait. He portrayed himself at the center of a 1609 battle on the shore of Lake Champlain."
7. "The Holy Trinity Decryption, The Hidden Autobiography of Sir Francis Bacon." By Jacob Roberts, January 2020. SLEWFOOT Publishing. [See Appendix C, P. 361](#)
8. "What Varieties of Palm Tree Can you Grow in Canada?" By Coconut Mark, October 11, 2021. <https://www.exoticplants.ca/blogs/tutorials/what-varieties-of-palm-tree-can-you-grow-in-canada>
9. "EN - Biofuels from Coconuts." By Kishna Raghaven*. 2010. 107 pages. www.energypedia.info/f/f9/EN-biofuels_from_cocnuts-krishna_raghaven.pdf.
[See Para. 1.1](#) Quantity and Energy Content of Parts of the Coconut Palm, [Fig. 1 and Table 1](#). Biodegradability Section, [P. 16](#).

10. *"The Encyclopedia of Fruit & Nuts."* Edited by Jules Janick and Robert E. Paull. Published in *Araceae*, CABI, 2008.
See [Coconut Palm, pgs. 107-118](#). [Date Palm, pgs. 138-151](#)

11. *"The Assyrian Stylized Tree: A Date Palm Plantation and Aššurnaširpal II's Stemma."* By Norma Franklin*, University of Haifa. Published in *Ash-sharq*, Volume 5, 2021: Pg. 81. Abstract: Aššurnaširpal II (r. 883–859 BC) moved his capital.

P.81. *"It is important to understand that a date palm with a single trunk is not the natural form of the tree; instead, it is a cultivated date palm that is constantly tended to. A date palm left to nature is not economically valuable, is rarely found, and, of specific relevance to this paper, is not depicted on any known Assyrian reliefs. The easily recognizable, realistic-looking date palms portrayed on reliefs are cultivated date palms, featuring a single visible trunk, a date droop, and two basal offshoots. In fact, these reliefs prove that only female date palms, with a controlled number of offshoots were being cultivated in Assyria. Giovino (2007: 28–29, 93, 113–114, 119) mistakenly employs the terms "the natural form of a date palm," and "natural-looking date palm." However, a date palm left unattended will revert to its natural form, continually producing offshoot after offshoot; each of these offshoots will grow into a mature date palm that will also produce its own offshoot. All the offshoots will remain attached to the original palm, and as each offshoot will have its own palm crown, these multiple crowns will form a vast palm canopy that will obscure from view the trunk of the original palm as well as the trunks of the mature offshoots. Therefore, Giovino should have used the term "the form of a cultivated date palm," or "cultivated date palm" when describing a date palm with a single trunk. In addition, in fig. 39 two palms are shown, but misleadingly one is not a date palm, although it does belong to the palm family. These inaccuracies serve to highlight the fact that a lack of botanical knowledge has unfortunately plagued the analysis of the Assyrian stylized tree. Basal offshoots were always added to the realistic depictions of cultivated date palms on the reliefs from the palaces of Sennacherib and Aššurnaširpal."*

12. *"The Parable of the Date Palm Tree and the Believer in the Hadith: A Correlation Study of Characteristics Date Palm and Believers."* By Muhammad Nurfaizi Arya Rahardja and Elan Sumarna. Publication at: <https://www.researchgate.net/publication/378866558>

Pg. 78. *"Another special characteristic of the date palm tree is that it has leaves that never fall off. This is proven by modern researchers who say that the date palm tree is a tree that is always green throughout the year. The date palm tree is a very sturdy and resistant tree even in extreme conditions, such as drought, heat, and storms, the date palm tree will still grow and survive (Al-Najjar, 2011)."*

Pg. 79. *"Chao and Krueger mentioned that date palm trees are able to grow in very hot and dry weather, shielded by their dead branches, and are also very tolerant of various types of soil (Chao & Krueger, 2007). It is mentioned that date palm trees can even survive in extreme temperatures of up to 50 degrees Celsius."*

- 13.** *“Oak Island Mystery Trees and other Forensic Answers – Fibrosity, Chapter One.”*
By David H. Neisen, Christopher L. Boze and Brent Sallans, July, 2024.
“See Map, by M. Gros-Balthazard based on Munier, 1973; Barrow, 1998: Henderson, 2009), and The Genus Phoenix: List of Species (Johnson, 1996; From Barrow, 1998; USDA–ARS National Plant Germplasm System, 2022.”*
- 14.** *“Oak Island Mystery Trees and other Forensic Answers – Fibrosity, Chapter One.”*
By David H. Neisen, Christopher L. Boze and Brent Sallans, July, 2024.
“See Map, by M. Gros-Balthazard based on Munier, 1973; Barrow, 1998: Henderson, 2009).”*
- 15.** *“The Indigeneity Of Date Palms In Spain: Exploring Their Ancient Roots.”* By Rob Smith. Last updated Oct. 24, 2023. Accessed on June 1, 2024.
<https://shuncy.com/article/are-date-palms-indigenous-to-spain>
“Today, date palms can still be found in certain regions of Spain, particularly in Andalusia. The ancient palm groves, such as those in the city of Elche, have been recognized as a UNESCO World Heritage Site and are a testament to the enduring legacy of date palm cultivation in Spain.”
- 16.** *“1549 Coconuts Introduced to Puerto Rico by Diego Lorenzo, canon of Cape Verde.”*
By H.J. Bruman, 1944. Some observations on the early history of the coconut in the New World. Acta Americana 2: [See pgs. 220-243](#)
- 17.** *“1610, Port of Trujillo: Report by Antonio Vasquez de Espinosa - A Few Coconuts were Growing at the Port of Trujillo.”* By C.V. Dixon, 1985.
- 18.** *“The Coconut Phylogeny, Origins, and Spread.”* By N Madhavan Nayar Emeritus Scientist Tropical Botanic Garden and Research Institute Pacha-Palode 695562
“However, it is accepted that the Cape Verde Islands off the west coast of northern Africa had served as a major landing place for nearly 100 years from the movement of both slaves and also material, including the coconuts, to the Americas.” [See p. 342](#)
- 19.** *“The Coconut Odyssey – The bounteous possibilities of the Tree of Life.”* By Mike Foale, 2003. Australian Centre for International Agricultural Research (ACIAR).
- 20.** *“The Coconut Phylogeny, Origins, and Spread.”* By N Madhavan Nayar Emeritus Scientist Tropical Botanic Garden and Research Institute Pacha-Palode 695562 Trivandrum, Kerala, India.
“The controversy about the presence of fully grown coconut stands on the Atlantic coast arose following the accounts of several early Spanish travelers and chroniclers reporting the presence of coconuts along the west coast of the Neotropics not long after the landing of Columbus in Hispaniola in CE 1492. It is now generally agreed that practically all such reports were not of the coconuts, but of other palm species such as the Royal Palm that possessed broadly gross morphological similarities to the coconut.” [See p. 351](#)

21. *Voyages and travels : ancient and modern, with introductions, notes and illustrations.* By C.W. Elliot, Vol. XXXIII. Publisher, New York, P.F. Collier and Son, 1910. The Harvard Classics.

“1577 - Mayo, Cape Verde Islands - Amongst other things we found here a kind of fruit called cocos, which because it is not commonly known with us in England, I thought good to make some description of it. The tree beareth no leaves nor branches, but at the very top the fruit groweth in clusters, hard at the top of the stem of the tree, as big every several fruit as a man's head; but having taken off the uttermost bark, which you shall find to be very full of strings or sinews, as I may term them, you shall come to a hard shell, which may hold in quantity of liquor a pint commonly, or some a quart, and some less. Within that shell, of the thickness of half-an-inch good, you shall have a kind of hard substance and very white, no less good and sweet than almonds; within that again, a certain clear liquor, which being drunk, you shall not only find it very delicate and sweet, but most comfortable and cordial. After we had satisfied ourselves with some of these fruits, we marched further into the island . . .”

“The Famous Voyage of Sir Francis Drake into the South Sea, and there hence about the whole Globe of the Earth, begun in the year of our Lord 1577 by Francis Pretty, One of Drake's Gentlemen at arms.” [Most likely Francis Bacon]

22. *The Keys of the Rosi Crosse and the Ghosts of Bacon – The Aliases, Family Secrets, Shakespeare Authorship, and the Origins of Freemasonry.* By Jake Roberts, 2024. Slewfoot Publishing, Inc. [See pgs. 104 – 113.](#)

“Know yee not Outis? Then you know Nobody: The old Hermit, that was said to dwell Here in the forest without trees, that built The Castle in the aire, where all the Brethren Rhodostaurick live. It flies with wings, and runnes on wheels: where Julian de Campis Holds out the brandish blade.”

23. *“Oak Island Mystery Trees and other Forensic Answers.”* By David H. Neisen, Robert W. Cook and Christopher L. Boze, 2022. [See Chapter 10, “Cracking the Nut,” Pgs. 281-283](#)

24. *The History of the Date Through the Ages In the Holy Land.* By Asaph Goor, June 8, 1963. Ministry of Agriculture, Jerusalem, Israel. [See p. 336](#)

“Post Mameluke Invasion: Burchard of Mt. Zion (about 1280) notes a few groves of Ginossar and Ein-Gedi. It is now that the agrarian economy of Palestine really began to collapse. Most of the coastal palms disappeared; only few survived in the Jordan Valley and, as time went on, they thinned out even more. E1- Kazawini, in 1308, can still mention dates, bananas and sugar cane in Jericho. Abu el-Fida, in 1321, found a handful of palms in Gaza and in the Ghor, El-Qalqasandi.”

25. *The History of the Date Through the Ages In the Holy Land.* By Asaph Goor, June 8, 1963. Ministry of Agriculture, Jerusalem, Israel. [See p. 336](#)

“(see Letters of Palestine by Avraham Yaari) who writes in 1418: “I found no date-honey here (in Palestine) nor dates. At Jericho, city of palms, a reliable person told me that only three date palms are left and they bear no fruit.”

26. *“Origins and insights into the historic Judean date palm based on genetic analysis of germinated ancient seeds and morphometric studies.”* By Sarah Sallon*, Emira Cherif, Nathalie Chabrilange, Elaine Solowey*, Muriel Gros-Balthazard*, Sarah Ivorra, Jean Frédéric Terral, Markus Egli, Frédérique Aberlenc. **See Introduction**

“Judean dates” grown in plantations around Jericho and Dead Sea were recognized by classical writers for their large size, sweet taste, extended storage, and medicinal properties. While evidence suggests Judean date culture continued during the Byzantine & Arab periods (4th - 11th century CE), further waves of conquest proved so destructive that by the 19th century, no traces of these historic plantations remained.”

27. *“The Holy Trinity Decryption. The Hidden Autobiography of Sir Francis Bacon.”* By Jacob Roberts, January 2020. SLEWFOOT Publishing. **See Pgs 184-186**

“This is yet another cipher text stating that Bacon viewed New France as his kingdom. This message also reinforces the idea that he in a sense, “tricked” King Louis XIII into “footing the bill” by using the alias of Samuel de Champlain. This is reinforced by naming Champlain’s ship, the Don de Dieu, granted to him by the king, in order to search for the sailing route we know as the fabled “Northwest Passage,” corroborated by the orthodox view of history. Orthodox history corroborates these messages with the exception Sir Francis Bacon used the alias of Samuel de Champlain to accomplish it.”

28. *“THE OMNISCIENCE OF OMNIPOTENCE.”* By William M. Sellman From the August 1953 issue of *The Christian Science Journal*. Accessed May 24, 2024.

<https://journal.christianscience.com/issues/1953/8/71-8/the-omniscience-of-omnipotence>

29. *“Being, Kabbalah, and the Assyrian Sacred Tree.”*

<https://zenodo.org/record/1247536/files/BeingKabbalahandtheAssyrianSacredTree.pdf>

“Note x. The entire doctrinal structure of Kabbalah revolves around the diagram of the Sefirotic Tree, which ‘strikingly resembles the Assyrian Tree.’ The Tree has a central trunk and horizontal branches spreading to the right and left on which the Sefirot are arranged in the symmetrical fashion: three to the left, four on the trunk, and three to the right. The vertical alignments of the Sefirot on the right and left represent the polar opposites of masculine and feminine, positive and negative, active and passive, dark and light, etc. The balance of the Tree is maintained by the trunk, also called the Pillar of Equilibrium. The other two pillars are known as the Pillar of Judgement, and the Pillar of Mercy.”

30. *“The Assyrian Tree of Life: Tracing the Origins of Jewish Monotheism and Greek Philosophy.”* By Simo Parpola. University of Helsinki. Published in *Journal of Near Eastern Studies*, Vol. 52, No. 3 (Jul 1993). University of Chicago Press. Introduction.

“The Tree has a central trunk [...] The vertical alignment of the Sefirot on the right and on the left, represent polar opposites of Masculine & feminine, positive & negative, active & passive, dark & light, etc. The “balance” of the tree is maintained by the trunk. The Zohar refers to this middle pillar as the perfect pillar. It serves as a mediating factor between pillars of right and

left, and Kabbalistic speculation is the center pillar is the Tree of Life, and the remaining pillars are the Tree of Good and Evil. When man ate of the Tree of Knowledge of Good and Evil he did not draw any sustenance from the Tree of Life, which mediates between opposites.”

31. [“July – Date Palm.”](#) By Laural Virtues Wauters. Return to the Garden, Published online. Accessed 03-28-2024. <https://treespiritwisdom.com/>
“This was a land of date palms and desert near the delta of the Nile River. It attracted seekers and scribes who functioned as mathematicians, astronomers, architects and builders. Inspired by the sight of date palms seeming to touch the stars, they began to construct tapered stones and mud pillars to replicate them. These pillars helped the early scribes of Heliopolis to record the movements of the stars that rotated around the “north portal”. The believed it to be the place where the soul’s “ba” could travel after death and be reborn in the afterlife. These pillars also allowed them to measure the sun’s shadows from sunrise to sunset.”
32. [“Why is the Number Three So Important in the Bible?”](#) By Bethany Verrett. Updated February 27, 2023. Published online, Bible Study Tools.
<https://www.biblestudytools.com/bible-study/topical-studies/why-is-the-number-three-so-important-in-the-bible.html>
33. [“NUMBER 3 MASONIC MEANING.”](#) By Esoteric Freemasons. Accessed 06-05-2024.
<https://esotericfreemasons.com/masonic/number-3-masonic-meaning/> Also see...
34. [“Descent from the Cross.”](#) By Peter Paul Rubens, 1612. Triptychs.
<https://www.peterpaulrubens.net/descent-from-the-cross.jsp>
35. [“Francis Bacon \(1561-1626\).”](#) Published online by Internet Encyclopedia of Philosophy – IEP. (Accessed May 15, 2024) <https://iep.utm.edu/francis-bacon/>
See The Reclassification of Knowledge: *“In Book II of De Dignitate (his expanded version of the Advancement) Bacon outlines his scheme for a new division of human knowledge into three primary categories: History, Poesy, and Philosophy (which he associates respectively with the three fundamental “faculties” of mind – memory, imagination, and reason). Although the exact motive behind this reclassification remains unclear, one of its main consequences seems unmistakable: it effectively promotes philosophy – and especially Baconian science – above the other two branches of knowledge, in essence defining history as the mere accumulation of brute facts, while reducing art and imaginative literature to the even more marginal status of “feigned history.”*
36. [“Francis Bacon \(1561-1626\).”](#) Published online by Internet Encyclopedia of Philosophy – IEP. (Accessed May 15, 2024) <https://iep.utm.edu/francis-bacon/>
See The Idols: *“In Book I of the New Organon (Aphorisms 39-68), Bacon introduces his famous doctrine of the “idols.” These are characteristic errors, natural tendencies, or defects that beset the mind and prevent it from*

achieving a full and accurate understanding of nature. Bacon points out that recognizing and counteracting the idols is as important to the study of nature as the recognition and refutation of bad arguments is to logic. Incidentally, he uses the word “idol” – from the Greek eidolon (“image” or “phantom”) – not in the sense of a false god or heathen deity but rather in the sense employed in Epicurean physics. Thus a Baconian idol is a potential deception or source of misunderstanding, especially one that clouds or confuses our knowledge of external reality.”

37. “The Tree of Light, A Study of the Menorah – The Seven Branched Lampstand.” By L. Yarden, 1971. Horovitz Publishing Co. LTD, London.

38. “Oil Lamp with Original Wick.” Illustration from *A Day at Qumran, The Dead Sea Sect and its Scrolls, Shrine of the Book*, by A. Roitman, 1997. The Israel Museum, Jerusalem, Israel.

“1st century BC – 1st century AD. Clay pottery, H: 4.3 cm, L: 10 cm. Accession number: 97.74(147). Archaeology/Shrine of the Book. Photo by Avraham Hay.”

39. “The History of the Date Through the Ages in the Holy Land.” By Asaph Goor. Ministry of Agriculture, Jerusalem, Israel.

“The Mishna (Bikkurim 1, 3 and 10) makes it clear that mountain dates may not be taken as first-fruits to the Temple, but only valley dates, which were acceptable for offering and prayer; Tosefta (Bikkurim, 1, 5) is specific:” The only dates brought as first-fruits are those from Jericho;” “No one prays except over (the superior variety called) Kothbot.” In the layers of first-fruits within the traditional basket borne to the Temple, dates were uppermost (Tosefta, Bikkurim, 2, 8).”

40. “The History of the Date Through the Ages in the Holy Land.” By Asaph Goor. Ministry of Agriculture, Jerusalem, Israel.

41. “Oak Island, Knights Templar, and the Holy Grail: Secrets of “The Underground Project” Revealed.” By Scott F. Wolter and Donald A. Ruh. April 2024. Published by North Star Press of St. Cloud, Inc.